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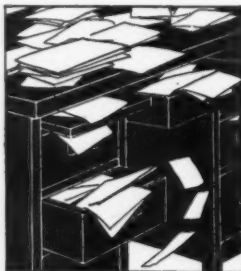
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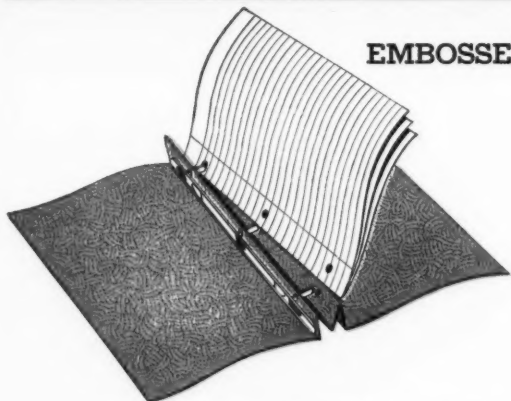
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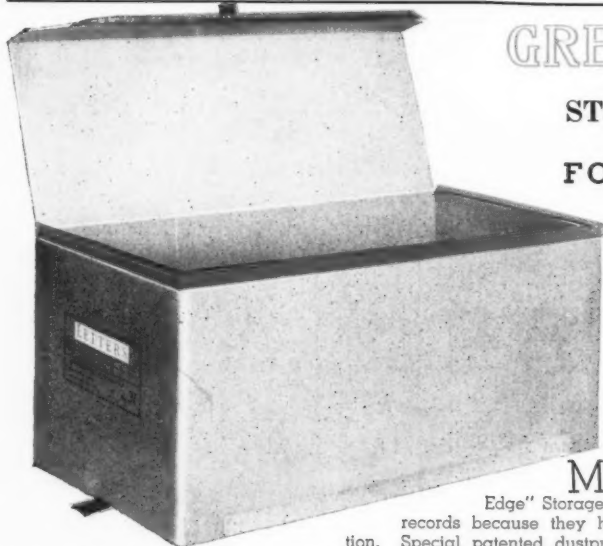
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Nil Obstat,

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Archbishop of Chicago.

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Editorial Notes and Comments

THE THIRD NATIONAL CATECHETICAL CONGRESS

For two months copies of the preliminary program of the next Catechetical Congress, to be held in St. Louis, October 9th-12th, under the patronage of His Grace, Archbishop Glennon, have been disseminated throughout the country. For the benefit of our readers who have not had an opportunity to examine the program we are printing it in this issue of the JOURNAL OF RELIGIOUS INSTRUCTION. All those who are in any way concerned with the promotion of religious instruction among either children or adults are invited to attend the St. Louis Catechetical Congress. The program will discuss every phase of the work of the Confraternity of Christian Doctrine as it is organized in the United States and Canada.

PRELIMINARY PROGRAM

THIRD NATIONAL CATECHETICAL CONGRESS OF THE
CONFRATERNITY OF CHRISTIAN DOCTRINE
ST. LOUIS, MISSOURI
OCTOBER 9-12, 1937

Under the patronage of

His Excellency The Most Reverend John J. Glennon, S.T.D.
Archbishop of St. Louis

The Most Reverend Christian H. Winkelmann, S.T.D.
Auxiliary Bishop of St. Louis
Convention Chairman

Rev. Leo J. Steck, Archdiocesan Director of the
Confraternity of Christian Doctrine
Vice-Chairman

SATURDAY, OCTOBER 9

8:00 A.M. *Registration*: The lobby of the Coronado Hotel, 3701 Lindell Boulevard; Rosati-Kain High School, 4389 Lindell Boulevard.

9:00 A.M. *Commercial Exhibits Open*: The Crystal and French Rooms, Coronado Hotel.

Archdiocesan Exhibits: The Queen's Daughters' Auditorium, 3730 Lindell Boulevard.

9:30 A.M. Rosati-Kain High School.

Forty demonstration classes conducted by clergy, sisters and laity engaged in the religious instruction of public school children.

Sister Felicite, C.S.J., Supervisor of Schools, Sisters of St. Joseph of Carondelet, Chairman on Arrangements.

1. Demonstrations based on the Religious Vacation School Manual.
2. Demonstrations of School-Year Religious Instruction Methods.
3. Demonstrations: Teaching Plain Chant in the Religious Vacation School.

Cathedral Grade School

Special Classes: the deaf, the blind, the crippled, opportunity, colored and Oriental groups.

10:00 A.M. *Committee Meetings*: Coronado Hotel.

ROOM D

Catholic Biblical Association of America (two days' session).

Presiding, Rev. Edward A. Arbes, S.S., Catholic University of America.

CAPRICE ROOM

Preparation of Religious Discussion Club Leaders.

A Demonstration, Rev. F. Gregory Smith, M.A., Chairman of Study Clubs.

2:00 P.M. *Religious Vacation-School and School-Year Instruction Manuals.*

ROOM A, *Grades I-IV*

Presiding, Rev. Leroy Callahan, D.D., Chairman National Center of the Confraternity of Christian Doctrine.

ROOM B, *Grades V-VIII*

Presiding, Rev. Leon A. McNeill, M.A., Chairman National Center of the Confraternity of Christian Doctrine.

ROOM C, *High School*

Presiding, Rev. John M. Duffy, M.A., Chairman National Center of the Confraternity of Christian Doctrine.

CAPRICE ROOM, *The Parent-Educator*

Presiding, Rev. Joseph McSorley, C.S.P., Spiritual Director New York Parent-Educator Committee.

2:00 P.M. *Demonstrations by Study-Club Leaders*: Rosati-Kain High School.

6:00 P.M. *Dinner for Diocesan Directors of the Confraternity of Christian Doctrine*: Coronado Hotel.

Chairman, Most Rev. Edwin V. O'Hara, D.D., Episcopal Chairman on the Confraternity of Christian Doctrine.

Secretary, Rev. J. F. Kunder, Diocesan Director, La Crosse.

SUNDAY, OCTOBER 10

9:00 A.M. *Registration*: Coronado Hotel.

Commercial Exhibits Open: The Crystal and French Rooms, Coronado Hotel.

10:30 A.M. *Pontifical Mass*: St. Louis Cathedral.

2:00 P.M. *Opening Session*: St. Louis University Gymnasium.

Honorary Episcopal Chairman, Most Rev. Thomas F. Lillis, D.D., Bishop of Kansas City.

Presiding, Rt. Rev. P. P. Crane, V.G., P.A., Archdiocese of St. Louis.

The Confraternity of Christian Doctrine, Most Rev. John G. Murray, S.T.D., Archbishop of St. Paul.

Religious Education of Public-School Students, Most Rev. Emmet M. Walsh, D.D., Bishop of Charleston.

Religious Study Clubs and the Teaching of Religion by Parents in the Home, Most Rev. Edwin V. O'Hara, D.D., Bishop of Great Falls.

2:00 P.M. *Secular College Group Conference*: Caprice Room, Coronado Hotel.

Presiding, Most Rev. Urban J. Vehr, D.D., Bishop of Denver.

Panel: *Newman Club Activities* (10 minutes each):

Rev. T. L. Riggs, Newman Club Director, Yale University, New Haven.

Rev. George B. Ford, Newman Club Director, Columbia University, New York.

Rev. William L. Newton, D.S. Script, Cleveland.

Carlton J. H. Hayes, Ph.D., Professor of History, Columbia University, New York.

Robert Sherman, Student, University of Minnesota.

6:00 P.M. *Dinner for Diocesan Directors of the Confraternity of Christian Doctrine*: Coronado Hotel.

Chairman, Very Rev. F. A. Walsh, Director of the National Center of the Confraternity of Christian Doctrine.

Secretary, Rev. John Forman, Diocesan Director, Albany.

8:00 P.M. *Teaching Religion in the Home; The Parent-Educator*: St. Louis University Gymnasium.

Honorary Episcopal Chairman, Most Rev. Christian H. Winkelmann, S.T.D., Auxiliary Bishop of St. Louis.

Presiding, Rev. William H. Huelsmann, S.T.L., St. Louis, Mo.

The Home as an Institution of Religious Education, Dr. Thomas E. Purcell, President National Council of Catholic Men.

Teaching Prayer in the Home—Group Discussions:

The Pre-School Child

The Elementary-School Child

The High-School Child

Summary, Most. Rev. Joseph H. Schlarmann, S.T.D., Bishop of Peoria.

8:00 P.M. *Secular College Group; Newman Clubs*: Caprice Room, Coronado Hotel.

Why Catholics Are Attending Secular Colleges, Rev. George Johnson, Ph.D., Secretary General, National Catholic Education Association.

Responsibility of the Church for Catholic Students Attending Secular Colleges, Most Rev. John T. McNicholas, S.T.M., Archbishop of Cincinnati.

MONDAY, OCTOBER 11

9:00 A.M. *Solemn High Mass*: St. Louis Cathedral.

Exhibits Open: Coronado Hotel.

9:30 A.M. *Seminary Section*: Kenrick Seminary, Webster Groves, Mo.

Presiding, Very Rev. Rudolph G. Bandas, S.T.D., St. Paul, Seminary, Chairman of Seminary Section, National Center, Confraternity of Christian Doctrine.

10:00 A.M. *Confraternity Organization Session for Clergy and Laity*: Caprice Room, Coronado Hotel.

Honorary Episcopal Chairman, Most Rev. Francis J. L. Beckman, S.T.D., Archbishop of Dubuque.

Organizing the Parish Unit, Rev. Leon A. McNeill, M.A., Diocesan Director, Wichita.

Panel: *Divisions of Active Membership* (eight-minute presentations):

Teachers, Rev. Patrick Treacy, Diocesan Director of Confraternity of Christian Doctrine, Great Falls.

Fishers, Alice Vignos, Confraternity of Christian Doctrine, Los Angeles.

Discussion Club Leaders, Angela Clendenin, Confraternity of Christian Doctrine, Wichita.

The Confraternity Program Developed in Lay Societies, Mrs. Thomas Dignan, Glasgow, Mont., Chairman N. C. W. Religious Committee.

N. C. W. C. and the Confraternity of Christian Doctrine, Rt. Rev. Michael J. Ready, General Secretary Administrative Board, N. C. W. C., Washington, D. C.

10:00 A.M. *The Parish Confraternity of Christian Doctrine and the Teaching Sisters*: St. Louis University Auditorium.

Honorary Episcopal Chairman, Most Rev. C. E. Byrne, D.D., Bishop of Galveston.

Presiding, Rev. Matthew F. Brady, Diocesan Director, Hartford.

Sisters' Work in the Confraternity of Christian Doctrine, Most Rev. Robert E. Lucey, D.D., Bishop of Amarillo.

The Religious Instruction Program of the Confraternity of Christian Doctrine, Sister M. Agnesine, S.S.N.D.

Lay Teacher Institutes Conducted by Teaching Sisters, Most Rev. Thomas K. Gorman, D.D., Bishop of Reno.

10:00 A.M. *Secular Colleges, Newman Clubs*: Rooms A and B, Coronado Hotel.

Panel: *Religious Discussion Club Manuals for Secular College Students*

2:00 P.M. *Vacation-School and School-Year Religious Instruction in Urban Parishes*: St. Louis University Auditorium.

Honorary Episcopal Chairman, Most Rev. Patrick Lynch, D.D., Bishop of Dallas.

Presiding, Rev. John J. Featherstone, Diocesan Director, Scranton.

The Religious Vacation School Even Where There Is a Parochial School, Most Rev. Peter L. Ireton, D.D., Coadjutor Bishop of Richmond.

The Diversified Program of the Vacation School Manual, Rev. Cornelius B. Collins, Ph.D., Diocesan Director, Providence.

Confraternity Organization in New York, Rev. John S. Middleton, S.T.D., Archdiocesan Director.

School-Year Religious Instruction Program of Brooklyn, Most Rev. Raymond A. Kearney, D.D., Auxiliary Bishop of Brooklyn.

2:00 P.M. *Vacation-School and School-Year Religious Instruction in Rural Parishes*: Caprice Room, Coronado Hotel.

Honorary Episcopal Chairman, Most Rev. A. J. Muench, D.D., Bishop of Fargo.

Presiding, Rev. Edgar Schmiedeler, O.S.B., Ph.D., Director, Rural Life Bureau, N. C. W. C.

The Diversified Program of the Vacation School Manual, Rev. William T. Mulloy, Grafton, N. D., President National Catholic Rural Life Conference.

Parochial Schools Developed through Religious Vacation Schools, Rev. William H. Baudendistel, Fulton, Mo.

Meeting Catechetical Problems in Rural Districts, Rev. Gerard Mongeau, O.M.I., San Antonio.

Religious Correspondence Courses, Rev. J. A. Jentges, Diocesan Director, Boise.

School-Year Religious Instruction in Rural Parishes, Rev. John Costello, Diocesan Director, Sioux Falls.

4:00 P.M. *The Priest Catechist (meeting for clergy only)*: Cathedral School Auditorium.

Presiding, Most Rev. Francis J. Tief, D.D., Bishop of Concordia.

The Priest Catechist, Most Rev. John B. Peterson, D.D., Bishop of Manchester.

Grading the Baltimore Catechism, Rev. William R. Kelly, Ph.D., Superintendent of Schools, Archdiocese of New York.

6:00 P.M. *Dinner for Diocesan Directors of the Confraternity of Christian Doctrine*: Coronado Hotel.

Chairman, Rev. Leo J. Steck, Archdiocesan Director, St. Louis.

Secretary, Rev. Robert Feehan, Diocesan Director, Bismark.

8:00 P.M. *Religious Activities for Secular High-School Students*: St. Louis University Gymnasium.

Honorary Episcopal Chairman, Most Rev. Henry P. Rohlmann, D.D., Bishop of Davenport.

Presiding, Very Rev. William P. Barr, C.M., S.T.D., President Kenrick Seminary.

A Survey of the Field, Rev. Vincent Mooney, C.S.C., Director of Youth Bureau, N. C. W. C., Washington, D. C.

Securing Attendance at Religion Classes, Rev. Sylvester J. Holbel, Buffalo, N. Y.

The Apostolate of Youth, Rev. John E. Kuhn, Archdiocesan Director Confraternity of Christian Doctrine, Cincinnati.

8:00 P.M. *General Session for Colored Parishes*: St. Louis University Auditorium.

Honorary Episcopal Chairman, Most Rev. J. B. Jeanmard, D.D., Bishop of Lafayette.

Presiding, Rev. William M. Markoe, S.J., Pastor St. Elizabeth's, St. Louis.

Dangers to the Faith and Morals of Our Colored Catholics, Rev. Vincent Smith, S.V.D., Lafayette, La.

The Confraternity of Christian Doctrine, and the Lay Apostle, Thomas A. Jefferson, St. Louis.

Catholic Home Education, Mrs. Edward L. Grant, St. Louis.

The Confraternity of Christian Doctrine in My Parish, Rev. Henry F. Graebenstein, Washington, D. C.

Communism among Colored People and the Catholic Antidote, Rev. Edward F. Murphy, S.S.J., New Orleans.

Address, Most Rev. William J. Hafey, D.D., Bishop of Raleigh.

TUESDAY, OCTOBER 12

9:00 A.M. *High Mass*: St. Louis Cathedral.
Exhibits Open

10:00 A.M. *Presenting the Church in Rural Sections*: Caprice Room, Coronado Hotel.

Honorary Episcopal Chairman, Most Rev. S. V. Bona, D.D., Bishop of Grand Island.

Presiding, Rev. James A. Byrnes, Executive Secretary, National Catholic Rural Life Conference.

Teaching Religion to Children Not Attending Catholic Schools, Most Rev. Rudolph A. Gerken, D.D., Archbishop of Santa Fe.

Distribution of Catholic Literature, Rev. Francis Girj, D.D., Diocesan Director, Mobile.

The Layman in the Rural Confraternity, John Craig, Little Rock.

Motor Missions, Rev. Lester Fallon, C.M., S.T.D., Kenrick Seminary.

Summary, Most Rev. Francis C. Kelley, Ph.D., Bishop of Oklahoma.

10:00 A.M. *Teaching Religion, Urban Session*: St. Louis University Auditorium.

Honorary Episcopal Chairman, Most Rev. James A. Griffin, D.D., Bishop of Springfield.

Presiding, Rev. Leo Ohleyer, O.F.M., Ph.D., St. Louis.

Visual Aids, Rev. George M. Nell, Director, Co-op Parish Activities Service, Effingham.

A Sunday-School Paper, George A. Pflaum, "The Young Catholic Messenger," Dayton, Ohio.

The Journal of Religious Instruction, Ellamay Horan, Ph.D., De Paul University, Chicago.

Teaching Religion to High-School Students, Rev. Joseph E. Vogt, Rochester, N. Y.

The Place of the Catechism in Teaching Religion, Most Rev. Richard Gerow, D.D., Bishop of Natchez.

2:00 P.M. *Religious Discussion Clubs for the Adult Laity*: Caprice Room, Coronado Hotel.

Honorary Episcopal Chairman, Most Rev. A. J. Schwertner, D.D., Bishop of Wichita.

Presiding, Rev. Joseph A. Garvey, Archdiocesan Director, Baltimore.

An Articulate Laity, Rt. Rev. Duane G. Hunt, V.G., Diocese of Salt Lake.

Religious Discussion Clubs in Canada, Rev. Hugh J. Callaghan, Archdiocesan Director, Toronto.

Parish-Wide Organization, Mrs. Frank O'Hara, National Center, Washington, D. C.

- 2:00 P.M. *Religious Discussion Clubs for High-School Students*:
St. Louis University Auditorium.
Honorary Episcopal Chairman, Most Rev. Carl J. Alter,
D.D., Bishop of Toledo.
Presiding, Very Rev. William H. Reintjes, C.Ss.R., St. Louis.
Why Don't We Discuss Religion? Rev. Donald M. Cleary,
Ithaca, N. Y.
Panel Reports (eight minutes):
Rev. Paul Tanner, Archdiocesan Director, Milwaukee; Mrs.
Bertha W. Mahoney, Diocesan Organizer, Erie; J. B.
Weldon, Wichita Confraternity.
Leaders of Discussion Clubs for Youth, Anne Sarachon
Hooley, Youth Chairman, N. C. C. W.
Discussion Clubs for Youth, Rev. Daniel A. Lord, S.J.,
Editor-in-Chief "The Queens Work."
- 4:00 P.M. *Religious and Lay Teachers of Public-School Children*: Cathedral School Auditorium.
Honorary Episcopal Chairman, Most Rev. Henry Althoff,
D.D., Bishop of Belleville.
Presiding, Very Rev. Sylvester P. Jurgens, S.M., S.T.D.,
Maryhurst, Kirkwood, Mo.
Panel: *Vitalizing Religious Instruction* (eight minutes activity
reports):
Rev. Joseph H. Ost diek, Diocesan Director, Omaha;
Rev. William L. O'Connor, Archdiocesan Director, San
Francisco;
Rev. Edward J. Gorman, Diocesan Director, Fall River;
Rev. John Lee, Diocesan Director, Baker City.
Summary, Most Rev. Louis B. Kucera, D.D., Bishop of
Lincoln.
- 7:00 P.M. *Banquet*: The Caprice Room, Coronado Hotel.
The Confraternity and the Lay Apostle, Richard Reid, Pub-
licity Director Catholic Laymen's League of Georgia.
The Apostolate of the Laity, Rt. Rev. Joseph M. Corrigan,
P.A., Ph.D., Rector Catholic University of America.
Benediction, Most Rev. John J. Glennon, S.T.D., Archbishop
of St. Louis.
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CHRISTIAN LIVING

One of the objectives of Catholic education is to guide children and youth toward the ideals and practice of Christian living. Catholic education must produce Christian living. Without it our whole scheme of education is a farce. But what is Christian living? How well do our teachers know its principles and their applications? We do not think we can make this editorial too forceful. Religion classes in which the teacher lectures day after day and the student is a mere passive listener, others in which pupils memorize and recite, with little or no experience in identifying the application of Religion to living, are not offering to the learner an abundance of experiences in associating principles with every day living. These classes are failing the cause for which they are organized. The adolescent learner particularly needs to study the whole of life in terms of justice and charity. He must scrutinize the home and life outside the home, leisure, business, professions, and politics in the light of the great laws of justice and charity. He must see moral obligation not merely during the time of a special week or a series of lectures, but he must be given prolonged experience in looking at the whole of life in terms of religious and moral obligation.

OU EN EST L'ENSEIGNEMENT RELIGIEUX?¹

This handbook of five hundred pages is one that should be in the personal or institutional library of every specialist in the teaching of Religion. Centre Documentaire Catéchétique² is to be congratulated on this splendid volume pub-

¹ *Ou en est L'Enseignement Religieux?* Editions Casterman, 1937. Paris, 66, Rue Bonaparte. Tournai (Belgique). Centre Documentaire Catéchétique, Rue des Récollets, 11, Louvain. Pp. xvi-499.

lished in March of the present year. It is an annotated bibliography of five thousand works published in French, English, German, Dutch, Italian and Spanish. The English section, extending from pages 276 to page 335, lists material from the United States, England, Australia and Ireland. References are grouped under the headings of (1) Method; (2) Catechism; (3) The Teaching of Doctrine in the Elementary, High School and College, collection of leaflets and other works; (4) Bible History and Church History; (5) Liturgy; (6) Catholic Action and Social Formation. Each large heading is introduced by a page or two of summary content by the priest-editor. It is the hope of the JOURNAL OF RELIGIOUS INSTRUCTION to publish during the present year a complete bibliography of all materials issued in this country dealing with the content and method of religious instruction. Available bibliographies are not adequately representative.

DRAMATIZING BIBLE STORIES

We want our children to give plays. We believe learning is assisted through dramatization experiences. However, we do not feel that there is much active learning when the words of the dramatization are given to the child. Let pupils plan their own dramatizations. Let them make up their own plays. Let them have plenty of experience along this line. Teachers who use ready-made dramatizations are not giving pupils all the advantages that may accompany the use of dramatization in the classroom.

² Rev. B. O'Brien, S.J. "Centre Documentaire Catéchétique," *Journal of Religious Instruction*, Vol. VII, No. 5 (January, 1937) 450-452.

TEACHER VERSUS SPECIALIST

The JOURNAL OF RELIGIOUS INSTRUCTION advocates teacher cooperation in all movements for curriculum construction and text book evaluation. The teacher uses the curriculum. The teacher guides pupils and students in the use of texts. The teacher's valuable experience should be used more frequently in the preparation and evaluation of materials. However, the co-operation of isolated individual teachers is not enough. The experience of an adequate sampling must be used. While there may be a comparatively small number of teachers who have little or nothing to offer to curriculum investigation and while there are persons with prejudices, the assistance teachers can give should be utilized. It is true, the teacher needs the specialist. Hundreds of Religion teachers in this country have never learned how to evaluate critically the work they are doing in religious education. But just as teachers need assistance from the specialist, the specialist can do little or nothing without the intelligent cooperation of teachers-in-service.

THE PERSONAL ELEMENT

In the present issue of this magazine Father Fallon of Kenrick Seminary says:

. . . each corrected test is returned with a personal letter written by the seminarian who is in charge of the student throughout the course. In this letter there are given further explanations (if this is considered necessary) and also the answers to any questions which the students are encouraged to ask. This seems to be the ideal manner of correcting tests, but it makes of it a work which requires many 'conductors' (as the seminarians who take care of students are called), and also conductors who are well acquainted with Catholic doctrine. Of course, the letters are not essential to the course, but we feel that the personal letter containing a word of encouragement and further explanation is responsible for the intense interest

and spirit of co-operation which is characteristic of the majority of our students.

We are convinced that the provision for individual attention mentioned in the above paragraph is one that must be present in every work of religious education, not only in correspondence courses but in all classes from the nursery group through the Graduate School. Not only does it offer assistance and encouragement but it establishes a bond between the learner and the director of learning that is a valuable asset in the work of religious development. Too few of the boys and girls in our classes of Religion are known as individuals. We shall do a much better work when we know them as such.

HUMILIATING PUNISHMENTS

The religious educator should be eager to use every natural means possible in the work of religious education. A psychological study of character reveals that the child or youth's self respect must be respected, that he has a tendency not to try when he is afraid or uncertain of his possibility to achieve. While it is generally acknowledged that humiliating punishments are bad, there are teachers who do not act in accordance with this principle. Humiliating punishments are harmful because they have a tendency to destroy self respect. Teachers can be mutually helpful if, in their informal discussions of professional matters, they will give some consideration to the question of humiliating punishments. Several months ago a group of teachers listed the humiliating punishments that they themselves knew teachers administered. They carried their study further and asked high school boys and girls to describe humiliating punishments that had been given to them or which they knew had been given to others. The results of this informal study

were most disturbing. The findings would not look well in print. However, if they are common in one sampling of situations, they may be common elsewhere. Other teachers might make this same study with profit, particularly those teachers who do not know they are inflicting humiliating punishments.

THE UNIVERSITY OF DAYTON'S READING ROOM

The JOURNAL OF RELIGIOUS INSTRUCTION for May^a printed the University of Dayton's Reading Program. This fall the University of Dayton is introducing a graded reading program, that is, a separate list for freshmen, sophomores and juniors.

"THE CHRISTIAN FRONT"

The Christian Front is not yet two years old. Perhaps some of our readers are not familiar with it. We would like to recommend this publication, devoted to social reconstruction, to our readers. Members of the Catholic Association for International Peace will be interested in knowing that each issue of *The Christian Front* carries a two-page section edited by the Washington office of the Catholic Association for International Peace. It is the hope of *The Christian Front* to build in America "a determined 'will to peace,' that will make impossible our entrance into another aggressive, unjust war".

^a"The University of Dayton's Reading List," *Journal of Religious Instruction*, Vol. VII, No. 9 (May, 1937) 825-842.

^bBox 325, Villanova, Pa. Subscription, \$1.00 a year.

Religion In the Elementary School

A GRADED CONTENT AND METHOD OF RELIGIOUS EDUCATION FOR THE ELEMENTARY GRADES

PART I

RT. REV. MSGR. J. M. WOLFE

Bureau of Education

Dubuque, Iowa

EDITOR'S NOTE: With this issue the JOURNAL OF RELIGIOUS INSTRUCTION is beginning the publication of this study of Monsignor Wolfe's. Part I is presented in this issue, and Parts II and III will appear in subsequent issues. The author first considers existing Catechisms, their language, method, purpose and content and then proposes a plan for drafting books of religious instruction.

In recent years there have been recurrent discussions of the question of catechisms in Catholic educational literature, not only in America and England but also on the continent. While such discussions took place previously and led to the compilation of, what seemed to the authors, more satisfactory catechisms, they rarely took to the printed page. Discussion is a hopeful sign in so much as it will bring into the open a matter of educational content, procedure, and method, which has long agitated the minds of the teachers of elementary Catholic schools, and of classes of instruction in religion in general.

The cause of the discussions, however, is not only found in the dissatisfaction of the teachers, who have experienced difficulties in maintaining interest and due emphasis in using cheap and shoddy catechisms and artificial methods with children, for whom they have texts, and tools of a high excellence in the other subjects of the curriculum, but also in the reactions of adults who have experienced the use of the catechisms and the methods of catechetical instructions in their childhood and youth. The more candid amongst such adults, who had experienced the use of the catechisms and the methods, frequently express a distaste for further study of their religion, on the ground that their interest in such study had been unfavorably conditioned in years gone by in the schools or in the catechism classes.

The discussions have stimulated production so that now there is almost a continuous flow of new or revised catechisms and instruction material, which purport to meet the criticisms and challenges of those who have given expression to their dissatisfaction, but which do not always receive the approval of theologians. There are those, too, who have their favorite catechisms and are not keen to any need of changes. Amongst these are many catechists who have successfully instructed generation after generation of children for the reception of the sacraments and are not conscious of the need of a better text or method.

There are some general but fundamental observations to be made, the writer believes, in regard not only to the old but also in regard to the new catechisms, as far as he has had time to study and to use some of them. This discussion will be limited, however, to such catechisms as are proposed for use in the Catholic elementary schools, though much of the thought might apply also to the composition and content of catechisms intended to meet the requirements of vacation schools, Sunday schools, public school religion classes and home instruction.

The thought may be arranged under the following approaches to the problem: a consideration of some existing catechisms, their language, method, purpose and content,

and a broad outline of suggestions for plans and specifications for those who propose to draft books of religious instructions for the grades in the future.

PART I. EXISTING CATECHISMS: THEIR LANGUAGE, METHOD,
PURPOSE AND CONTENT

The catechisms that have thus far been composed or compiled propose one or several of the following methods in the selection of truths and the composition of the questions and answers. The early Fathers of the Church generally employed the liturgical method in their instructions and homilies. The Church in her constitution, organization, discipline, and worship gives an outward expression of her inner doctrine and faith. "*Lex credendi est lex orandi*" (the law of belief is the law of prayer) has been an axiom with the theologians through the centuries. The study of the doctrines of faith and the spiritual life of the Church as shown in their outer manifestations is according to the liturgical method. The liturgy, or the official common or public prayer and worship of the Church, is expressive not only of doctrines of faith, but also of morals, and comprises also much spiritual and religious history such as refers to the growth of the liturgy and the spiritual life of the Church, the life of Christ and the saints, and the relationship between the rites and ceremonies of the Old and New Testaments. In the process of instruction liturgical facts and feasts are associated with the doctrines which they express, and become the visual helps to learning and interpretation. The second lessons and the homilies by the Fathers of the third nocturn in the Breviary generally follow this mode of development of religious truths and practices. The liturgical method is in many respects a continuation of the method of the Old Testament and the observances in the Jewish Temple. Active participation in divine service and the liturgical mysteries of the Church through use by the faithful of the Sunday or daily missal is at the heart of the modern revival of the spiritual life, and of the effort to enrich the vocabulary of prayer by stimulating the heart

to love, and warming the imagination with the spirit and glow of a living Church.

Divine revelation is an historical fact; it contains God's message to man given at intervals of time. To study Christian doctrine in the events and practices related to this revelation is to pursue the historical method. St. Augustine was the first to develop a system of catechetical instruction according to this method. In his instruction to catechists he outlines the process which traces Catholic belief and precepts against the historical background of the Old and the New Testaments, the life of Christ and of His Church. Bossuet was the modern proponent of this method, but at the same time he used an abridgment of the Catechism of the Council of Trent to secure accuracy in religious thought and expression, for as he said: "Terms not understood at first may come to be understood later on by the help of reflection." In this matter the custodians of divine truth have always been on their guard in holding that the Church teaches, while the scriptures only prove.

The logical method, which has dominated the structure of catechisms since the Council of Trent, pursues what purports to be the natural process of the mind, and which correlates thought in keeping with underlying ideas or principles; in the treatment of a series of truths it puts them and their sequences in the order of relationship of principles and on the basis of necessity and importance. The logical method thus emphasizes the order of development of a truth, rather than the order of learning and development of the child. It regards the mental and relies on the instructor to supply the process by which the whole child is to be educated. The logical method leads easily to intellectualization, and raises issues and problems before children are able to bear them.

A general analysis of some of the more important catechisms which follow the logical method is given in Chart I. From this it may be observed that in general sequences they follow or slightly modify the order of the catechism of the Council of Trent. They all give the first place to the Creed,

ANALYTICAL CHART ON CONTENT AND QUESTIONS IN TYPICAL ELEMENTARY CATECHISMS

CHART I

Name of Catechism	Intended For Grades	Order of Treatment												
		(a)	(b) No. of Chapters	(c) Creed	(d) Command- ments		(e) Sacraments	(f) Grace	(g) Prayer	(h) Christian Perfection State of Virtue and Life	Sin and Temptation	Sacramentals	Liturgy	Scriptures
					God	Church								
Butler	1-8		32	1	2	3	5		4	8	9	7		6
Baltimore, No. 00	Prayer Class		11						1					
Baltimore, No. 0	Confession Class		33	1	5	6	2		4			3		
Baltimore, No. 1	First Com. Class		33		5	6	2		4			3		
Baltimore, No. 2	Confirmation		37	1	5	6	2		4			3		
Baltimore, No. 3	Past Conf. Class		37	2	5	6	3		1			4		
De Harbe, Beginner	Primary		65	1	2	3	7	6	8	5	4			
De Harbe, Small	Intermediate		63	1	2	3	7	6	8	5	4			
De Harbe, Complete	Grammar		80	1	2	3	7	6	8	5	4	9		
Faerber, Abridged	Primary		63	1	2	3	7	6	8	5	4			
Faerber, Complete	Interm. and Gram.		77	1	2	3	7	6	8	5	4		9	
Linden, Small	Primary		51	1	2	3	7	6	8	5	4			
Linden, Complete	Interm. and Gram.		80	1	2	3	7	6	8	5	4	9		
Pope Pius X, Large	Grammar		122	1	3	4	5	6	2	7	9	10	11	8
Gasparri, Little Child	First Com.		26	2	3	4	5		1	7	8			
Gasparri, Children	After First Com.		37	1	2	3	6	4	5					
Gasparri, Adult	Grammar		62	1	2	3	6	5	6	4				
Council of Trent	Pastor and Instruction		48	1	5	4	3	2	6					

- (a) Typical catechisms were chosen, which represent the general composition of all. None of them are definite as to the exact age or grade level for which they were intended. Hence the designations are rather general. A complete analysis would classify and enumerate concepts and the truths that are treated, which would make the comparisons more accurate. The greater number of questions does not always mean that the catechisms contain more material. The number of questions are given in parentheses in the text.
- (b) The term chapter is not used by all to designate the divisions. Some use the term lessons and some sections. None are set up in the distinctly lesson form as viewed from the standpoint of the learner, but are rather based upon the divisions of theological manuals.
- (c) The creed is given first place in practically all the texts. In the two instances in which Prayer is placed first, it is due to the fact that the texts were intended for the prayer class. In these and the other texts the prayers are simply given without the development of the concepts, that are contained in them.
- (d) The commandments of God and of the Church are generally given one of two places in the sequences of subjects 2-3 or 5-6. Where they are given second or third place, the reason for the order is on the basis that commandments are principles that are contained in the Creed, they are the good works that should result from a faith formed by conscience.
- (e) The Sacraments are all given specific treatment and in the order of sequence already mentioned.
- (f) The Baltimore series treat grace as an effect but in various orders.
- (g) Prayer is given the place of a distinct subject but in various orders.
- (h) Christian perfection is given specific treatment except in the Baltimore series, in which it is treated under several headings.
- (i) It will be noted that in the treatment of the Creed the greater number of questions is given to the introduction in which revelation is treated, and the first article on faith, and the ninth article on the Church.
- (j) The chapters on the commandments assign the greater number of questions to the first, but the number for other commandments varies.
- (k) The chapters on the Holy Eucharist and Penance contain the greater number in the treatment of the sacraments.
- (l) Some catechisms treat sin in connection with the sacraments only.

CHART II
ANALYTICAL CHART ON CONTENT AND QUESTIONS IN TYPICAL ELEMENTARY CATECHISMS

Name of Catechism	NUMBER OF QUESTIONS ALLOTTED TO																																								
	The Creed (i)					Commandments and sin (j)												Sacraments (k)																							
						Articles					of God				of Church			In Particular					In General																		
	In General					In Particular					In General			In Particular			In General					In Particular					In General														
	1	2	3	4	5	6	7	8	9	10	11	12	In General	1	2	3	4	5	6	7	In General	1	2	3	4	5	6	In General	Bapt.	Conf.	H. E.	Pen.	E. O.	Mat.	Grace	Prayer	Perfection	(i) Temp.-Sin	Sacrament	Scripture	
Butler	44	21	35	21	5	9	5	9	7	18	28	22	2	38	10	6	10	3	10	12	6	4	5	6	6	1	5	6	10	33	25	4	1	9	25	7	6	19	24		
Baltimore, No. 00	4	20	4	4	3	2	3	2	1		4	1	6	2	2	2	1	2	2	1	1	1	2	3			3	4	4	8	10	7	1	3	4	3			4		
Baltimore, No. 0	8	31	3	9	3	1	8	3	7	8			2	17	6	5	3	7	8	3	1	1	3	3			5	5	7	12	18	2	1	3	6	7		7			
Baltimore, No. 1	12	47	9	26	7	5	3	14	8	27	12			5	30	8	8	5	3	7	8	4	1	3	4		16	14	21	33	51	7	4	10	7		11				
Baltimore, No. 2	40	193	25	19	32	13	6	30	15	105	34			15	76	25	15	13	11	13	21	10	4	8	12	7	4	11	46	50	52	86	148	22	26	47		46			
Baltimore, No. 3	10	39	4	22	8	3	4	8	4	16	3	5	8	11	1	4	3	4	4	3	4	2	3	2	1		4	4	4	31	4	2	2	7	11	34	5	6			
De Harbe, Beginner	14	44	6	17	10	4	5	11	6	24	3	4	5	15	15	6	4	16	46	6	7	2	5	4	2	1	4	5	5	52	244	55	22	11	14	35	6	10			
De Harbe, Small	67	92	34	4	15	9	5	12	15	83	5	12	16	52	47	18	9	26	16	15	18	19	6	13	14	7	3	19	25	18	95	12	15	21	32	65	46	35	18		
De Harbe, Complete	6	41	5	7	5	2	3	18	2	120	7	11	1	4	5	4	3	2	3	2	2	2	2	1			7	5	2	15	7	3	2	3	8	14	8	12			
Faerber, Abridged	8	63	7	14	9	6	5	3	5	24	2	16	16	10	20	8	12	8	6	5	4	7	2	4	5	2	3	7	9	5	44	31	6	5	9	8	53	46	5		
Faerber, Complete	3	36	3	10	6	3	1	3	1	10	1	3	4	8	3	1	2	3	3	2	2	1	1	1	1		2	1	1	10	17	2	2	1	7	7	5				
Linden, Small	17	47	6	4	8	3	1	5	3	31	1	2	16	13	24	8	5	11	8	7	6	4	2	5	2	1	5	9	7	30	39	8	6	11	11	13	16	22	6	6	
Linden, Complete	21	47	14	13	19	5	5	6	12	92	4	7	7	8	11	16	11	12	12	8	23	15	6	8	12	10	2	3	4	26	19	76	136	6		30	78	80	49	221	18
Pope Pius X, Large	3	5	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	8	2		16							
Gasparri, Little Child	8	20	1	4	1	2	1	1	1	16	1	2	9	3	5	2	1	5	1	2	2	1	1	5	7	6	3	6	4	3	2	3	2	4	7	22	21	10			
Gasparri, Children	31	46	8	11	7	5	2	5	6	54	2	5	19	5	10	3	4	15	6	5	4	3	1	8	7	12	2	23	15	8	14	35	9	17	12	35	58	21			
Gasparri, Adult	17	23	12	11	15	15	9	10	8	26	10	12	12	14	34	30	28	22	25	25	27	23					24	26	25	279	574	14	13	34	2	218					

with the exception of the Baltimore No. 3 and Cardinal Gasparri's catechism for little children, which give the first place to prayer, without an analysis of the nature and necessity of prayer, and thus from the standpoint of structure, they too may be interpreted as placing the Creed first.

In giving the logic for his sequences Cardinal Gasparri bases them on the following reasoning.¹ The Sign of the Cross is treated first because it is the hall-mark of a Christian. Divine revelation is given second place because it is the door of the catechism, as it shows how we are to learn about God and the things of eternity. Then the Apostles Creed is treated, because it contains the truths that must be believed in order to attain salvation which is the one thing necessary. Good works, or the decalogue, the precepts of the Church, and the evangelical counsels are given fourth, fifth and sixth places because they follow on faith which they enliven. Grace is necessary in order that the creature may live in accordance with the requirements of faith and good works, and it is thus given seventh place. Prayer and the sacraments are the means by which divine grace is obtained, and the treatise on these follows in eighth and ninth places. Since by justification we obtain, in addition to the remission of sins, the infused virtues and the gifts of the Holy Spirit, whence flow the beatitudes of the Gospel and the fruits of the Holy Ghost, Chapter Ten treats of the theological virtues, the moral virtues, the gifts of the Holy Ghost, the beatitudes and the fruits of the Holy Spirit. It is always possible for the creature to resist grace deliberately by committing sin or violating God's law, and thus Chapter Eleven treats of sin. The reflections on the last things are treated in Chapter Twelve.

While all the catechisms thus give the first place to the Creed, the sequences in the treatment of the other units of doctrine and practice vary, and there is a certain arbitrariness on the choices made, though each compiler pursues a logical process either on the basis of necessity, as Cardinal

¹ His Eminence Peter Cardinal Gasparri, *The Catholic Catechism*, p. 62. New York: P. J. Kenedy & Sons, 1932.

Gasparri does, or of the dignity and importance of the truths and practices.

In studying the chart in regard to the matter of emphasis placed on the several units on the basis of the number of questions, variations will be found, though the chart might be somewhat misleading on account of the fact that some of the catechisms contain a greater complexity of thought in the answers, which are thus necessarily longer. Generally the sacraments are given the greater emphasis and space on account of the many details involved in the intelligent, fervent and fruitful reception of them. After the sacraments, the Creed, the Commandments of God and of the Church are emphasized in the order given.

In some catechisms grace is very briefly considered in connection with the sacraments, and in others it is accorded a distinct chapter. Prayer is generally given its own place as a unit, though catechisms differ in the matter of the truths that are defined. In some, Christian perfection is united with the treatment of related units, and in others it is given a place of its own. The chart reveals other variations, which impress the observer with the fact that the catechisms differ, though generally they observe similar lines. Some of the more specific characteristics which distinguish the form of the catechisms are: some are written in theological language with forced and technical definitions, while others approach more the words of the vernacular, so there is little need of definition. Some give skeleton answers with the understanding that the instructor will explain and expand the meanings; others are given to analysis and are over comprehensive in the content of the answers.

The wording of both questions and answers differs in the several catechisms. A sacrament is defined in the *Baltimore Catechisms*: "an outward sign instituted by Christ to give grace"; in De Harbe: "a visible or sensible sign, instituted by Jesus Christ, by which invisible graces and inward sanctification are communicated to our souls"; in Faerber: "a visible sign which imparts to us invisible grace"; in Lin-

den: "an outward sign through which the soul receives both sanctifying and actual grace"; in the catechism of Pope Pius X: "a sensible sign capable of producing grace, instituted by Jesus Christ to sanctify our souls"; in the *Catholic Catechism* of Cardinal Gasparri: "some sign perceptible by the senses, instituted by Jesus Christ to signify grace and to confer it on those who worthily receive the sacrament."

Transubstantiation is defined in the *Baltimore Catechism*: "This change of the bread and wine into the body and blood of our Lord is called transubstantiation"; in De Harbe: "The bread was, in an invisible manner, changed into the true body, and the wine into the true blood of Jesus Christ"; in Faerber: "change of bread and wine into the body and blood of Christ"; in Linden: "When Jesus said over the bread and wine, 'This is My Body—This is My Blood,' the bread and wine were changed into His true Body and Blood; only the appearance of bread and wine remained"; in the catechism of Pius X: "The miraculous change of the bread and of the wine into the body and blood of Jesus Christ"; in the *Catholic Catechism* of Cardinal Gasparri: "A wonderful and unique change of the whole substance of the bread into the body and of the whole substance of the wine into the blood of Jesus Christ, although the appearances of bread and wine remained."

In the same series of catechisms there are variations in the answers given in the small and the large editions. Thus, in his small catechism, De Harbe defines the Church: "The Church is the congregation of all the faithful on earth, professing the true Faith, governed by their lawful bishops and united under one visible head"; in the large edition, "the congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible head, the pope."

Two methods are used in grading the Catechisms; the more general consists in the reduction of the number of questions and answers but with the retention of the same content and terminology; in the selection of questions and

answers the simpler and more elementary concepts are used in the abridged or small catechisms. The other method uses much the same material but simplifies the concept and the language. Thus De Harbe, in his complete catechism, defines God as follows: "God is an infinitely perfect spirit, the Lord of heaven and earth, and the author of all good"; in his abridged catechism: "God is the Lord of heaven and earth, the author of all good."

In the foreword note to the Kinkead series of *Baltimore Catechisms* we find the following: "These catechisms of the Baltimore series are arranged in a progressive plan. No. 00 gives the prayers and acts to be learned before the study of the catechism begins; No. 0 contains one-half the questions of No. 1; No. 1, half the questions of No. 2; No. 2, one-third the questions of No. 3, and No. 4 furnishes additional information with copious explanations and examples." The progressive plan in grading here means growth by addition of concepts and truths rather than by the development of them. The purpose of this process is given, "Apart from its educational advantages, the progressive plan aims at lessening the expense in providing children with a catechism by furnishing just what is necessary for each grade; it aims also at encouraging the children to learn by affording opportunity for promotion from book to book." None of the catechisms set out definitely the materials and concepts which are to be mastered by each grade in the present organization of the elementary grade school.

In the "Catholic Faith Series" of catechisms, which are based on *The Catholic Catechism* of Cardinal Gasparri, it is announced that Book One covers the religion course for Grades One and Two; Book Two serves Grades Three, Four and Five; Book Three will meet the content requirements of Grades Six, Seven and Eight, and may be used throughout the junior high school level. In the same announcement it is stated, "The entire course of Catholic Faith is concentric. Book Two, like Book One, is a complete, basic, organic Religion course."

The course is said to be concentric, because the three

books of the course are each centered about basic religious concepts, truths, and practices needed by the child at the ages for which the books are intended. These are given in simpler language and briefer form in the lower books and are developed more extensively and with more complex language in the upper books. It is called a complete course evidently, because all religious truths are given in each book in the phrases in which these truths have bearing on the growth of the children on the several educational levels. It is called basic in as much as additional material should supplement the treatment of the fundamental truths, and perhaps in accordance with the individual differences evidenced by the children. The course is called organic on account of the symbolic relationship in its development to the growth of beings that have organic structure; as the child grows and develops in accordance with the laws in living cells, which grow harmoniously in relationship to the importance of the functions which they are to perform, so also should the truths of religion be developed in an organic way, as they are in this course.

In the treatment of the commandments the catechisms generally follow the negative and prohibitive type of teaching. The emphasis is on the things that are forbidden, and this course is pursued even in the lower grades, before the positive aspects of virtue and character have been formally inculcated. Very frequently the prohibitions may be regarded as even unmoral, or they bring concepts to the minds of children before they are able to know what they are exactly about, and might easily arouse unnecessary curiosity through experimentation.

In the treatment of the virtues the catechisms go to the extreme of formal definitions of the theological and moral virtues, without that detail which would bring the thought out of the realm of the purely intellectual into the activities of the every day life of the child. Consequently, the concepts of the virtues leave an idea of something either mental or artificial, and not as something that must become a culture of everyday life, a reality which must show forth in

the moral, spiritual and religious adjustments in the many situations that life presents. In general, the catechisms are extremely limited in this treatment of virtues, so that active and passive and the social virtues are insufficiently cultivated, if at all.

These are the basic characteristics of the catechisms examined according to some fundamental principles of pedagogy and psychology. It might be observed particularly, however, that all the catechisms still carry the post-Reformation note of an apologetic against the prevalent heresies of the time. The emphasis today calls for a new type of Catechism; without in the least compromising with error or heresy, but more suitable to meet modern issues and dangers to Catholic truth and practice. It will be the aim of the further discussion to present some principles and specifications, which are suggested as guides and aids in the preparation of future courses in religious education in the elementary schools.

Registration reports show that the number of children in the religious vacation schools will have a remarkable increase this summer. In some places, the registration is double what was anticipated. One school in the vicinity of Washington was preparing for 50 pupils; the enrollment on the first day was over 100. The total number of children in religious vacation schools throughout the United States will be considerably in excess of half a million. The amount of labor freely given in behalf of these children is enormous. The work is taxing heavily all resources at the command of the diocesan directors and of the National Center.

From *Catholic Action*, July, 1937, p. 4.

THE EMPHASIS ON LEARNING RATHER THAN ON TEACHING

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EDITOR'S NOTE: This paper was presented by the author in Louisville at the April meeting of the National Catholic Educational Association. The reader will observe that parts of the paper have been omitted in this publication because they are foreign to the immediate purposes of this JOURNAL. We recommend the paper in its entirety to our readers as it will appear later in the *Proceedings of the National Catholic Educational Association*.

. . . It has been my aim in this paper, as the title indicates, to stress the most important phase of education, or, as many modern educators put it, that which constitutes education, the learning process. I have tried to show that through the basic types of learning—namely, observational, associative, motor, experimental, and creative, the child not only acquires worldly knowledge, but also accomplishes the purpose for which Christ Himself came to this earth, for He said, "I am come that they may have life, and have it more abundantly."

.....
What we as teachers need to focus our attention on is democracy in our schools. That form of government in which the teacher is the absolute monarch has long since died a natural death. "When each one counts for one and no one counts for more than one; when the one is for all and the all are for each, we have a democracy. Democracy in the school does not mean identify of opportunity for all, but suitable opportunity for each."¹

In a democratic school, pupils are taught how to think just as much as or perhaps more than what to think. They

¹ Herman Harrell, Horne, *This New Education*. New York: The Abingdon Press, 1931.

themselves should have part in the school government through the school patrol or the school city. Courses of study there are necessarily, and always will be, but these must be used only as a means to the great end of guiding the children to the complete living of life, the life of a really living member of the Mystical Body of Christ. No better means to this end can be found than that of teaching them how to govern themselves properly.

The course of study which emphasizes the learning of isolated subject matter and drill cannot be expected to accomplish the new aims. Observation has shown us that the skills so essential for freedom in reading and writing, etc., are best learned in connection with a real need. . . . Having accepted the point of view that the child's abilities, interests, emotions, physical equipment, and his adjustment to the social group are the starting points, the school is immediately confronted with many problems. One of the questions which takes on new importance is the place of the teacher. Her role is of very great significance. What is her part in providing situations and conditions which will stimulate the child to think for himself? How can she help him to see the facilities of the school, of his home and community, and to learn how to use them? . . . Hers is the responsibility for finding the conditions which stimulate self-educative activity and for co-operating in such a way that increased learning will result. Lack of guidance by the teacher is just as unfortunate at one end of the social scale which measures teacher participation as is extreme adult domination and insistence on reproduction of models of perfection at the other end. The teacher must be able to see and develop educative possibilities in the child and in the environment.²

Much might be said about methods. There is the method of lectures in which the teacher states her own views or the views of others, the class being the target with no option but to accept or reject. What the class thinks, if it really thinks, is never discovered, for the individual member is not given the opportunity to express himself. . . .

Another type, the quiz method, is no better than the first. By it the student is expected to answer what the book states regardless of what he, as an intelligent creature possessed of sound faculties, thinks about the matter.

Children like to express themselves, and, if given a chance will do so freely. Occasional dramatizations are often

² Porter, *The Teacher in the New School*. New York: World Book Company, 1930.

astounding revelations to the teacher. In one class of third grade children, there was a lad who was the typical "all boy". He was never malicious but was a constant source of disorder. The story of Daniel from Bible History was selected for dramatization. Because the teacher feared that this lad could not be depended upon for a prominent part, he became one of the lions. One day he shyly edged up to the teacher's desk and timidly asked if he might go to the basement and practice roaring. That child had begun to learn something other than mere roaring. In his desire to do his part well, his willingness to work overtime had begun to grow.

It is hard for us to realize the reaction of children to the distribution of parts in dramatization. Very often a boy who, by very nature and with little effort on his part, is able to play the role of a demon to perfection is a bit hurt and is envious of the child who portrays an angel. We had an example of that in one of our first grades this year. The little ones were dramatizing the story of Adam and Eve. One day at noon, the mother of one of the boys noticed that he was not saying much and that he seemed to be displeased with the world in general. After a few minutes of patient probing, she elicited the following: "Robert has been God for two days, and I've been the devil all the time!"

Children are more observant than we think. Watch them at play and notice that half their time is spent in aping their elders, consciously or unconsciously, in soap box oratory or exciting dramas. A number of years ago when Mr. Goldstein was touring our part of the country, one of the boys of the neighborhood was fortunate enough to be taken to hear him. On his return home, he assembled all the children in the rear of his father's store, stationed himself on the top of a vinegar barrel, and proceeded with a lecture à la Goldstein. In his violent gesticulations, he overturned the barrel and flooded the store with vinegar. He'll never forget Mr. Goldstein!

One of the best methods in education is the cooperative search for truth. Each person not only has the right to his opinion but has the opportunity to express it. This can be

provided for in socialized recitation. There will not necessarily be unanimous agreements, ordinarily there will not be, but there is a mutual understanding that individual opinions are to be respected. A lively discussion presupposes a vital problem, and it is the teacher's work to produce that problem. She does not settle the issue but sums up the information given, adding her own personal opinion when she deems it necessary. In such a class the pupils are learning to think for themselves. One form of socialized recitation which I have found very successful with children of the junior high school level is that of conducting a class session in one of the social subjects according to parliamentary law on an average of once a week. The class carries on independent of the teacher, the members taking turns presiding as chairman. It is really surprising how capable they are of taking the helm, and how they pride themselves in their laborious preparation. Some teachers may not care for this form of class discussion, but it is an experiment that I am glad I tried. It trains leaders and followers. Each is useless without the other; each depends on the other. Leadership and followership develop naturally in a group thrown on its own resources to solve real problems. Some might say that, if left to themselves, children are inclined to "side-track" and thus waste time. But they are not left to themselves. The teacher must be on the alert for just such a thing and tactfully direct the wanderer back to the "main line". Very often the other members of the class, especially if there are boys among them, will do it without the intervention of the teacher, perhaps less tactfully but none the less directly.....

It sometimes happens that one child can find the solution of a difficulty of another when the teacher does not seem to be able to elucidate the problem. I had an instance of this about two weeks ago. The word, diversified, was met by one of the boys who insisted on pronouncing it di'versi'fied. He syllabicated it correctly at the board, pronounced each syllable accurately, but each time he pronounced it, he accented the first and third syllables, instead of the second which had been marked. After using every means that I could think of, I wrote the word, university,

on the board underlining "ver" of both words. Without the least hesitation he pronounced university correctly. Then when I pointed to the first word again, with all the assurance in the world he said, "di'versi'fied". Finally another member of the class came to my assistance. "Sister," he suggested, "why don't you change the 'fied' to 'ty'?"

Following his suggestion, I wrote diversity between the other two words. University, diversity, and diversified were pronounced successfully, successively by the child who was having the difficulty. He was pleased, and so was I. Our problem had been solved.

Any teaching situation may involve any one or perhaps all of the basic types of learning, observational, associative, motor, experimental, and creative. We might use a geography lesson for a practical example.....

The old saying that "It makes no difference what you teach a child so long as he does not like it" needs no argument to show its fallacy. We know that it is not the teaching but the learning that makes education. We realize that the process of education is not the pouring in of knowledge as one pours jelly into a mould,..... If a child does not get knowledge himself, there is no education. Many really zealous and hard-working teachers hinder the learning process in their pupils by not permitting them to solve their own problems. Anything that presents difficulty is solved for them, and the main purpose of education is stifled. The child's education consists chiefly in the work which he does, not in the work which we do. All education is reaction of pupil to teacher stimulus. It is true, of course, that we must work, and work mighty hard, in school and out of school in order to direct and arrange the best possible means of eliciting thinking from our pupils. The point that many teachers miss is that untiring efforts to make things as easy as possible for their pupils may not be the best way. If there is nothing especially for them to do or think for or about, there will be no thinking done, because thinking requires hard work. If there be not something to work for, who is willing to put forth the effort? Few people work

simply for the joy of spending energy! Naturally, the other extreme is equally bad. If we put the work so high above the children's heads that they must stretch for everything, we will bring on the bug-bear of all education, discouragement. The joy that the pupils get from accomplishment will be an incentive to more thinking and to greater efforts at accomplishment, but it must be remembered that it is not possible for them to put forth this effort incessantly. There must sometimes be something easy of accomplishment.

I wonder how many of us, as Catholic educators, realize as we should the amount of learning that is going on in the minds of our children as we teach; not especially the learning of the subject or material we are trying to carry over to them, but the amount of learning from the observation of our manner, method, and procedure in our work. We feel our responsibility of teaching and explaining to the children the virtues that are or should be part of their lives. In our education of the whole man, spiritual, moral, and intellectual, we put much stress on the acquisition of virtue, but do we think often enough of the unconscious acquisition of virtue which goes on in the mind and heart of the child by his observation of us? We may be trying to teach a certain phase of arithmetic which is a bit difficult for the minds of our boys and girls. It may be that some of them will never be able to understand fully the mathematical procedure, but our patience, consideration, kindness, and our serious, good-will efforts to make them understand, if it is done consistently, may set them to thinking of those qualities and how they stand in regard to them.

Our children know and understand quite well that we, as religious, profess to be carrying on the work of Christ; that it is our chief endeavor to instill in their minds the love of the Christ that we should possess and are trying to enkindle in their hearts. Unless we show forth in ourselves and make obvious to our children the abiding of the Christ-life within us, we may be sure that there will be no lasting impressions made on their hearts or minds. Our ability to

show forth the Christ-life depends entirely on the strength of the Christ-life which our contact with Christ through prayer and love has imbued us. In no other phase of education is it quite so true that we cannot give to others that which we do not ourselves possess. If our children are enabled to see in us the patience of the Christ, the Man-God, as He taught and bore with His apostles in His earthly life, if they can see in us the consideration which Christ had for those who were physically handicapped, and, more so, for those who were spiritually handicapped, if they can see in us the untiring devotion of Christ administering to the needs and wants of each one, is it possible that hearts so impressionable as theirs will not be filled with the desire to know and love this Christ Who is so intimately bound up with and working through us?

On the other hand, we must remember that since we are ministers of Christ, if we present a harsh, forbidding, intolerant, tyrannical aspect to the pupil, he may infer that the God Whom he should love as a Father is someone to be feared with slavish fear; the Religion which He left to us, intolerant; the Church which is forever to carry on His work through His ministers, tyrannical. With these impressions for beginning, who can tell the lengths to which disgust, aversion, and even hatred of God, Religion, and Church, which we represent, will lead?

We all agree that teacher personality is one of the most potent factors in the learning process. A teacher whose personality is fired with love, zeal, and enthusiasm for her work will engender in her pupils a like love, zeal and enthusiasm. Her ability to make the work interesting, whether the material be interesting or not, is one of her greatest assets. Her love for pupils, which they are very keen at perceiving, will enable her to do with them as she wills, to fire them with her interest and enthusiasm regardless of their natural interest and enthusiasm. We have all seen the different results of teacher personalities on classes. In one case the learning process may be almost entirely stopped because of antipathies a teacher's personality may draw

out; in another, the same class may almost outdo itself in its efforts to keep up to the goal that a different personality using different tactics may set for them.

Discouragement of the teacher as well as of the pupils may be avoided. We need always to remember that God does not require immediate success. We often forget that our calculations and conclusions are far from exact. Not infrequently good is effected when it seems that all is lost. If we are sometimes inclined to think that a particular pupil with whom we may be having some difficulty will without doubt come to a terrible end, it might be encouraging to recall a true story told by Monsignor de Segur:

In 1775 the city of Osimo, near Loretto, Italy, had organized a splendid procession to celebrate the opening of the Jubilee, in which all the students of the College and Seminary were participants. It was customary at such solemn celebrations that the cross-bearers be accompanied by two acolytes, each bearing a richly-wrought massive silver candlestick. On this occasion, the two acolytes selected for the honor, were sons of noble and illustrious families, both of the same age, and by name, Della Genga and Castiglione. While the procession was in progress, the two young noblemen began to quarrel for some reason or other, and an exciting duel in words resulted. From disrespectful words, they came to blows. Having no other weapons than their artistically carved candlesticks, they, in the heat of passion, began to strike each other with them, and before any person could interfere, Della Genga had received a blow which stretched him senseless on the ground.

In 1825, fifty years after this incident the next Jubilee was proclaimed. Here again we find our two acolytes. One, Della Genga, is now the Supreme Pontiff, under the memorable name of Leo XII. Surrounded by the whole Roman Court, the Holy Father proceeds from the Vatican Palace to St. Peter's to preside at the ceremony of 'the opening of the Holy Door'.

The Cardinal Grand Penitentiary on this occasion is no other than the companion acolyte in the procession of Osimo, in 1775. It was certainly a remarkable coincidence. After receiving the hammer from the hands of the now Cardinal Castiglione, the Pope, with a merry twinkle in his eye and a significant smile, asked him in a whisper: "Does your Eminence remember what took place at the last Jubilee? You then also gave me a beautiful instrument, but not with the gentleness and grace with which you handed me the silver hammer."

"Full well do I remember that memorable occasion, Holy Father," replied the blushing and confused Cardinal, "and hope that your

Holiness has long since forgiven me, though it is evident you have not forgotten the unfortunate incident."

Four years elapsed, and the great Leo XII, who had been universally loved and honored, ended his too brief, but glorious reign. When the sacred College met in Conclave to elect his successor, Cardinal Castiglione was proclaimed Pope, under the name of Pius VIII.³

We might summarize by saying that methods, courses of study, etc., are merely tools placed at the disposal of the teacher to take or leave in so far as they help her in her guidance of the charges God has placed under her direction, and that she should use these tools to the extent that they aid those charges in making of themselves good citizens not only for time, but also for eternity.

.....

POOL OUR TREASURES

I make a final plea that our Catholic schools should pool their treasures. It often happens that there is an exceptional teacher in one of the grades. Then why not invite other teachers to come and observe the work done? New maps, good pictures, helpful books have come to one school, why not inform the other teachers and invite them along to see the latest additions? Jealousy and pettiness are abhorrent among religious teachers. Competition is a laudable thing, but let us keep the teaching of religion free from it, and let us be big enough and generous enough to share our gifts and help each other to help our children to draw nearer to Him who said to us "Suffer them to come to me."

By John T. McMahon, "The Leakage Problem," *The Catholic Educational Review*, Vol. XXXV, No. 5 (May, 1937), pp. 272-273.

³ B.C.G., *The Young Christian Teacher Encouraged*. St. Louis, Mo.: H. B. Herder, 1903.

"SHOULD CATHOLICS ESTABLISH HOME-SCHOOL ASSOCIATIONS?"*

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In this day of progressive educational methods the need for a close home school association is so obvious for our understanding and guidance of the child that little time need be spent on this phase of the subject but, rather, how shall we attain the home school association that will best aid us in the mental, physical, social, and spiritual development of the child.

Our schools aim to reach the child as early in his life as is possible and to hold him as long as is possible. They aim to stress individuality for its own sake and in relation to the group. They aim to give the child as thorough a knowledge and appreciation as is possible of all the forces that influence the life of which he is a part and of that society in which he lives and moves and has his growing. Our schools, therefore, should try to utilize in the interest of the child the influence of every factor in the child's environment—his home, his friends, and every community-agency of culture, recreation and guidance.

How can this be accomplished if we know little or nothing of these all important factors?

Children come to us from as great a variety of homes as there are children. We should be able, on the one hand, to continue in our school rooms, surroundings and methods, the gracious refinement of manners and behavior that are in vogue in the homes from which the children come or,

*This paper was presented by the author in Louisville at the April meeting of the National Catholic Educational Association.

on the other hand, to fill the want and the need of such for those poor children whose home life contains very little sweetness and light.

This may all sound like a very pretty sentimental theory to the ears of many busy teachers who feel that it would require a forty-eight hour day to accomplish all that needs to be done. But this vital work, this really essential work of getting a first hand knowledge of a child's home can and should be done before the school term opens.

We are almost always at our place of assignment at least two weeks before schools open. In those two weeks our visitations can be accomplished. From the school and the church records we can obtain the names of former pupils and of prospective pupils and set out to visit their homes systematically. If our memories are good, we can later record the facts learned, but one can always give a tactful reason for jotting down essential items. A card for each pupil should then be made out and placed on a private file in the office, and on this card should be recorded a brief statement of the child's environment, the general state of his health, any physical defects, unusual abilities, interests, hobbies, undesirable habits and attitudes. These last can be obtained by judicious questioning, by no means in the hearing of the child, but prefaced by the understanding that by the home and the school working together these faults may be eliminated and that the home will encourage and continue any exercise or project which the school is carrying on for the child's physical or spiritual welfare. These records are kept on file year after year and each teacher will add her findings so that at the end of the child's school life, the school has a complete history of his growth in character, personality, and ability, and can intelligently guide him as to his ultimate life work.

Visitations may and often do reveal a poverty of surroundings which accounts for many cases of seeming retardation; that it is really under-nourishment and not lack of mentality that slows up the thought processes. Again, the teacher learns the ambitions of the parents for the child's

future and can help shape these if the child's inclinations and abilities tend in the hoped for direction. Defects of vision and hearing are revealed in these visitations, and remedial measures can be adopted immediately by the teacher without the usual groping period of uncertainty as to the cause of the seeming inattention, lack of interest, or inability to follow directions on the part of the handicapped child.

In most instances, therefore, we must take account of the social adjustment of the child, not only his place in the school, but his social background, his home relationships; often the adjustments he makes in one situation affect him in his other surroundings. As the child's contacts in the home affect his development and proper adjustment to life, the home is called upon so that home and school may adopt a common program of corrective measures. With such a close cooperation both the school and the home discover facts about the child which would not otherwise be known, and the child is thus aided by the home and the school to become a better integrated personality. In this manner the school becomes the agent employed by the home to help with the mental, physical, social, and spiritual development of the child. The school is held responsible to supply the expert knowledge necessary at all times; the home, however, at no time abdicating the function of child education but becoming an active participant with the school to the end that the child may develop a well rounded personality.

Not merely in times of difficulty but at all other times we should have more than a perfunctory acquaintanceship with the parents and discuss with them their ideals for their children. We should welcome them to our schools and try to multiply occasions that will encourage them to come. We should plan throughout the year various programs that would interest them. We should make them feel that the education of their children is not in our hands merely but really a cooperative enterprise. One of the best means of obtaining a sympathetic attitude for and an enthusiastic

support of the policies of the school is by the home visitation and subsequent conferences with parents.

When our schools have settled down to work, we are too prone to offer as our only means of communication between the school and the home the conventional report card. Report cards of the traditional type have caused more heart aches, more alienation of interest, more antagonism toward the teacher and more invidious and acrimonious comparisons among neighbors than any other single method of making trouble. Instead of these hard bits of pasteboard, with a long list of subject abilities and behaviors reduced to numerical or alphabetical terms, it would be far better for the growth of the child if the teacher held conferences with the respective parents. At stated intervals, let us say one Sunday afternoon in six weeks, the teacher will be in her classroom from two o'clock to five, where she will be "at home" to the parents of her pupils. At this time she is given an opportunity to explain her purposes, further her objectives, and the hoped for progress that her pupils should make. She can talk over calmly with the parent the possible reasons that prevented the child's attaining the goals required and plan additional combined efforts that may make for attainment in the next six weeks. The parent or parents are encouraged to express themselves freely and openly as to the progress or lack of progress of the child, and remedial measures are proposed by both sides, buoyed up with the promise of trying them to their uttermost. In this conference method, each child is shown as advancing according to his ability, not according to a certain set standard and no invidious comparisons are drawn.

That this conference method is both feasible, practical, and successful in bringing the home and the school into closer partnership for the good of the child has been shown in St. Mary's School, Wilkes-Barre, Pennsylvania. . . .

When parents realize our earnestness of purpose and the goals that we are trying to reach, we shall have no difficulty in organizing and establishing home-school associations, the primary objective of which should be to cooperate with the

school for the better education of the child. Too often these associations lose sight of their purpose and concern themselves with detached lectures, having little to do with their vital problem, the child himself. An association of parents attracted to the teacher by a knowledge of her singleness of purpose in regard to the education of their child, attracted to the school by a faith in its ability to set their child's footsteps along the upward path of a purposeful and useful life, will be cemented in their purpose to air and encourage the school and the teacher, and their enthusiastic support will foster a mutual understanding that will be reflected in the attitude of the pupils.....

Our schools, without doubt, need home associations. In this age of competitive education, when so many forces and so many isms are reaching out for the minds and souls of our children, we should leave nothing undone that will knit them closer to us. The school visitation before the school term opens will be found extremely important in all grades, and especially in the secondary school. During the long reaches of summer vacation, the pupil may have made many new contacts, may have acquired new interests, may have experienced with his family some trying or saddening experience which may color his attitude toward school life and toward life in general. Our early discovery of this will give us an opportunity to plan for its counter-action and for his attacking his school work with his usual interest and enthusiasm or may help him to continue his education, which before our visit seemed a hopeless problem.

This close relationship, this community of interests and purposes revealed in visitations and conferences, will reflect itself in the child's attitude toward school. School will be another home and, in some instances, a better and happier one. Here in school is a teacher whom mother knows, whom father knows. She is not some aloof person who from superior heights of education and spirituality does her daily task with patient and sometimes grim forbearance but rather a teacher who is just as humanly and as enthusiastically interested in the four-fold progress of the child mental, phys-

ical, social, and spiritual, as is the home that entrusts the child to her keeping to educate and guide to choose the finer and higher things that the home by itself cannot give.

In the newly emerging philosophy of education which is designed to meet the needs of child life in a modern world, education must needs be a social process. Schools must be democratic institutions in which children learn to work and play together, to share and cooperate, meet difficulties, and solve problems with their companions in order that they may grow into worthy citizenship. The chief concern of education, as has been previously stated, is the development of an integrated personality, to accomplish which our schools most certainly need the cooperation of the home. Therefore, a Home-School Association, founded on the rock of a common purpose, the development of the child, cemented by faith and trust in the ability and sincerity of the teacher to accomplish that end, should be established in all Catholic schools.

THE SCHOOLS AND THE LEAKAGE: A SUGGESTION

We know that apostasy begins almost always with failure in attendance at the Sunday Mass; might we not, then, instill into the minds and hearts of the children in our Catholic schools such a love of the Mass as to make it almost impossible for them to stay away from it on days of obligation? He who would deny this must needs deny the power of the Holy Sacrifice to strengthen, console and purify the heart and mind of man. Let it be granted, then, that could our children be made to know and love the Mass the number of those lapsing from the Faith in the post-school years would be very largely diminished.

By Ronald A. E. Colsell, "The Schools and The Leakage," *The Sower*, (April-June, 1937), p. 95.

DR. KROEPFL'S VOLKSSCHUL-KATECHESSEN

A MANUAL FOR TEACHING RELIGION TO GRADE SCHOOL CHILDREN

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In these days when there are so few homes in which the Bible is found, and still fewer in which the Bible is being read, it is interesting and encouraging to see the appearance of a movement in catechetical lines which will bring about not only a revival in Scripture reading but also a better appreciation and understanding of the fundamental principles of the Catholic religion and a more thorough, complete, and synthetic comprehension of the beauty and truth of our belief. To most of our lay people the Bible is a closed book. Their spiritual life is founded upon and nourished by their own personal devotion and by the few answers which they still remember from their catechism. These answers they memorized and accepted without much justification outside of the authority of the teacher. Today we find in Austria the introduction of a system of teaching catechism which proposes to offer a clear explanation of the answers in the catechism, together with a reasonable justification of the answer. It is an attempt to give a complete course in Christian doctrine and character training which is based not so much upon the answer as found in the catechism as upon the reasons why the Church teaches that this is true and that is false, why the Church commands this and forbids that. Psychologically, such a course in catechism is more interesting, more complete, and better fitted to have an influence upon the child's life and daily

actions than the system which is based merely upon the explanation and memorization of the catechism answers. It will also tend to form in the child permanent habits which will have an influence that does not end when the child no longer goes to school.

In Austria Dr. Josef Kroepfl has made a distinct contribution to the history of catechetics by publishing the *Volksschul-Katechesen*,¹ which is an explanatory manual or method of teaching religion to children of grade school age. Dr. Kroepfl uses as his basic plan an explanation of the catechism by Wilhelm Pichler.² However, the principal difference between the work of Kroepfl and that of Pichler lies in the predominance of the catechism and Bible history. Pichler has placed the emphasis upon the catechism, and Bible history is merely secondary. In the work of Kroepfl, Bible history dominates to a large extent without disturbing the order and system of the catechism. The course is narrative. There is such a close union between catechism and Bible history that the children cannot possibly study the one and neglect the other. It is not like in so many of our Catholic schools where catechism is taught in one class and another period of the day is set aside for the study of Bible history. In such a situation the children will naturally be attracted by the Bible stories and will neglect the catechism. But in Dr. Kroepfl's work the catechism and Bible are taught simultaneously and synchronize almost perfectly. Nor is the chronological order of the Bible lost in an attempt to make the scriptural narrative go hand in hand with the answers of the catechism. The advantages gained from such a procedure are obvious. From the Church's point of view, there can be no better demonstration of the truths of the catechism than the study of Sacred Scripture. An insight into the economy of salvation can be acquired only from the realization that the New Testament is the fulfillment of the Old and that the one rests upon

¹ Pichler-Kroepfl, *Volksschul-Katechesen*. Verlagsanstalt Tyrolia, Innsbruck-Wien-Munich, 1936.

² Wilhelm Pichler, *Katechesen für die Unterstufe der Volksschule*. Verlagsanstalt Tyrolia A. G., Innsbruck-Wien-Munich, 1925.

the other. "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill." From the point of view of method, it offers a tangible and moderate manner of presenting religious truth.

In this system of teaching religion, the children use a catechism that has been approved by the Austrian bishops.³ Kroepfl's *Volksschul-Katechesen* has been written as a teacher's manual to this catechism. In addition to the catechism the children use a Bible history⁴ that has been especially adapted for use in schools. The division and numbers in this Bible history are always indicated in the *Volksschul-Katechesen* so that the teacher can readily tell the children where they can find the corresponding passage in the Bible history. The entire subject matter, since it embraces the complete course of religious truth, is quite extensive; however, it is so arranged that it may be covered in three years and may be taught in a three year cycle. Consequently, the work is published in three volumes, each of which deals with one of the essentials of religion: creed, code, and cult. "I am the way, the truth, and the life." The first volume deals with faith (creed); the second with moral theology and considers the commandments of God and of the Church (code); the third deals with grace, the sacraments and sacramentals (cult). This is only a general division. The various religious concepts are well correlated with one another so that the children will not acquire a departmental mind but will view one doctrine in the light of another. Hence the children will get a knowledge of the liturgy before they receive a systematic treatment on the cult of the Church which is complete in the third volume. Furthermore, in the last part of the third volume there is a schema which shows when the various lessons should be studied during the course of the school year. This schema is based upon the liturgical year. The purpose of such a system is

³ *Katechismus der katholischen Religion*, mit Gutheissung der Bischoefe Oesterreichs, Verlagsanstalt Tyrolia, Wien-Innsbruck, 1930.

⁴ *Biblische Geschichte und Geschichte der katholischen Kirche*, Oesterreichischen Leo-Gesellschaft, Oesterreichischer Bundesverlag, Wien und Leipzig, 1934.

to teach and explain religious truths, all of which are based upon the Bible, and to present them in such a way that they can be logically crystallized in a catechism answer and finally memorized by the children.

The *Volksschul-Katechesen* is primarily adapted to schools in which all the children, regardless of age or advancement in knowledge, are taught in one or at the most two rooms. The Volksschule corresponds to our grade school and this, in turn, is divided into the Unterstufe, corresponding to our first four grades, and the Oberstufe, which corresponds to the last four grades. According to Dr. Kroepfl's plan the children in the first year or two of school use a little catechism with highly colored pictures in which they are taught their first prayers; they are told of the existence of God, of creation, of the love of God and little stories from the life of Christ.⁵ This book is an excellent preparatory work. After the children have received the essential truths necessary to the study of the catechism, the teacher may then begin to use the catechism and follow the method given in the *Volksschul-Katechesen*. This book is fitted for all children of grade school age. The younger children are taught truths which can easily be grasped; for the more advanced children the book contains explanations and questions which tend to extend their knowledge and which will progress simultaneously in the catechism and in the secular branches. The *Volksschul-Katechesen* could be admirably adapted for use in our parochial schools.

The supporting structure of this manual is the psychological Munich method with its gradual ascent from the concrete to the abstract religious truth summarized in the answer to be memorized. This method proceeds by appealing in some way to the senses of the children, leading from the senses to the intellect by explanation, and then bringing home the truth by applying it to the will. The author secures continuity of subject and, at the same time, the interest of the pupils in two ways: first, by the very fact

⁵ Wilhelm Pichler, *Katholisches Religionsbuechlein*. Pictures by Philipp Schumacher. Tyrolia-Verlag, Wien-Innsbruck, 1935. It might be interesting to note that this book is already in its 14th edition.

that he correlates Bible history with the catechism, the story is narrative and leads from one lesson into the other. The subject matter of the Bible history is presented not so much as a series of independent short stories chosen at random but rather as one continuous narrative. In this manner the thread of the subject is not broken from day to day and from lesson to lesson. Secondly, in introducing the matter for a new lesson, the author is very skillful in building upon what the children were taught in the previous lesson by suggesting questions in the way of a review. Then, at the conclusion of every lesson, the author has added two paragraphs or a poem proper to the lesson which tend to illustrate the point of the lesson and keep it in the child's mind till the next class. The paragraphs contain some story, some event from the life of a saint, a news story or a parable, something that is certain to keep the child alert. This appendix, although it is separate from the lesson, is nevertheless very important and has this value: At the end of the class the children grow tired and restless. They will not pay much attention to a Bible story which they have perhaps heard before, but it is quite certain that they will listen to a story taken from life. Dr. Kroepfl, who speaks with considerable authority and experience in this field, states that only a teacher who has actually introduced such a story from life can appreciate to the fullest extent the pedagogical value of such a method.

In the preface (page 12) the author gives several indications as to how the children may apply their various faculties actively: copying the catechism or passages from the Bible history, writing down certain memory sentences, little verses, and catch phrases, prayers from memory, etc., silent reading from the Bible history, memorizing catechism answers, writing out biblical events that have been related to them, descriptions of pictures, and drawing pictures. The *Volksschul-Katechesen* contains many simple but interesting pencil sketches and drawings which can be used to illustrate a truth. The author has inserted many of these illustrations that the catechist may have a choice from year to year, and that the pupils may always have something

new to draw. The child who is always craving new stories and new pictures will be greatly interested. The author states that from his experience in catchetics he is fully convinced of the pedagogical value of these sketches. They are easily executed and do not require much artistic skill on the part of the children. All that the children need is the permission to draw. And where is the child that will not gladly draw little sketches if it is permitted to do so in school?

The preface to the work concludes with several helpful hints relative to the duties of the teacher. Prayer is especially necessary not only before and after religion class, but at different times during the day. The prayer should not always be the same but should have some direct connection with the catechism lesson. This helps to avoid the mechanical recitation of prayer. Furthermore, the teacher must know the subject matter thoroughly, and this always requires a careful preparation. The teacher's example exerts even greater influence than his knowledge. The religion class should be the most important class of the day, and the teacher should exercise greater insistence upon discipline during the teaching of religion than during the other classes of the day. This is to give the children a proper sense of the relative importance of their various studies. Just as the children need a note book for their secular branches, so for religion they should also have one into which they can write the date, the scripture lesson, and the catechism answer that is to be memorized. This is also an aid to memory work. Even something so apparently unimportant as the use of colored chalk upon the blackboard, but still very useful, is not overlooked by the author. The *Volksschul-Katechesen* gives many practical suggestions as to how the Bible history should be used when a certain section should be read and explained. The author suggests questions which the children might ask and which might seem rather puzzling to the teacher, and then he gives a very plausible answer for such a question. These answers are usually explained in the light of the secular branches or in the light of some modern discovery or something with

which the children are familiar. The statement, "I cannot understand how God can be everywhere," is explained in this manner: "The teacher begins by telling the children about the radio, how it is possible for a person speaking in one city to be heard in the different parts of the earth at the same time regardless of distance. Since this is possible by radio certainly it cannot be hard to understand how God can be everywhere, since He is a spirit." In a footnote (vol. 1, p. 47) the author relates certain difficulties which pupils brought up in regard to the creation of the world. A twelve year old child, son of a free thinker, said that his father taught him that the sun and the stars and the earth came out of a fiery mass (Kant-Laplace theory). A child in the third grade was told by his father that the earth was not created but existed from all eternity. Such are some of the difficulties which the catechist of today must meet.

Each lesson in the catechism can be taken as a complete unit and indicates just what is to be done. The content of every lesson is generally divided into three parts. Then a special prayer is assigned to be said before class and another one for after class. Sometimes the class ends with a song. Then there is a suggestion as to what pictures and sensual aids are to be used, what section in the Bible history is to be read. After the three psychological steps (with many questions on the part of the teacher throughout the presentation, explanation, and application) the children are to memorize the catechism answer. Almost every lesson contains previous catechism answers that are to be reviewed in conjunction with the lesson.

The *Volksschul-Katechesen* presents a very complete and synthetic course in religion embracing the catechism, Bible history, history of the Church, and liturgy. If the work has any shortcoming it is that perhaps it is too ambitious and tries to cover too much matter. However, it does not seem logical that Dr. Kroepfl, who writes from a background of practical experience in teaching, would attempt such an immense program if he knew that it could not be accomplished. But if the teacher should find this to be a difficulty,

he could easily rearrange his program to cover a four year cycle, or he could omit the things that might seem somewhat superfluous. There is also this advantage to the work, that whereas in many of the books on religion that have appeared in this country within the last ten years, religion is taught either through the liturgy or through Bible history at the expense of discarding the catechism, the *Volksschul-Katechesen* retains the catechism, correlates it with Bible history and the liturgy, and presents a well-rounded out course in religion. It shows Christianity not as a number of commands and prohibitions, but as the Way, the Truth, and the Life.

The second volume contains a good preparation for first confession and Holy Communion. The third volume, which treats of the sacraments, gives a well developed and lengthy treatise on each of the sacraments, especially of the Holy Eucharist which is considered under the double aspect of sacrament and sacrifice. In conjunction with this there is a study of the Mass from the liturgical point of view. Other topics interesting in their presentation are: the life of Christ, the liturgical year with special attention upon Advent, Lent, Pentecost, and Corpus Christi; indulgences and sacramentals, sources of revelation, a lesson on the Bible. The distinction between the natural and the supernatural orders is well explained and also well preserved. Grace is the supernatural life of the soul, God dwelling within the soul. The Church is a society in which all the members participate in the life of Christ. It is a chain in which the members are the links and Christ is the first link upon which all the others depend. Yet it is strange that no mention of the Mystical Body of Christ is made in this catechism which appears in the country where the revival in the doctrine originated.

Considered as a whole the *Volksschul-Katechesen* is excellent. If it were translated into English and adopted for use in our parochial schools, it would offset many of the shortcomings in our present manner of teaching religion. It perfectly corresponds with the ideal manner of teaching religion as set forth by the Reverend Joseph Baierl, S.T.D.,

in a paper read at the Catechetical Congress in New York city:

Understood in this sense (in contradistinction to the Bible history and similar problems), the catechism has a venerable history. It must continue to be the chief object and center of catechetical instruction. Bible history, Church history, and liturgy must supplement the catechism, not supplant it. By this we do not mean that the catechist must always begin with the text of the catechism even in the first year, or that he may not deviate from the sequence of the text, or that he is obliged to regard each and every answer as equally important, or that he must confine himself to a mere commentary of the text. Neither do we claim that the catechism is the all-important thing in catechization as a whole, for from the educational viewpoint, Bible history is of equal if not greater moment. We do insist, however, that the catechist must endeavor to impart a correct understanding of the contents of the catechism, and adhere rigidly to the same. Moreover, Bible history, Church history, and sacred liturgy should be grouped around the catechism and so arranged, that they offer real assistance to the children for a better understanding of the truths of the catechism, and for a thorough, vivid, and practical realization of those truths in their daily life.

On Saturday A. M., October 9, the opening day of the Catechetical Congress, between 9:30 and 11:00, about 40 demonstration classes will be conducted simultaneously at the Cathedral Grade School and the Rosati Kain High School by teachers nationally known in the field of methods. These model lessons will be based on the Religious Vacation School Manual and on the School Year Religious Instruction Manual that are issued by the National Center.

High School Religion

RELIGIOUS INSTRUCTION AND THE ADOLESCENT

HENRY C. SCHUMACHER, M.D.

Child Guidance Clinic

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Into a child guidance clinic come children from all walks of life. Some come because they are now delinquent, others are neurotic, but there come also children whose parents are looking for guidance in order that they may do the best possible job in preparing their children for independent living. Hence into such a clinic come the "good" and the "bad"—a cross-cut of a city's population, the poor and the rich, the sick and the well.

What I shall say, therefore, cannot be dismissed with a shrug and a cheap comment that such things may be true of poor delinquents and neurotics but do not hold true for the average child.

Probably the chief failure can be traced to the way the commandments are taught. It is my experience that the average adolescent can rattle off the Ten Commandments, provided he is permitted to start with the first. But if he be asked what is the sixth commandment he all too often does not know it off-hand, but must start with number one and so on up to the sixth. This is at least some evidence that he learned the commandments in a rote memory fashion. Much more important, however, is his failure to know the meaning of this commandment. It is one thing by rote memory to repeat "Thou shalt not commit adultery" but

quite another thing to know what adultery itself means, to say nothing about the fuller and deeper meaning of the commandment.

I have asked in the last few months fifty adolescent girls, all but six having attended parochial schools through the eighth grade, to name the sixth commandment and then to tell me what adultery meant. Among these girls were some serious sex delinquents, but there were some also who were quite innocent. I did not undertake to enlighten any of them. I was merely interested in whether or not they knew the commandment and the meaning of the word adultery. All fifty knew the commandment. The majority, however, had to start with the first and come to the sixth. But much more startling is the fact that but five of these fifty girls could give any real meaningful definition of the word adultery. And, more startling yet, four of the five who could not define the word had never attended parochial schools. What did most of them think adultery meant? Some admitted that they had no idea at all, some thought it had relation to stealing—in every instance this stealing was a material possession. No, it was not fear or shame to tell me that caused these children to fail so sadly. They simply did not know. These findings bear out an impression that has become more fixed with the passing years. The ninth commandment is even less well understood.

The fourth commandment is, as a rule, well defined. However, its implications are little appreciated. In fact, what one might term the corollaries of a given commandment are rarely appreciated. Now it is a well-known fact that even in late adolescence the youth of today can not generalize. This makes it even more important that many specific examples of the implications of a commandment be taught. As a result of the type of teaching generally in vogue there is a failure to integrate religion in everyday living. For children and youth the teaching of Religion is too formal and too rationalistic.

Too little thought is given to an understanding of the background of the pupil. Today, in practically no parish

except outlying rural ones, is there a homogeneous people. Many kinds of stimuli strike the senses; customs and manners vary markedly. As a result there is no group mores that keeps the child in line as was formerly the case. It is this very thing that makes it all the more important for the child to carry his religious teachings into his daily activities. But to do so means he must know his religion and find in it a source of comfort.

Given the unhappy, unloved and unwanted girl of adolescent years, and with few ties to and less real knowledge of her religion, is it any wonder that she turns to the first young man whom she happens to meet and in due course gives herself because, as she will say, she loves him and fears to lose him?

The laws of the Church are problems to many young people. These laws are poorly understood. They are obeyed if the family obeys them. Few of the children questioned could see why the Church could make laws for her governance. The fasting regulations for Lent are just an announcement. Even so weighty a duty as Sunday and holiday attendance at Mass is lightly considered. The Holy Sacrifice of the Mass is rarely understood in any meaningful way. Ask the average youngster the principal parts of the Mass and he is quite likely to retort, "You tell me!" Entirely too much religious teaching, even at the high school level, is a prating, rote memory affair with little meaning for living.

Is it any wonder that youth, under this system of instruction, fails to see any reason for religion in everyday living? Does he, in the concrete world of fact, see the rewarding of good and the punishment of evil? Did not his good parents have to accept relief, and was not the whole family stigmatized by it? Did not the evil banker and business man get away with other people's money, and did not he himself escape punishment for it? Does he see the Encyclicals of the Popes lived up to by those who should set the example? Youth can not generalize intelligently.

The adolescent attending the public school, or intelligent

enough to read, soon comes to have questions over such scientific canons as evolution or such historical facts as the behavior of certain highly placed ecclesiastics. Often it comes to him as a shock. Why has not his teaching been frank and truthful about these things? Doubting in religious matters is a common enough occurrence in adolescence without adding fuel to the conflict. Merely to say there is no conflict between religion and science is not enough, for all too likely by inference he will be told he ought not to have attended the public school or to have read such books.

One thing could be done at once. Religious instruction, in a more meaningful manner, for everyday living, must be given our adolescents. And might it not be well if the Church law which so wisely ordains: "Iuventus quae medias vel superiores scholas frequentat, plenior religionis doctrina excolatur, et locorum Ordinarii curent ut id fiat per sacerdotes zelo et doctrina praestantis" would be put into practice to a greater degree than is done today?

THE SCHOOLS AND THE LEAKAGE: A SUGGESTION

Concerning the causes of this problem there has been for some time a good deal of argument, but to-day the consensus of opinion among many of the shrewdest observers seems to be summed up in the words of Fr. Eustace Dudley, S.J., in a recent article in *The Catholic Herald*: "And that root-cause of 'The Leakage,' that powerful bully of the faithful, is the ignorance of our Catholic youth—not ignorance of the Catechism, but ignorance of the Faith as the revealed philosophy of life, minds stunted and starved of nourishment in their Faith, at fourteen years of age." Fr. Dudley's thesis, in the article referred to, is the necessity of post-school care as a remedy for the "leakage," and there is no doubt that, as he says, the greatest evil is done to the Faith of our children between the ages of fourteen and eighteen years, when the majority are for the first time left to their own devices. But we must not overlook the disagreeable fact that slackness and indifference is equally rife among the ex-pupils of our secondary and public schools, where the leaving age is much later, and this seems to indicate that the roots of the evil are to be found in the schools themselves.

By Ronald A. E. Colsell, "The Schools and The Leakage," *The Sower*, (April-June, 1937), pp. 93-94.

HOW THE ADOLESCENT LOSES CONFIDENCE IN ADULTS

It is generally agreed that if teachers and parents are to be influences for good in the religious and moral development of youth young people must have confidence in these same adults. The following list enumerates some of the ways in which the behavior of the adult is conducive to destroy confidence. The list is by no means complete, but it is offered to readers as indicative of the type of behavior that may result in a lack of confidence in the adults who should be most concerned with the adolescent's life here and hereafter.

Young people need special help in the form of kindness, understanding and forgetfulness of self. Rudolph Allers in *The Psychology of Character*¹ says:

We have already said that in the period of adolescence upbringing is peculiarly difficult, and calls for an even greater measure of understanding, tact and devotion than in childhood. Now, upbringing is a relation between one who is engaged in the task of upbringing, and one who is brought up, and as in the case with all relations, is dependent on its two members. In this case we must not forget the second member; to expect him to behave in such a way as to render his upbringing an easy task is an impossible requirement, for the production of receptivity to positive influences is the chief educational function. What *can* be done is to *prepare* the youth, to guide him from the outset, so that in spite of all the difficulties inseparable from pubescence, he does not isolate himself from the positive educational forces.

If this is to be successful, the youth must have retained his confidence in those concerned with his upbringing; this is natural to the child. We have frequently emphasized the importance of that factor, and it is now seen that its significance extends beyond the period of childhood. Many educational difficulties met with in the years of adolescence could be avoided if those responsible had access to the more intimate experiences of youth. If there existed

¹ Rudolph Allers, *The Psychology of Character*, p. 300. New York: The Macmillan Company, 1931.

a real bond of confidence between parent and child, if the latter were sure that in all circumstances his advances would not be rejected nor his conduct condemned, if he were accustomed from the beginning to share his inward struggles with his parents, it would not be so difficult to keep this relation alive beyond the years of childhood and through those of pubescence right up to maturity. Then there would not occur that estrangement between parents and children which is so frequently a source of sorrow to both.

The items in the following list were assembled by teachers of youth. They describe situations in which the adolescent loses confidence in teachers and parents.

HOW THE ADOLESCENT LOSES CONFIDENCE IN TEACHERS

When the teacher

- is unsympathetic.
- does not keep his word.
- is too severe.
- is unfair.
- uses sarcastic and stinging remarks.
- betrays a pupil's confidence.
- shows a lack of self-control.
- "pulls the pupil apart" out of curiosity, and not through the interest he professed to show for him.
- shows an intolerant attitude.
- treats him like a child.
- deceives him.
- has a domineering attitude.
- does not try to understand him.
- does not help him to find a solution to his problems.
- is reprimanded by the principal in the presence of pupils.
- does not acknowledge a very obvious mistake he has made.
- is not careful about marking students.
- gives too much home-work.
- gossips about other students.
- fails to see the good points as well as the bad.

nags.

is always reminding a student that he is a near-failure.

punishes the entire room for the fault of one or a few.

discusses idiosyncracies of pupils lightly.

lacks patience.

crushes the enthusiasm of youth.

has a tendency to exaggerate.

is easily shocked.

shows partiality.

has too many prohibitions.

never praises.

is over-authoritative in manner.

refuses to hear a pupil's story.

reprimands publicly instead of privately.

inflicts too many humiliating punishments.

is harsh in manner.

does not accept reasonable excuses.

makes promises and fails to carry them out.

makes a regulation but dispenses with it for the son or daughter of an influential parent.

cannot get or keep the attention of pupils.

HOW THE ADOLESCENT LOSES CONFIDENCE IN PARENTS

When the parent

scolds his or her son or daughter in front of others.

nags him constantly.

discourages his hobbies.

shows no interest in the adolescent's small problems.

is impatient.

shows lack of understanding.

is strict without sufficient reason.

has a domineering attitude.

prohibits attendance at parties.

is too strongly attached to his own point of view.
shows little or no sympathy for others.
is always ready to reject the opinions of the adolescent.
does not give enough freedom.
refuses to give the necessities asked for.
does not keep promises made.
sets up too many prohibitions.
is cranky and impatient when bothered.
prohibits attendance at social functions where opposite sex is present.
never shows sympathy.
does not manifest confidence in him.
blames him for unavoidable mistakes.
does not help him to realize the causes of his shortcomings.
endeavors to force confidence.
justifies conduct in adults that is not allowed to the young.
is inconsistent.
does not answer youth's questions about sex.
requires him to go to church when parents stay home or play golf.
makes light of his ambitions for the future.
fails to listen to the boy's side of the story when he is in trouble.
punishes severely for indifferent things.
is a fault-finder.
deceives him.
shows no inclination to listen to his confidences.
does the things he will not permit a son or daughter to do.
lacks kindness.
shows favoritism in the family.
makes mistakes and does not acknowledge them.
punishes unjustly.

is unreasonable.
makes discipline stricter than in years of childhood.
does not keep secrets.
makes fun of or takes lightly something which means a great deal and seems important to youth.
never has time to listen and help.
is "two-faced" in his dealings with others.
is always suspecting the child of wrong-doing.
over-rules the other parent.
lacks understanding of present day problems.
is too easily shocked.
lacks confidence in child's ability.
boasts of his own youthful escapades, and then unreasonably (or so the boy or girl thinks) prohibits doing the same things.
punishes an act which the boy or girl did not think was wrong.
is too inquisitive about social relationships between boys and girls.
makes fun of his or her friends.
teases about his interest in the opposite sex.

THE LEAKAGE PROBLEM

For the conscientious teaching of religion there is no such reward or recognition. There is no publication of results, and no one pats the teacher on the back. Human as we are, we cannot offset the more insistent claims of the public examination on material grounds. To maintain an enthusiasm in the teaching of religion as intense as that which goads on the teacher ambitious for results demands from teachers that they renew themselves frequently, making the teaching of religion the subject of meditation, the object of prayer, and the proposition of religious exercises.

By John T. McMahon, "The Leakage Problem," *The Catholic Educational Review*, Vol. XXXV, No. 5 (May, 1937), p. 268.

College Religion

FOR THE FAITH THAT IS THEIRS*

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For fifteen years it has been my happy privilege to teach Religion to college students. No doubt during those years I have wasted many opportunities. However, it has been my purpose never to leave a class room without learning something new about human nature and religion's power to solve its problems. Sometimes I suspect that I may have learned more from a classroom discussion than did my students.

The thoughts of youth are always deep, deep thoughts, but I am convinced that they are deeper today than at any time since I have been teaching. There is a somewhat subtle and admirable hypocrisy about young people of our day. They do not wish to appear better than they are. Social conventions do not approve of public exhibitions of piety, decency, and prayer, so these qualities too often appear on the surface only when they are challenged. Rather I should say that one must go beneath the surface to discover them.

With this thought in mind I asked the students of two college religion classes to examine a bit into the secret recesses of their own hearts to discover what faith really

*Radio address delivered by Father Sheehy over the Columbia Broadcasting System, March 14, 1937.

means to them. One who looks into the heart of a truly Catholic boy or girl will generally find so much truth and goodness and decency there that no literary artist could describe adequately such beauty. With the assurance that the papers would be kept anonymous, it was possible for me to get a more intimate exposure of "What the Faith Means to Me."

Faith is not merely a matter of environment, although I am convinced that the Catholic college affords the best field for exploratory experiences in faith. Nor is faith due to contact with any one or a group of religious teachers. Faith is a gift to which we have no claim in justice; it comes from above. Or as one senior wrote:

During my life I have met many fine, clean, noble boys and girls, not of the Catholic faith. Sometimes this fact disturbs me. Why are they, too, not privileged to enjoy the consolations that are mine? Then I found out that faith was so tremendous a gift that no man could merit it. Or as Our Lord put it: 'No man can come to me unless it be given him by My Father. The fact that God is His infinite goodness gives many blessings to those who have not yet the gift of faith no longer disturbs me.

Another young woman speaks intimately of the origins of faith in these words:

Perhaps my faith was shoved into me along with cod-liver oil. At seven one cannot believe without accepting blindly such teachings as the Immaculate Conception and the Holy Trinity. Later I realized that my faith gave me something bigger than myself, bigger than life to believe in, and conscious of this fact, I was able to attempt nobler deeds. During my high school years there seemed to be flickering flames of truth all about me and myriad branching paths. My mind was set at rest in contemplation of the words, 'Thou art Peter, and upon this rock I will build my Church.'

Another student writes along the same vein:

While born of parents whose religion I naturally adopted, I do not think I am a Catholic merely on account of that fact. There must be something fine in a religion which is handed down from generation to generation for many centuries, because history reveals that the power of survival belongs to no human institution. Perhaps I would appreciate the gift of faith more if I had to suffer in the process of acquiring it.

Of course, young people of college age must undergo a

period of sophomore anxiety in which fundamental values are questioned. One student wrote:

The greatest trial to my faith came when I was quite young, and I had the measles the month I was invited to three parties. I thought God had singled me out for punishment, although I did not know why. Perhaps my faith profited from the trial. When I got over the measles there were other parties, but—strange to relate—I forgot to give God any credit for them.

In protest against the question, "What Faith Means to Me?" another senior stated:

You ask us to subtract faith from ourselves and consider it calmly and coldly as if under a microscope. That simply cannot be done. Faith rests first in the intellect and then in the heart, and we cannot take our hearts out for scientific exploration. However, I know that intellectually I would be wandering in a world of symbols to which faith is the only key were I not a Catholic. I would be staggered by such questions as, 'Who am I? And why?, And what lies beyond the grave?' While others grope blindly, I walk surely. And maybe that makes up for the fact that I hate fish and that I shudder when Ash Wednesday comes around.

Somewhat unusual has been the life of a girl who wrote the following:

In my early years there were many sources of light and friendship in my life. Faith was my guiding star. It still shines when other stars have been dimmed by death—my mother, my father, my most intimate friend. It would be a dark, dreary world difficult to live in at all—without faith.

Possibly the author of the following lines, a junior in college, is motivated by political prejudices, but here is her comment on "What faith means to me."

Social security! I am for it for others, but as for myself, I want spiritual security more than anything else. Spiritual security means that we can look death in the face without flinching. I have a lot of things to live for. Faith gives me something to die for.

Despite the hustle and bustle of our times, there are mystics in the present college generation. One student wrote recently:

As a child I was mystified by the rites and ceremonies of the Church. The glimmering candles, odors of incense, strange solemn chants, beautiful vestments, and Holy Thursday processions left me awed and in darkness. I struggled for an explanation. I was

still mystified when I received my First Holy Communion. That experience in my life was like the sun bursting through the clouds. It clarified the atmosphere of mystery in the explanation of the Real Presence.

And along a similar vein, another senior writes:

The great reality in my life today is the fact that I received Holy Communion. From that bright and happy day long ago when I first approached the altar up to the present time, I feel that my knowledge of God has come primarily from the Eucharist, which He gave as the seal of His love.

And a third voice joins this chorus:

What is faith to me? A healing ointment for the faults of yesterday, the sustaining food of my soul, and the expectation of God's love in the future. It is the treasure which is never exhausted. The more you draw it, the more it increases.

Less mystical is this appraisal of faith by another student:

Aside from spiritual results, my faith, I believe, has definite physical values. It is a guard, like the rail of a ship, to keep me from plunging overboard. If I had no faith, I would have no protection. I might end up in jail, or in an asylum, or in a hospital. My faith gives me a definite code of behavior and hangs out some flashing danger signals. If I do not take certain things too seriously, it is because faith shows the smallness of earthly things in comparison with eternity.

And another realist stated in more concrete terms:

If I did not have faith, I could not stand letting the dentist torture me each week. As it is, I open my mouth and think, "What a break for the souls in Purgatory for whom I offer this drilling!" I hope they still have dentists when I get to Purgatory.

But getting away from the prosaic things of life—guard rails, and jails, and dentists—another value of faith is suggested by the girl who wrote the following:

Anyone who has the gift of faith never has the feeling of being utterly and entirely alone. The knowledge that God is watching over me, that He is interested in me personally, makes religion life's greatest consolation.

In youth we expect to find hunger for adventure and we are not disappointed. One adventuress who has recently finished her college career wrote:

Adventure suggests excitement and activity. It deals with the unknown and the undiscovered. Religion opens up a whole new

world of the unknown and the undiscovered. It makes life a great adventure of the spirit. When I think of God and immortality, I am challenged to explore the unknown. To me now death appears the greatest adventure of all, more breath-taking than making a trip to a foreign land.

Another adventure to which faith alone opens the door is that of prayer. Prayer should be considered a privilege rather than an obligation. Tennyson wrote that those who did not pray were no better than sheep and goats. Here is one student's experience in this adventure:

Faith tells me that I can talk to God whenever and wherever I please. It is easier to get an audience with heaven than with the White House. Once prayer seemed to me a mere mechanism, a torrent of words which meant nothing. I felt myself drying up spiritually. Then I received a rude jolt one day when a priest called me a "spiritual racketeer". He said I was abusing the privilege of prayer, that I was always looking at prayer from a selfish angle, thinking of what I could get without any thought of giving. I used to employ novenas to satisfy every whim. When I quit trying to bargain with God, then prayer assumed new meaning.

Once upon a time too I hated the term 'dogma', which struck me as a cold, harsh, and forbidding term. Then I was told that dogma was the language of love, that every dogma either revealed God's love for me or showed how I might more perfectly love God.

Too often we have heard the cry in our day, "Deeds not creeds are what count." In the business world this fallacy is not entertained because a merchant believes that a salesman will do better if he is convinced of the quality of the goods he is selling. The Golden Rule is merely a pious platitude unless there is a force which enables one to carry it out against the baser inclinations of human nature. This force is faith. The thought is happily expressed by a student who wrote the following:

Christ said that He wanted us above all things to love our neighbor. The most terrible disease of the heart is selfishness. I know that I tend to make myself the center of the world, as if it were created for me alone. Because I know the depth of my own selfishness, I am afraid. Faith tells me that this world is not so important after all, and that I should be happy to have just a little space of it if I can have a little share in the next world.

Gratification of one's own desires often leads to discontent, but I have never been unhappy in doing good turns for others. There

may be some fun just in helping others, but I like to think that our Heavenly Father smiles at each kindness to an earthly child. That helped me yesterday when I had to hold the hand of a five-year old who was having some teeth extracted.

In the alleged conflict of science and religion, science in recent years has assumed a more friendly attitude. The challenge still disturbs the author of the following lines:

Science in the past has insisted upon the survival of the fittest as a law of human progress, because science ignores the message of the heart. Science insists upon the acceptance of laws which may appear relentless and cruel, but which are awe-provoking when interpreted as the will of the Divine Law-Giver. If we can see back of the fixed laws of science the benevolence of a personal God who is more interested in us than in laws, science has no terrors.

Perhaps the trial of another young woman is not unusual:

For some years I struggled with the thought of communism. Without faith I would be a communist. However illogical his atheism is, I think it logical for an atheist to be a communist. If those who experience trouble and poverty have the faith which comes in the silence and whispers of a God who is very near and very tender, and who abides with us no matter what adversities darken our doors, then the shadow of communism will give way to trust in His Divine Providence.

It is normal that a young woman about to graduate from college should think seriously of marriage. Faith has something to say here, and I quote from two students who say that faith colors their attitudes toward marriage. One writes:

I am engaged to be married next summer. Once upon a time I was frightened at the thought of marriage. I would still be frightened were it not for the fact that my faith tells me God will not desert me when I need Him so much. Because marriage requires a great deal of courage in our day, it is consoling to think that Christ still likes to go to weddings.

And another:

My faith teaches me of the permanent character of matrimony. That is a consolation, because I have observed that in divorce and other modern immoralities the woman always pays.

Those engaging in student guidance are sometimes disturbed by the restlessness of youth who are always in a

hustle and bustle to go nowhere in particular in order to do nothing in particular. Consoling, then, is this defense of youth's mobility by another senior:

We like to be on the go—we younger people—and we do not like to be told to stand still, and to sit still, and to enjoy our own society a bit. Perhaps at times we exceed the speed limit, but faith at least marks out the general highway of life. We want to move because we want to live. Life is a quest, but the heart may be at rest even when one is traveling in a airplane if he knows he is at peace with God and his fellow man.

Faith, then, makes a difference in one's attitude toward life if we may believe the views of countless young people who have experienced it. Does it make a difference in action as well as in attitude? History reveals that the thought of today is apt to become the action of tomorrow.

Some college students, of course, lose the faith. One reason is that unless we live as we think, we are apt to think as we live. Other college students lose the faith because they quit doing business with God—and then He quits doing business with them.

But these unhappy cases are the exception rather than the rule, and those who during the days of their youth have found in religion the consolation of God are most apt in old age to be loyal to the God of Consolations. Unfortunately, the pathway of purity and religion does not lead to publicity and fame.

Children of light of a happy generation! May God preserve the light of faith and their happiness.

THE RELIGION PLACEMENT TEST FOR COLLEGE FRESHMEN

The Religion Placement Test for college freshmen has passed the initial stage of its service to Catholic education. The reception accorded the test proves, without a doubt, that a long-felt need is being met in the test. Catholic educators, including teachers of Religion, have come to realize more clearly than ever before, that there is in college education an extremely important element which must be measured with some degree of objectivity. This element is the presence of individual differences in the personnel of the school population. These differences exist and will continue to exist. The Religion Placement Test has proved that religion is no exception to the rule. There is an evident high range in the scores made on the test in every group that participated in the 1936 study. What shall be done? Every educator is well aware of the fact that "any experimental attack upon the improvement of instruction necessitates means by which the effectiveness of learning can be evaluated". It is the hope of the Freshman Religion Placement Test Committee that the administration of the test will make some contribution towards the improvement of instruction in religion.

Naturally, the giving of the test cannot, in itself, do anything more than furnish a starting point for those who are responsible for meeting the problem of providing instruction suited to the differences that are found among entering students. Although the Religion Placement Test claims to be a measure that can be used effectively to determine differentials in student achievement in religion, it does not claim to be standardized. The purpose of standardization is to provide a reliable means to evaluate performance. It is recognized that such standardization can be effected only when the examination is built on a given syllabus with the predetermined intention of examining in the subject matter of the syllabus. The heterogeneity of the group entering Catholic Colleges as freshmen precludes any such standardiza-

tion. However, it is generally conceded that subject matter of Religion is sufficiently stabilized to enable examiners to include in an examination for freshman students material that will differentiate student achievement or non-achievement.

The new form of the Religion Placement Test which is now available to colleges is an attempt to sample quite adequately the knowledge of Religion that an entering student should have. This form of the test is fairly comparable with the 1936 form in the judgment of the committee formulating the test. However, no attempt has been made to insure the comparability of the two tests.

The nature of the test and the wide area that will be embraced in its administration necessitate its strict objectivity. This automatically reduces its validity to some extent. The much used and abused true-false form of test items has been replaced by the newer true and false-correction form, a type which includes the operations of the true-false, multiple choice, and completion forms.

Both the 1936 and the 1937 forms of the Religion Placement Test are being distributed by the Bruce Publishing Company. Those institutions who wish to compare the achievement of their freshman students with a sampling of three thousand students in the United States may use the 1936 form. The median of reported scores on the 1936 form is 82.8. It is hoped, however, that a proportionately large number of institutions will use the 1937 form of the test and report scores to the Religion Placement Test Committee, University of Notre Dame, so that a continued study of the test may be carried on.

The future development of effectively planned testing in Religion for the purpose of improving college instruction in Religion depends, first of all, upon the wide circulation of the tests, and, secondly, upon the willingness of institutions to continue their fine spirit of cooperation which makes possible the technical improvement of the tests. In the last analysis the tests will be of value to the colleges only in so far as the results of the tests are used to make better adjustment of college instruction in Religion to the previous knowledge, abilities and interests of entering students.

Confraternity of Christian Doctrine

THE CATHOLIC CORRESPONDENCE COURSES OF KENRICK SEMINARY

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"It works." These two words summarize the many encouraging letters from the clergy and the flood of enthusiastic notes and comments from the one hundred and fifty students who are taking the Catholic Correspondence Course offered by Kenrick Seminary, Webster Groves, Missouri. The work was begun a few months ago by an organization of seventy-seven seminarians under the supervision of the writer, professor of dogmatic theology.

Originally, this course was designed for non-Catholics who became interested in the Catholic Church and her teachings through the street preaching of the Catholic Motor Missions. At present, however, it has been found to be of valuable service to Catholics who are poorly instructed in the truths of their faith as well as to the Catholic students in public high schools and colleges. It is also serving as a help to converts under instruction, not as a substitute for personal attention, but as a supplement to the work of the parish priest. To show that such assistance is heartily welcomed we need but quote from a few of the letters we have received from parish priests.

"The plan is splendid. As you know, if there is anything needed in convert work it is a follow-up. Everyone to whom

I have spoken about the plan is ready to take the course." (A list of twenty-five names accompanied this letter).

And from another priest:

"From my observation during the past month I cannot help but feel that your Correspondence Course of religious instruction is a truly remarkable invention, a great step forward in the better instruction of converts."

A third interest has been definitely shown, particularly in country districts where parties under instruction have not the opportunity of presenting themselves to the priest for religious instruction at regular periods. From a large city in Minnesota came the following letter:

"I have a son living in California who married a non-Catholic girl. She is willing and anxious to join the Church but in the district where they live, and with five children to take care of, she cannot go to the priest for instructions. This mail course seems to me to be the solution."

The following letter is from a Vermont mission town:

"I am a convert of three years. We have a mission here with Mass only once a week. There seems to be no way to continue the instructions as I would like to do. Please send me full particulars in regard to the course." These are but two of the many like situations which we have been asked to meet.

The entire course is based on Bishop Noll's well known book *Father Smith Instructs Jackson*¹. This book is a more complete presentation of the doctrine contained in the Catechism, and, written as it is in conversational form, it has a special appeal to the average "little reading" person. The forty-eight instructions in the text-book have been grouped into eight lessons, and a test has been prepared for each lesson. The method of operation is very simple. The student is sent the text-book, accompanied by the first test covering

¹ Most Rev. John F. Noll, *Father Smith Instructs Jackson*. Huntington, Indiana: Our Sunday Visitor Press.

the first five instructions. When this test is returned to the office it is corrected. Then, with a personal letter in which special difficulties are explained, it is remailed to the student together with the next test. The tests are of such a nature as to require a minimum of writing but necessitate a careful reading and re-reading of the text. This new type of test which is used exclusively has been found to be very successful, both in appealing to the students and in fulfilling our objective, making them dig into what they read in the instructions. Concerning the text and tests, a student in Colorado writes: "At first I felt by reading the instructions over once I knew all contained therein, but, upon trying to answer the questions, I found they had to be read over and over again. Thus by the time you have attempted to answer all the questions in the test one knows the lessons contained in the instructions pretty thoroughly. This course is the most interesting reading (also instructive) that I have ever seen. Thank you for accepting me as a pupil."

The initial and purposely experimental efforts of the Catholic Correspondence Course were begun with names sent in by parish priests. These names consisted of prospective converts, converts under instruction, and converts already baptized. But very shortly, as reports of this work appeared in Catholic papers, requests began to come in from all parts of the United States. These personal requests, for the most part, have come from Catholics feeling the need of further instruction. It is interesting to note that such requests have been about equally divided between large cities and mission towns. The following are some of the requests we have answered:

"Would it be possible for a Catholic young woman who suddenly has discovered how little she knows about her religion to join your course?" (Chicago, Ill.)

"It is difficult to get religion studies here for we live in the country and have Church twice a month, and most of the time only once a month for one Mass is too early for country people, and then the priest cannot always come. We get very little Catechism. If possible, I would like to join your

correspondence school. There are two eighth grade children in my home." (Montana)

"I am very much interested in the Catholic Correspondence Courses. A prisoner would like to introduce this service in the Mississippi State Penitentiary and would like to know all about it." (Michigan)

And from Sacramento, California, comes the following request: "I am a convert and feel there is much for me to learn. Would you kindly let me know just what one has to do to join your course and what is the cost, if any? I don't have very much to spend, but I am glad this may be a chance for the poor to learn of their faith and not cost too much." This student is now half-way through the course. It is a chance for the poor, for expenses are not great. Postage is the only major item of expense and amounts to less than seventy-five cents for the entire course. This includes return postage for each test. In any case, the complete cost for the eight to twelve week course is less than one dollar. However, there is no fee attached to the course. No prospective student is to be held back by this obstacle alone. For those who can afford it, it is simply a matter of meeting the expense. For those who cannot afford it, the course is free.

It is our experience that names for our mailing list will never offer us a problem. The difficulty at present is in keeping the number of students below one hundred and fifty, the maximum which, under the present set-up, can be handled by the seminarians. However, plans for next year's work (1937-1938) are being made for a maximum of three hundred students for each course, and possibly three or four courses in succession.

Many and enthusiastic are the letters and comments sent in by our students. The following two are from students in St. Louis:

"These instructions are more interesting each time I receive them and they have been a great help to me in defending my faith."

"I would like to tell you how much I enjoy the Correspond-

ence Course. I can hardly wait for the next lesson. It hasn't been a year since I finished taking instructions. The short time I have been a Catholic has meant so much to me. I hope some day I can show some other person the right way. Thank you so much for sending me the questions, especially for sending them back corrected."

Another student (in Montana) wrote the following thoughtful note:

"It is with pleasure I enclose and only wish it could be more, as the benefits I am receiving are worth a great deal more to me. But as I have found before, we cannot count in money what we receive from the Church and its workers."

Both young and old express their appreciation and bring forth their difficulties. Oftentimes this work is made a family affair. In one particular case in Chicago this course is serving as study club material for ten adults.

Where it is possible, the parish priest personally checks the results of the course. A priest from Fenton, Missouri, writes as follows: "You recall, no doubt, that you are sending this course to four of my converts. It is very edifying to see the interest they are taking in it. And, in spite of the fact that they are all in their teens as yet, they dig into that book for the necessary information as one would expect an older person to do. I hope it will continue. They are patiently awaiting the return of their answered questions when corrected. I have found this course most helpful in my convert work."

One of the many interested St. Louis priests writes: "Your 'pop' tests awaken in the neophytes a lively spirit of competition, and often serve to promote interesting discussion in the oral instructions. And your letter of encouragement that follows makes them glow all over with justifiable pride. You are to be thanked by all of us who are actively engaged in the instruction of converts."

However, not in every case can we expect to meet the same high degree of interest. Seven to ten days is the average length of time required for each test, but while some

may cover two tests in one week, others may take two or three weeks for one test. That this delay is not always due to lack of interest is evident from the following letters. "I certainly appreciate the encouraging letters you return with my tests. . . . I want to learn all there is to know about my religion although I know it will take time. I am a very busy person, what with caring for three children and working out also; that's why the Church offers me so much comfort." And from another St. Louis student: "I am sorry not to get these instructions in sooner, but I work every day and have to do my housework and take care of the boys at night. I have been working a little every night on them and now will be waiting for my second test." (At present this student has finished four tests.) With such as these we must be most patient and encouraging. However, others there are who now and then need an encouraging letter, a reminder, which usually brings in the delayed test. With such a cross-section of students the course, which should last from eight to ten weeks, will sometimes take considerable longer. Nevertheless, over half of our one hundred and fifty students have received their fifth tests and of the remaining half less than one-third have needed a special exhortation². Since all of our students did not begin the course at the same time, it is not possible to state accurately what percentage will drop out before the course is completed. At present, with the course approximately half finished, we still have 94 per cent of the original number as regular students. And, at the same time, we have no evidence, other than a 'three weeks' delay, that the remaining six per cent will not continue the course.

All tests are corrected according to a key-sheet giving the correct answers and page references to the text. The checking of tests takes only a few minutes and can be done by almost anyone. However, each corrected test is returned with a personal letter written by the seminarian who is in charge of the student throughout the course. In this letter

² EDITOR'S NOTE: This report was written at the request of *The Journal* in May, 1937.

there are given further explanations (if this is considered necessary) and also the answers to any questions which the students are encouraged to ask. This seems to be the ideal manner of correcting tests, but it makes of it a work which requires many 'conductors' (as the seminarians who take care of students are called), and also conductors who are well acquainted with Catholic doctrine. Of course, the letters are not essential to the course, but we feel that the personal letter containing a word of encouragement and further explanation is responsible for the intense interest and spirit of cooperation which is characteristic of the majority of our students. From this can be seen the advisability of the work for major seminaries as well as for priests who can spare an hour or so each day. The idea seems especially useful for the clergy in rural parishes. The following letter is from a priest in a Kansas rural parish. "I have had two converts in my parish since the first of the year. One has not yet completed her instructions, but we are trying to arrange ways of completing them. There are two more who would like to take instructions but find it hard to do so because of distance. I am anxiously waiting to try your tests." And from a Colorado hospital chaplain we received the following: "I firmly believe the great religious evil of the day is ignorance of religion, and I am resolved by every legitimate means to dispel that ignorance. I am anxious to obtain copies of these tests. It may be possible for me to instruct by using your method."

The Catholic Correspondence Course is a work which offers many possibilities. It is an experiment which has long since over-shadowed the initial problems and worries which accompanied its inauguration. It is an undertaking before which lies vast fields, but fields rich with souls, those living in rural districts, Catholics attending public high schools and colleges, and last but by no means least, the prisoners in penitentiaries as well as the sick and the invalids in hospitals and asylums. Above all, it works. It appeals and it instructs.

Theology for the Teacher

THE CHURCH OF CHRIST X. THE SUMMONS OF THE KING

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Throughout the last scholastic year the department of Theology for the Teacher published a series of articles upon the general subject of the Church of Christ. The subject is so extensive however that it was impossible to treat all the questions connected with the matter even in summary form. So during the current year we propose to continue articles upon the same general subject, and upon topics more or less directly related with those of the past year. In this first article we recur to our article on the mark of catholicity in the Church divinely founded by Jesus Christ and to explain more at length the obligation of membership in the true Church of Christ, which is incumbent on all men without exception. For there is not, nor can there be any doubt about the all extensive divine command to the apostles and their successors to preach the gospel to the whole world, "to every creature," with the accompanying terrifying threat: "he that believeth not, will be condemned."¹ It is the charter of the universality or catholicity of Christ's Church, in perfect accord with the divinely revealed dogma of the universality of Christ's redemptive death upon the cross. No one can seriously question the existence of an obligation on all men to hearken to the preaching, since it is correlative idea of the command to preach and the one idea is coexten-

¹ St. Mark, XVI: 15-16.

sive with the other. It is absolutely certain then that anyone, who having heard the gospel preached yet resists the grace of God given him to accept that teaching, is guilty of grave sin. Refusing to enter into the Church, the only means appointed by God for the salvation of mankind, he violates a serious precept of God, and salvation of him is impossible while he remains in that state of mind.

As long as the problem is presented in this general fashion the difficulty is not great, but when one descends to particular cases, the matter is not nearly so simple. Membership in the Church is a prerequisite of salvation. This is the exclusive means appointed by God in the New Covenant whereby a man can attain to his destiny in the supernatural order, the beatific vision of God in the world to come. There is no alternative way offered; there is no choice left in the matter. The axiom of the Fathers has put it most concisely: "*Outside the Church, there is no salvation.*" And the meaning is quite definite. Everyone who is saved since the coming of Christ is saved as a member of the Church of Christ, and everyone who has not membership in the Church of Christ is infallibly lost, that is damned, eternally separated from God, his only true good.

Such is the doctrine of the Catholic Church who will not tolerate any liberalism in religious matters. The concept is too familiar in our day among non-Catholics that one religion is as good as another, that what one believes matters little; the all important thing is moral conduct, which is often understood to be nothing more than external decency, avoiding what shocks or offends, or at least avoiding public commission of crime. Almost alone among groups that style themselves Christian, the Catholic Church allows her adherents to entertain no delusion on the nature of religion and the duties it entails. She points out that God has very definitely and certainly fixed the conditions of salvation for all men; that while His mercy is infinite yet He will not be satisfied with less than the indispensable minimum which He has fixed, and he cannot be put off by arguing that as long as one lives decently and honestly, then God will not be too exacting. In particular He will not be overconcerned

about membership in one or other religious group, nor about the exercise or carrying out of certain religious practices. This reduces God to the level of man and pictures Him as not even a conscientious person guided by principles, but rather as a good-natured creature who does not concern himself with the just fulfillment of duties by those placed under his responsibility. It is a comfortable way of considering religion, for it makes you complete arbiter of what service you will render to God and what you will dispense with in your religious life. But it is certainly not at all reasonable, for who would tolerate a servant or employee about them who decided to give such service as he considered reasonable and disregard very clear and definite orders, explaining that he did not consider the matter as serious, and that the employer should be satisfied with such service rendered as the employee believed to be decent and sufficient? They ask the Creator of heaven and earth, on whom they depend for every breath they draw as they depend on Him for their very existence, to be content with their slovenly service, when the only conceivably reasonable attitude towards God is that of humble petition to know His will that one may do it and do it to the full.

It is with these things clearly in mind that we must approach this matter of the obligation of membership in the one true Church of Christ, which we know by faith is the Roman Catholic Church. And we are appalled by the fact in looking round the world that despite the heroic missionary efforts of the Catholic Church there are still countless millions who are not within the ranks of her members. This includes not only the benighted nations in pagan lands but the very heart of the world that has known the culture and civilizing influence of Christianity for more than nineteen centuries. Their eyes are blinded to the light of Christ's Church, though it shines like a candle set upon a candlestick; they cannot see the journey's end, though it is a city set upon a mountain top. For them the apostles have not been the light of the world, nor the salt that gives savor, a true meaning, to all their boasted learning. The command to believe, the precept of membership as necessary for

salvation is so clear, so unmistakable, that we shudder at the thought of so many frustrated lives, so many souls eternally lost and cut off from God forever, so many souls for whom the blood of Christ, the ransom price, was paid and seemingly paid in vain.

For it is not true to state that all these in some sense are members of the Church, hence members of the Mystical Body of Christ, branches of the Divine Vine, living by His life flowing into them. The concept of the Church of Christ is perfectly defined from the gospel parables and from the exposition of the Christ's teaching by His apostles, notably St. Paul and St. John. It is not a loose sort of organization, with a certain community of interests and tastes holding its members together. It is a society, highly organized and vivified by the very life of Christ, a visible, well defined body of persons of the same beliefs, the same code of conduct, the same practices of worship, held together in striking unity by leaders divinely commissioned and empowered to rule in matters of doctrine, conduct and worship. The conditions of membership are also well defined, and all these must be fulfilled before one may rightly claim to be a member of Christ's Church, and that claim is indispensable for man's welfare on earth and the salvation of his immortal soul in the life to come. For every branch that is cut off shall be cast into the fire and that fire burns eternally.²

It is then no truly Catholic sentiment to look with indifference on those who are not in visible communion with the Church of Rome, serene in the feeling that these are after all not bad people, but quite good and excellent people. Suppose we grant it that they are, yet we always fear that they may have no more than natural goodness, helped at most by actual graces from God, without ever attaining to that supernatural life in habitual sanctifying grace, which is the result of spiritual rebirth as the sons of God and incorporation into the Body of Christ. Only by this do they have a supernatural principle of their actions, making those virtuous actions meritorious of a supernatural reward, the attainment of God in vision, the only end proposed for man-

² St. John, XV: 6.

kind since God raised the human race to the supernatural order at the very dawn of man's creation. And even though they have come to this blessed state of preparation for their destiny, yet it is simply heresy to hold that they are in no worse condition than Catholics, who have all the means of the Church, the sacramental system, the great Sacrifice of the Mass, the constant urging of their Spiritual Mother to daily prayer, that ordinary means of grace always at hand at all times and in all places. If you are not in visible communion with the one true Church, then indeed your lot is most precarious and the way to eternal life is indeed difficult, though not impossible.

Consider the case of a Protestant whom we still suppose to have been baptized and that validly, so that he is freed of original sin and so incorporated in Christ, for all valid baptism is Christian and Catholic. We will suppose also that he is raised in the tenets of his particular sect and is so directed and influenced by his teachers in religious matters, that he has never ever dreamed that any other Church could be the true Church of Christ save that body or sect to which he belongs. If he has ever considered the Catholic Church at all it has been with abhorrence, and the thought of entering it has been set aside as a temptation to apostasy. Even though he may be acquainted with a certain number of Catholics and learns that they are not all vicious or totally depraved, yet he judges this to be in spite of their membership in such a body, when he does not argue consistently with his prejudices and early and later training that they are hypocrites merely concealing their worst side and putting their best foot forward. We will further suppose that such a one also has been brought up strictly according to the essential moral code of Christianity and has lived according to it more or less consistently. Even though he may fall at times, and that by grievous offenses against the law of God, yet he is well aware that the sin is not irremediable but in conversion and penance it may be blotted out and the friendship of God restored. What then shall become of this man, who so lives out his life, and through no fault of his has never seriously doubted his soul's welfare,

never suspected that he is not a member of the true Church of Christ, or that he has failed to do anything that God commands as necessary for salvation? Shall we say that such a man is damned? Certainly not. We know that God can provide, and we believe that God does provide for his eternal salvation. Is there given to him a special revelation that the Catholic Church is the true Church of Christ? No, for that is not necessary. We have supposed that even though he may have sinned grievously, yet by the actual grace of God he has come to perfect contrition and charity. Dying in that state he shall pass into the other life the friend of God and shall not be rejected from eternal union with Him, even though he may still have much to atone in the way of paying off the debt of temporal punishment due to his sins, whether mortal or venial.

And yet the difficulty remains that this man was never in visible communion with the one true Church of Christ. Still, undoubtedly, he was incorporated into the Body of Christ and made a member of that Church by his baptism, and he received of the vivifying power of Christ in the possession of sanctifying grace, and though he may have lost that grace by sin yet he recovered it by perfect contrition, by charity. And such a one was saved by membership in the Church. Pope Pius IX has given us an expressive phrase which expresses much, yet does not entirely explain all. He speaks of the "soul of the Church" and his words have been interpreted to mean the action of the Church on such persons as we have described who are united to the Church through its soul, invisibly yet none the less really. They are not in visible external communion with Christ's Church; yet it is simply due to an error which is not culpable, and they are in no way morally to blame for this failure to attain to external visible membership. So God provides for them by way of an exception, if you will, but they are still saved within the economy of the Church of Christ. They have the will to do all that God commands; implicitly, therefore, they accept the Catholic Church. Their true mind is certain that did they recognize her to be the true Church they would not hesitate to enter. Simply, they do not

know, and there is no way in which in the ordinary scheme of things they would ever come to know that their particular body of religious men is not the true Church of Christ. No one is damned save by his own fault, and we suppose there is no fault here. But let us add by way of warning, the case is exceptional and it is most erroneous to deduce from it the conclusion that therefore all Protestants are quite well off and will be saved just as easily and surely as members of the Catholic Church.

Our thoughts turn naturally now to those who have never been baptized, yet through no fault of theirs are not members of the Catholic Church. Ever recurring is the discussion as to what is the ultimate fate of infants who die before they reach the use of reason, without the baptism of Christ. It is certain that they do not attain to the beatific vision of God, since they lack baptism, even of desire, which is necessary by a necessity of means for salvation. And yet though they are eternally separated from God we know they are not subjected to any sensible punishment, for they are not guilty of any personal sin, and we believe that they enjoy a measure of natural happiness. It is useless to question the justice of God in this regard, for we must never forget that everyone is saved because of the simple liberality of God, and not by any strict right or title that he possesses this supernatural end. By the fall of Adam, the whole human race forfeited every claim to supernatural happiness, and in all justice God could have permitted all men to suffer the consequences which is separation from God. If, then, not all are saved, it does not argue against His justice. Moreover, we must not think that we can understand the divine economy in the supernatural order when we do not even comprehend His plans in the natural order. He is under no obligation to interfere with the action of second causes, and that a child dies without baptism is due to someone's negligence at times, but also to certain physical evils that befall its parents. God might indeed work a miracle, but then, too, He might work a miracle also in every instance to keep men from sinning. Yet you cannot show that there is any obligation on God to do so, and we must

bow our heads in humble faith, recognizing His wisdom and justice in the ordering of all things in the world, though we do not understand many things. "God's ways are not our ways," as the prophet Isaias centuries ago proclaimed to the chosen people.

Let us review next the case of a pagan who has lived according to his lights and kept himself from sin. Here the mystery is not so great. We are absolutely certain that such a one will be given the opportunity to know what is required that he may profit by the economy of the Christian religion and attain to life eternal. Even though he live in some very remote land where the Christian missionaries have never penetrated, though he never have an opportunity to learn in the ordinary way the truths that he must accept in order to be saved, namely that God exists and, in the future life, will reward good acts and punish evil deeds, and what is probably also required that he accept and believe the mystery of the most Holy Trinity and the mystery of the Incarnation and Redemption. I say even though it may be impossible for this man ever to know these truths in the ordinary way, yet if in all things else he has acted perfectly according to the graces God has designed to give him, it is certain that God will provide. St. Thomas Aquinas did not hesitate to affirm that if needs be an angel would be sent from heaven to instruct such a one in what is required that he may be saved. Then, by an act of perfect charity or contrition, he too will receive sanctifying grace, be incorporated into the body of Christ, be reborn spiritually as a son of God, for implicitly at least he desires baptism since he desires to do the will of God in all things. He, too, though not in visible communion with the Church of Christ, is united with the general means of salvation appointed by God and he will not be condemned but find everlasting happiness in union with God.

We repeat what we have said already. No one is lost save through his own fault, if he has attained the use of reason and is morally responsible for his actions. No one is saved except by the medium of the Church established by Christ, outside of which there is no salvation. The

Church is rightly compared to the ark of Noak, for only those who enter escape the deluge of the wrath of God against sinning mankind. In one way or another all men are invited at some time or other to enter into the Kingdom of God which is the Catholic Church. If they refuse this loving invitation of God, perhaps He will insistently invite them again, but there is a term to God's gifts, and when the invitation is repeatedly refused it is difficult to see how such a one can be saved. We put no limits on the mercy of God, but we observe the ordinary working of His distribution of graces, and we are most fearful for those who repel His offer of faith. In like manner we leave to the mercy of God all those who are not in visible communion with the Church of Christ; we do not say they are lost if they do not enter the Catholic Church, but we unhesitatingly affirm that they are in a most disadvantageous position as far as their eternal salvation is concerned. Emphatically they are not in the same fortunate position as members of the Catholic Church. We are to have towards them all charity, we are to make allowance for their training, their deeprooted prejudices imbibed when they were too young to distinguish truth from falsehood in religious matters, we are to treat them with all kindness, but we are to be most zealous also in all prudence in trying to bring them to accept the Catholic Church and her teachings. This is the greatest charity we can have towards them, this should be the object of our constant prayer, this alone looks to their eternal welfare in truly Christian fashion, and any manner of compromise with their errors is damnable in the extreme, since it verges upon the denial of our faith. The word of Christ is final, it admits of no compromise: "He that is not with me, is against me: and he that gathereth not with me, scattereth."³ There can be no wavering in this matter, we cannot change the conditions fixed by Christ for membership in His Church, we cannot alter His divine precept proclaiming the universality of His Church which must be Catholic. "Preach the gospel to every creature . . . He that believeth not, shall be condemned."⁴

³ St. Matthew, XII:30.

⁴ St. Mark, XVI:15, 16.

New Books in Review

The Newman Book of Religion. Edited by Aloysius Ambrozzi, S.J. London: Geo. E. J. Coldwell LTD., 17, Red Lion Passage, Holborn, W.C.1., 1937. Pp. xi+199. Price 3/6d.

The content of this volume was assembled by one who felt the need of giving youth a more pleasing and different approach to the study of Religion. The volume is an anthology of passages from Newman's works, "covering practically all the topics that are usually discussed in books of Apologetics and Christian Doctrine." It is not necessary to call the reader's attention to the competence of Cardinal Newman as an apologist, an expounder of Christian Doctrine, and a writer of exquisite style. The following paragraph is from the author's preface:

The Newman Book of Religion is divided in two parts, Apologetics and Christian Doctrine, each part being subdivided in chapters. Each chapter is preceded by a short summary of the doctrine which the selected passages illustrate, and a detailed subject-index is added to show the variety of subjects therein discussed, always masterfully, though, now and then, but in a passing way. Without claiming wholly to supersede the use of a textbook in the Religion Class, the work will make a good companion to it and will help our students to reach the goal of all true study of Religion, namely, to prostrate themselves in loving ecstatic adoration before God revealed in Christ and His Church.

The Questions of Youth. By Rev. Joseph G. Kempf. Milwaukee: The Bruce Publishing Company, 1937. Pp. x+179. Price \$2.00.

This material has been prepared as the result of the author's experience in teaching courses in Religion to high

school teachers. Father Kempf's material, some of which has been published in the JOURNAL OF RELIGIOUS INSTRUCTION, will be of interest not only to teachers of Religion in Catholic high schools but also to that group which is engaged in the teaching of Religion to high school groups who are not attending Catholic schools. The volume offers outlines for teacher-presentation of twenty-seven questions organized under the headings of: God and His Works; The Savior and His Blessed Mother; The Church and Her Laws; The Sacraments and the Spiritual Life. Some of the questions treated in the volume are: Human Suffering; Concerning Predestination; Eternal Punishment; Credibility of the Gospel Narratives; Cooperation of Catholics and Protestants in Religious Services; Index of Prohibited Books; Questions about Abstinenances; Questions on Marriage; Conscience; Dreams and Visions; Unanswered Prayers.

Vocations to the Priesthood. By The Most Rev. Wilhelm Stockums, D.D. Translated by The Rev. Joseph W. Grunden. St. Louis, Mo.: B. Herder Book Company, 1937. Pp. ix+268. Price \$2.00.

In the light of the latest Roman decisions the author first gives the mind of the Church on the essence of vocation and then discusses the various signs of vocations. The volume will be a valuable asset to school libraries and professors and those engaged in the guidance of the young. The following are the chapter titles of this book: I. The Necessity of a Vocation to the Priesthood; II. The Essence of Priestly Vocation; III. Divine and Ecclesiastical Vocation; IV. Qualities of Divine Vocation; V. Seminarian Types; VI. The Signs of Vocation; VII. The Right Intention; VIII. Wrong and Inadequate Intentions; IX. The Inner Inclination to the Priesthood; X. Freedom of Choice in Priestly Vocation; XI. Intellectual Ability and Preparatory Training; XII. Moral Fitness in General; XIII. Moral Qualities in Detail; XIV. Health and Family Background; XV. Clerical Celibacy.

Joan the Saint. By Stanislas Fumet. Translated by F. J. Sheed. New York: Sheed & Ward, 1937. Pp. 70. Price \$1.00.

Again Catholic education in home and school is indebted to Sheed & Ward for the life of a saint that is presented according to good canons of style and a psychological understanding of youth. As the author says: "Joan of Arc's warfare was an act of peace." This study of her sanctity offers lessons on peace and war and the kingship of Christ.

The Mystery of the Church. By Humbert Clérissac, O.P. New York: Sheed & Ward, 1937. Pp. xxx+144. Price \$1.25.

Jacques Maritain has written the Preface to this volume that gives a thirty page account of the life of Père Clérissac. One would wish to know even more about the Dominican author that Maritain describes as a friend, a great soul, one interested above all in truth. Père Clérissac's chapters on the Church and the life of the Church treat of the following topics: I. The Church in the Mind of God; II. Christ in the Church and the Church in Christ; III. The Personality of the Church; IV. The Hieratic Life of the Church; V. The Gift of Prophecy in the Church; VI. The Church: The Thebaid and the City; VII. The Mission and the Spirit; VIII. The Maternity and Suzerainty of the Church; IX. The Feasts of the Mystery of the Church. The last chapter is given in outline form. It was unfinished at the time of the author's death.

The Secret of St. Margaret Mary. By Henri Gheon. Translated by F. J. Sheed. New York: Sheed & Ward, 1937. Pp. 39. Price \$1.00.

This book is pleasing for many reasons but most of all because it has Henri Gheon for its author and Margaret Mary's secret for its theme, "Love of Love Itself."

Three Sheaves of Religious Verse. By Rev. John J.

Rauscher, S.M. New York: Benziger Brothers, 1937. Pp. 74. Price \$1.00 net.

Father Rauscher is the author of *The Mysteries of the Rosary*. He is by no means unknown as a writer of religious verse. In this volume the reader will find nineteen poems on the Litany of Our Lady, eleven poems on the Litany of the Holy Name, and sixteen poems on various subjects. Teachers who correlate the lyrical with their formal periods of Religion will find verses in this volume that will fit into their current programs.

My Child Lives. By Rev. Alph. L. Memmesheimer. New York: Benziger Brothers, 1937. Pp. xix+175. Price \$1.25.

The following paragraph from Bishop Muench's foreword to this book will commend the author's work to our readers:

In his book, *My Child Lives*, Father Memmesheimer has skillfully woven together the strands of natural and supernatural consolations to bring a word of hope and comfort to heartbroken parents who would remain inconsolable because of the untimely death of a beloved child. He has performed a difficult task well. With cogent reason and sympathetic understanding he sets forth the Christian view of how comfort will abound in us through Christ if we have learned the art of making over our sufferings into the sufferings of Christ (2 Cor. 1:5). He unravels the mystery of why the Christian understands, while the pagan, puzzled over it all, shakes his head and walks away downhearted because unconsolated. Father Memmesheimer would have us be Christians in our grief and not pagans. Looking up to heaven he would have us say with Judith: "Let us humbly wait for His consolation" (Judith 8:20).

Little Lessons for Little Catholics. A plan for Instructing Little Children Who are Preparing to Receive Their First Holy Communion. Prepared by Members of the Catholic Teachers' Association of Brooklyn. New York: The Paulist Press, 1937. Pp. 46. Price 10c.

This pamphlet was prepared to use with seven year old public school children who are preparing to receive their First Holy Communion. The material was first used in

mimeographed form to help children learn the lessons of the little Catechism. The following three paragraphs from the introduction to *Little Lessons* explain the text and its use:

The sentences in the "Little Lessons" are in primer form and in easy words, so that the child may read them himself at home. All the words used were checked against the words used in several different primers and first readers. With the exception of about one hundred of the four hundred words used in this book, all are within the range of the first readers. The additional one hundred words are such as would be needed in a book of Catholic instruction. They are listed in the back of the book. A few minutes spent on these new words will make each lesson run smoother and will enable the children to read the lesson at home.

The teacher and the children read the lesson in class; the teacher, explaining and elucidating with stories, pictures, or charts. The church, the altar, the confessionals, the windows, the stations, the statutes, etc., all should be used to make the lessons real.

After the teacher feels that the lesson is understood, she formulates the questions to which the simple statements supply the answers. The children soon learn to find the answer on the page, and enjoy asking the questions for others to answer. They like, too, to select a picture from a group supplied by the teacher to illustrate the lesson or a part of it.

A Primer of Peace. By Charles G. Fenwick. Washington, D. C.: Catholic Association for International Peace, 1937. Pp. 58. Price 25c.

The material in this pamphlet should prove of tremendous value to Catholic educators, first of all, for their personal study and then for the dissemination of its ideas in their respective schools.

Syllabus on International Relations. For Colleges and Lay Groups. Washington, D. C.: The Catholic Association for International Peace, 1937. Pp. 27. Price 15c.

This syllabus is in part a new edition of an earlier one prepared by Herbert Wright. The present edition has profited by suggestions from teachers and study groups.

Your Church. Pp. 24. *Your Communion.* Pp. 22. *Your Confession.* Pp. 24. *Your God.* Pp. 23. *Your Jesus.* Pp. 24. *Your Mother Mary.* Pp. 24. By Rev. Wilfred G. Hurley, C.S.P. New York: The Paulist Press, 1937. Price 5c each.

Printed in large type, illustrated and in a language appropriate for children these six pamphlets will prove of great usefulness to all those engaged, parents and teachers, in the religious guidance of the young.

Religious Vacation School Manual (Two volumes). For Teachers of Catholic Children Who Attend Public Schools. A course of Study for Grades I through IV, 1937 Edition. Pp. viii+36. A course of Study for Grades V through VIII, 1937 Edition. Pp. viii+44. Washington, D. C.: The National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W. Paterson, N.J.: St. Anthony Guild Press, 1937. Price 10c each (postage extra).

These manuals arrived too late to receive review attention in an earlier JOURNAL. We recommend them to those engaged in the religious instruction of public school children. They are the result of years of experimentation in actual Confraternity situations, offering daily programs from 8:15 in the morning until 12 o'clock noon for a vacation school of four weeks' duration.

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PAMPHLETS

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Nil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

THE CATECHISM HABIT

We think questions and answers are fine, but we have a definite conviction that they belong at the end of the learning process. It is not the purpose of the present editorial to mention the results of isolated question and answer teaching. Earlier volumes of this magazine gave considerable attention to the topic. However, not all learning experiences in Religion can be summarized with the precision of a question and answer. Some topics, that should be part of the youth's educational experience, do not lend themselves easily to question and answer form, for instance, manifesting one's Religion in the home, industry, politics and in various leisure time pursuits. Questions and answers are available, but their educational value rests in the learner's ability to apply them in daily living. Their application will not take place without an understanding of all those factors that go into daily living. We are at the beginning of a new school year. Let us give our children and youth an abundance of experience through reading, observation and discussion, in identifying the application of Christian principles to daily life, to living in this year 1937-1938. High school students who are the products of nine, ten or eleven years of Catechism teaching may not like this type of work. Many of them are the victims of question and answer experiences only. Let us guide them to see that

their study of Religion should at least get as much learning effort as their study of Economics, History or Science.

HELPING STUDENTS TO THINK

In *Education as Cultivation of the Higher Mental Processes*¹ J. M. McCallister of Chicago reports on "The Content of Secondary-School Courses in the Natural Sciences as Revealed by An Analysis of Textbooks." The author states in his conclusions that high school text books in the natural sciences "give more attention to ways of presenting subject matter than they do to means of stimulating thinking. A few authors endeavor to organize and present problem situations and to guide the pupil in the study of those situations. Purposeful guidance is the exception rather than the rule in the twenty textbooks analyzed. Authors who do not provide purposeful guidance may assume that the chief function of the textbook in science is to present the results of scientific research and that it is the function of the teacher to provide training in thinking. If this is the theory on which textbooks in the natural sciences are written, their authors certainly fail to take into consideration the way in which ordinary teachers conduct their classes."

We believe the above paragraph should receive careful consideration from high school teachers of Religion. Do the textbooks they use stimulate thinking? Is there purposeful guidance in these books? Teachers of Religion as a group have crowded programs. They have little time to organize systematic direction in guidance. They are justified in requesting text books that stimulate thought on the part of their students.

¹Charles Hubbard Judd, *Education as Cultivation of the Higher Mental Processes*, p. 132. New York: The Macmillan Company, 1936.

IMPORTANT TRIFLES

At all levels of our educational system there are opportunities, many of them appearing almost insignificant, that offer the teacher or instructor occasions to help children and youth. We are surprised when we learn that adult students and small children say they receive greatest help from the teacher who is kind and understanding. It would seem, therefore, that these traits should be particularly present in the religious educator. It is his work to make known Christ and to direct the learner along Christ's way. A manifestation of unkindness or want of understanding on the part of a teacher may be an inhibition to the growth of the Christ-life in the young. It is well for teachers not to feel too confident about their personal practice of these virtues. If children and youth do not think we are kind, if they say we are wanting in understanding, it is quite possible they are right. It is sometimes startling to discover how wise the young are, how truly they analyze situations, and how correct they are in their estimates. It would behoove us, therefore, to change our practice if we are in that group of teachers that pupils or students characterize as wanting in kindness and understanding.

ABILITY AND ACHIEVEMENT

Do students in our college classes manifest achievement comparable with their innate capacities? Tests, records and achievements in other subjects testify to students' ability. There is something wrong with our approach and work in the teaching of Religion that we do not achieve more. In the present editorial we refer only to intellectual achieve-

ment. Is there something wanting in our educational environment that fails to stimulate students? If there is, what is it? If we do not know what these hindrances are, let us discover them. Let us require a standard of achievement in Religion classes that will arouse students from their lethargy. Let us get from our students the finest type of work they are capable of giving. Let us not forget that when we tolerate the so-called "get by" attitude we are wasting human energy, contributing to the development of a slipshod habit, and failing in one of our primary objectives. The mediocre student must work to the best of his ability to get minimum essentials. Available data show that a surprisingly large per cent of students do not give their best efforts to college work. We believe our offerings are worthwhile and necessary, but our practice and results are contradictory. The task is not an easy one. Students should be stimulated to work. Teachers should know the capacity of students for college work. Students' high school records and their scores on the college aptitude test have been found to be satisfactory indexes. The reliability of these data can be increased by adding to them the marks earned by the student during his first year of college. It is the work of the administration to procure this information, and instructors should be supplied with it. If it were available and utilized by Religion instructors, teaching might more exactly be called "direction of learning".

CATECHETICAL SYSTEM OF THE SISTERS OF THE CHRISTIAN SCHOOLS OF ST. JOSEPH CALASANZI¹

MICHAEL VAN RAES

St. Paul Seminary

St. Paul, Minnesota

One section of the International Catechetical Exhibit at the Saint Paul Seminary, Saint Paul, Minnesota, is devoted to works from Belgium. Among them is a very interesting series of volumes by the Sisters of the Christian Schools. Realizing the weakness of the old catechetical method of questions and answers they inaugurated their present program. The standard texts are not destroyed, the questions and answers remaining, but the lessons are prepared in such a way as to produce the desired results. The Sisters provide manuals for the teachers, containing complete plans for the instruction of Catechism, Sacred History, Prayer, and Liturgy. Prayer and the first truths of belief and religious practices are treated in the first grade; the study of the Mass has been prepared for the second and third grades; for the third, fourth, and fifth grades, a Sacred History, a Practical Catholic Life, and Prepared Lessons in Christian Doctrine. The lessons in each manual are not arranged according to any particular order, leaving to the discretion of the teacher the order of instruction she may choose to follow. Each lesson has a *Praenotanda* showing how the prayer or doctrine taught can be embodied in the liturgical schema. For the sake of clarity, let us examine the explanation given in the *Instructing the Little Ones to Pray*.²

The entire volume is for the use of the teacher in instructing children of the first grade how to pray. No at-

¹ Abdij, Averbode, Belgium—1934.

² *Opleiding van de Kleintjes tot Bidden*.

tempt is made to inculcate the truths of belief and the commandments. These are treated in separate volumes. Formerly children memorized their prayers, the understanding of which would come later. But this old method produced lip-praying, and this did not always result in a spirit of prayer. It is to create a real understanding of prayer and the value of its frequent use in daily life that the Sisters of the Christian Schools have prepared this work. The chief aim may be said to be, not so much instruction, as the living of the instruction; the secondary aim, to give a more or less comprehensive understanding of prayer, as befits the age and intelligence of the children.

With this two-fold aim in view, the method of procedure is guided by the following considerations:

a) *Instruction* presupposes the use of the intellect. *Living the instruction* presupposes an appeal to the emotions and a movement of the will.

b) At first the teacher permits the children to pray as they were accustomed at home, but by means of illustrations and examples the teacher attempts to stir up the emotions in order to cause silent prayer. This silent prayer is then formulated in the language of children by the teacher. Afterwards the children are permitted to use the words of the grown-ups. For example, when a child starts school, he is usually able to say the Hail Mary; the teacher takes this prayer and puts it into words understood by the child, and this remains as the Hail Mary until the child understands it well enough to use the regular form. The separate aims, *instruction* and *living the instruction*, are presented in a clear and detailed manner.

c) In order to obtain a spirit of prayer, the children are taught the use of the particular prayer in their daily life. In each lesson, consequently, the last point is, as it were, to live the prayer. The children must feel that life pertains to prayer as well as prayer to life.

d) Not the set formula of the prayer, but the chief ideas are brought out.

e) The explanation is done concretely; present, everyday examples taken out of the life of a child are used in preference to the past or future.

f) Addressing the children by name leads to better understanding.

g) Frequent questioning is resorted to in order to hold the attention and to discover the reactions.

h) Actual recitation of the whole prayer, e.g., the Hail Mary, Our Father, Act of Faith, etc., comes only at the end of all the instructions on the particular prayer. The words of the prayer are sometimes used as explanation, but a complete exercise with a view to exactness would break the train of thought in each lesson, and is, therefore, preferred at the end.

To drive the lesson home attention must be paid from the beginning and throughout every repetition, that each part of the whole prayer be said with internal as well as external devotion.

I. Each lesson is begun with a *Preparation*, in which the prayer learned in the preceding series of instruction is used as an approach to the new prayer to be learned, thus connecting the two lessons. The preparation also serves to keep alive the devotion already attained. The proper attitude in prayer is not the principal care; nevertheless, it must not be neglected, especially in group-prayer. The teacher must strive to gain a respectful attitude through constantly varying expressions. E.g., "Now children, we are going to pray . . . this is something very much different from playing and sleeping . . . We are sitting with Jesus, just as the angels . . . now you sit like this . . . If you wish to get something from Daddy, how nicely you ask for it."

It is a real art to find the way to a child's heart, and the correct words must not be left to chance. Necessary, also, is the tone of voice and the example of reverence on the part of the teacher.

II. The importance of the *review* cannot be overestimated. It will frequently be of the greatest profit to come

back, at the proper time, to each prayer in order to increase devotion and also to get a clearer insight into the prayer itself. The different lessons can be gathered into a whole and be made to conform to the higher grades. However, it must not be thought that it would be useful to review the prayer continually in its entirety. Often an act of worship, of thanksgiving, or of sacrifice, such as in the morning prayers, can be a spontaneous outlet of the heart in prayer. In the review it is often more useful to designate a prayer, not by its actual name, but by its content. E.g., "N.", say the prayer in which you tell our Lord that you like Him very much," instead of "Act of Love". "The prayer in which you ask our Lord for forgiveness," instead of "Act of Contrition". The use of such phrases is a continual aid to clarity.

A teacher who wishes to inculcate a spirit of prayer must realize above all that the most formative influence proceeds from one's own example. The lesson of a teacher can be forgotten, but not the example. Where words have no effect, example will. The children are not likely to forget whether or not a teacher also prays.

Since these manuals were prepared for teachers, they are not illustrated. Pictures and other aids, however, should be brought into the classroom as additional means to devotion and clarity.

The subjects treated in the first manual on prayer are: the Sign of the Cross, the Our Father, Hail Mary, Morning and Evening Prayers, Grace before and after Meals, the Acts of Faith, Hope, Love, and Contrition.

To get a clear picture of how the lessons are arranged, an outline of the Act of Faith follows. The explanation given above will serve to fill out the divisions.

THE ACT OF FAITH

My Lord, and My God, I firmly believe all that Thou hast revealed and proposed through Thy Holy Catholic Church for our belief, because Thou art the infallible and eternal truth. In this belief I will live and die.

Praenotanda: how to apply the prayer.

I. We must believe what Jesus teaches.

"My Lord, and My God, I firmly believe all that Thou has revealed."

Preparation. Expansion:

1. Jesus teaches what we must do in order to get to heaven.
2. I believe what Jesus teaches.
3. I will show that I believe.

II. We must believe what the Church teaches.

"And propose through Thy Holy Catholic Church for our belief."

Preparation. Expansion:

1. The Holy Catholic Church teaches what Jesus teaches.
2. I believe what the Holy Catholic Church proposes.
3. I shall gladly listen to what Jesus says.

III. We must believe because God is the Truth.

"Because Thou art the infallible and eternal Truth."

Praenotanda: It is preferable to postpone the second part of the "Act of Faith" until the second year.

Preparation. Expansion:

1. Our Lord is the highest Truth.
2. Our Lord is the infallible Truth.
3. I will honor our Lord by speaking the truth.

IV. In this belief I will live and die.

Preparation. Expansion:

1. I will live in this belief.
2. I will die in this belief.
3. I will pray and sacrifice in order to keep and to spread this belief.

As was said in the beginning, the first grade must also learn the first truths of belief and religious practices. These are treated in a three-volume work entitled *The Fruits of Love Are Good Deeds*.³ This is a division of the religious program into thirty-six weeks, each week having eleven instructions about a particular subject. Each volume has been divided into twelve weeks. The different branches of

³ *Liefde Zaaïen, Daden Maaïen.*

religious instruction, Catechism, Sacred History, Prayer, Liturgy are correlated. E.g., the lesson for the eleventh week is about the coming of the Redeemer; in Prayer, the corresponding lesson is the second and third articles of Faith; in the Catechism, the Incarnation; in Sacred History, the coming of Mary and Joseph to Bethlehem, and the Birth of Jesus; in Liturgy, the Tabernacle.

Volume I extends from the beginning of the school year to Christmas and treats the first truths of belief; during Advent preparation is made for the coming of the Redeemer. The second volume: from Christmas to Easter, tries to bring home to the child that: (1) Jesus is their Model, (2) Jesus is God and their Teacher, (3) Jesus is their Redeemer; these truths also embody an immediate preparation for Confession and Communion on Easter. The third volume is for the season after Easter and deals with the institution of the Church, her means to sanctification, and the commandments. In this way, each of the three volumes contains the substance of doctrine for one term, comprising twelve weeks.

At the end of each volume are lessons for application which correspond week by week with the different lessons. This offers practical ways and means for the application of the lesson learned such as: class deportment, prayer intentions, evening examination of conscience, and spiritual thoughts for retiring. These, together with the daily and weekly points of the lessons, are endeavors to make life outside of the classroom more supernatural.

The purpose of the three volumes of *The Fruits of Love Are Good Deeds* is: (1) To assist in working out the program in its entirety in an orderly fashion, through a division of subject lessons for each day of the school year; (2) As an aid in preparation for First Holy Communion; (3) To help in giving religious instructions to the first and second grades wherever it is needed; (4) But above all, to give religious instruction in such a way as to agree with the statutes of the diocese, which state in effect that the catechist should remember that the aim of religious instruction is not only to impress truths in the memory and to make

them understandable, but also, and particularly, to lead children to a love and practice of virtue and to effect a fruitful desire to carry, from childhood on, the sweet yoke of God's service.

It is for this reason that an attempt is made to work out the lessons in the manner of Poppe's *Eucharistic Catechism*,⁴ in which everything is directed towards skill in awakening good intentions and the performance of good deeds; in which the language is so selected that it goes right to the heart; in which there is a consideration for the baptized souls of the children and a supernatural belief and trust in the sanctifying grace which lives and works in them; in which Confession and Holy Communion are recognized to be the sources of purity and strength of the soul.

The *Prepared Lessons*,⁵ a Catechism for the third, fourth, and fifth grades in two volumes, follow the plan of *The Fruits of Love Are Good Deeds*. Here, again, the lessons are treated so as to affect the understanding, the emotions, and the will. It considers, moreover, the effect of grace in the baptized soul, special attention being given to the forming of worthy judgments and motives.

To avoid useless repetition, we shall schematize the method of presentation, bearing in mind that what has been said about the works already treated applies also in this case.

Included in this series are lessons on the reason for studying the Catechism, about Man, the Catholic, about the Faith, God, Creation, Incarnation, the Holy Ghost, the Church, Hope, Prayer, Veneration of the Saints, Love, etc. The outline of the first lesson:

THE CATECHISM

The Catechism shows us the way to Heaven.

Practical Instruction: to awaken love for the teaching of Christ, to appreciate the value of religious instruction.

⁴ *Eucharistisch Catechistenboek.*

⁵ *Uitgewerkte Lessen.*

INTRODUCTION

1. We are on our journey to heaven.
2. The Catholic teaching shows us the way to heaven.
3. Every person is bound to learn and accept the teaching of Jesus Christ.
4. We must live our faith.
5. I shall follow the teaching of Christ with love and gratitude.

EXPANSION

1. We are on our journey to heaven.
2. The Catholic teaching shows us the way to heaven.
 - (a) Jesus preached the Catholic teaching.
 - (b) Jesus commanded His teaching to be preached.
3. Every person is bound to learn and accept the teaching of Jesus Christ.
 - (a) Jesus commands it.
 - (b) It is the only way to heaven.
4. We must at all times live our faith.
5. I shall follow the teaching of Christ with love and gratitude.

Review. Illustration. Questions on the text (serves to drive the knowledge home).

ABOUT MAN

My body has been created by God.

Practical Instruction: To make the children see that their body belongs to God, and that they cannot do with it as they please—chastity is brought out.

Contextual relation: (weaving the old and new into a whole):

1. My body is a generous gift from God.
 - (a) God created my body.
 - (b) What a wonderful thing the body is.
 - (c) My body is mortal.
2. My body belongs to God.
 - (a) I must use it for God.

(b) God is master over my body; therefore, He can take everything back.

(c) I must respect my body.

Review. Illustration. Questions on the text.

My soul has been created by God.

Practical Instructions: To make the children more aware of their soul.

Contextual relation:

1. God created a soul within me.

(a) It is to God's image and likeness.

(b) It is immortal.

(c) It is the most worthy and most valuable of all things.

2. My soul is made for God.

Review. Illustration. Questions on the text.

I am a rational creature.

Practical Instruction: To impress the worth of being a rational creature.

Contextual relation:

1. God created me a rational creature.

(a) With intellect.

(b) With free will.

2. I am king in the creation.

Review. Illustration. Questions on the text.

More care for my soul than for my body.

Practical Instruction: To make the children conscious of their soul.

Contextual relation:

1. I may employ the necessary care for my body.

2. I must have more regard and care for my immortal soul.

Review. Illustration. Questions on the text.

I shall return to God.

Practical Instruction: To learn how to work for heaven, to combat the spirit of the age.

Contextual relation:

1. Man seeks the "why" of things.
2. Why did God create me?
3. In order to obtain God, I must serve Him.
 - (a) I must obey His commands and aim at perfection.
 - (b) This is the greatest concern on earth.

Example. Review. Illustration. Questions on the text.

The above schema comprise the instructions for the first week, the rest of the catechism is treated similarly. To appreciate the real value of the work of the Sisters of the Christian Schools, one must make a thorough study of the prepared lessons. Their program is not a mere matter of mental calisthenics, but it brings religion to life in thought, word, and deed.

The International Catechetical Exhibit has the following volumes of this series:

Opleiding van de Kleintjes tot Bidden—1934.

Uitgewerkte Lessen in Opvoedend Catechismusonderricht—I & II—1934.

Liefde Zaaïen, Daden Maaïen—I, II, & III—1935.

Godsdienstig-Zedelijke Opvoeding—1935.

Opleiding tot Werkdadig Deelnemen aan het Heilig Misoffer—1935.

De Messiasgedachte Doorheen het Oud Testament—1936.

Religion In the Elementary School

A GRADED CONTENT AND METHOD OF RELIGIOUS EDUCATION FOR THE ELEMENTARY GRADES

RT. REV. MSGR. J. M. WOLFE

Bureau of Education

Dubuque, Iowa

EDITOR'S NOTE: Part I of this article dealing with existing Catechisms, their language, method, purpose and content appeared in last month's issue of this JOURNAL. Part III will appear in a subsequent issue. Parts II and III propose a plan for drafting books of religious instruction.

PART II

The first objective of guidance is given by Pope Pius XI in his *Encyclical on the Christian Education of Youth*, where he defines the nature of education as deduced from its end and purpose:

The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the apostle: "My little children, of whom I am in labour again, until Christ be formed in you." (Gal; IV, 19) For the true Christian must live a supernatural life in Christ: "Christ who is your life (Co. III, 4)" and display it in all his actions: "That the life also of Jesus may be made manifest in our mortal flesh (II Cor., IV, II)." For precisely this reason, Christian education takes in the whole aggregate of human life, physical, and spiritual, intellectual and moral, individual domestic and social, not with a view of reducing it in

any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Previous to this the Holy Father states in the same encyclical:

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be.

Here the Holy Father clearly specifies that education in religion is not to be merely a meeting of apologetics, but the culture of a religious life. In the discussion of the rights of the State to provide civic education he states:

This consists in the practice of presenting publicly in groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion.

He quotes from St. Augustine in the following terms:

Childlike thou (the Church) art in moulding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind and of body.

In writing of the educational environment that the Church affords he says:

The educational environment of the Church embraces the sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of his churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture.

In referring to the greater comprehension of Christian education as compared with religious instruction, the Holy Father writes:

To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well.

In the Christmas Eve Allocution of 1935, the Holy Father enunciated the following:

At the very foundation of Christian life is the virtue of hope,—supernatural hope above all, but also natural, for the supernatural does not destroy nature, but upraises it.

The Holy Father here states in definite language specific concepts and principles, deduced from the end, nature, content, materials and subjects of religious education, which are to guide those who determine the more specific and detailed purposes, outcomes and means in equipment, instruments, processes, methods and technique which are to be devised and used by those who plan, compose, and institute the curricula which are to be employed by teachers and pupils.

Religious education in the concepts of the Holy Father is the cooperation with divine grace to form Christ in the child, so that he may live a supernatural life, which will be made manifest in all his actions (immediate end), and thus attain his eternal destiny (remote or ultimate end). The subject of the process is the child, whole and entire, soul united to body, in the unity of nature, and in the use of all his faculties natural and supernatural; the religious motive and spirit are to transform every phase of human life, physical, spiritual, intellectual, moral, individual, domestic and social; the means to draw these forth are through appeals to the intellectual, imaginative, and emotional nature of the young and by moral compulsion, so that his will will choose aright; the process is to be adjusted to his nature and age level; it is to be childlike in molding the child,—strong with youth, dealing with each according to his needs of mind and body; it is to be in a religious environment, and employ in its technique the sacraments, sacred ritual, the material fabric of the Church, sacred art, liturgy, various school associations and institutions, literature, science, recreation and physical culture, and with the religious spirit permeating the whole school, teachers, syllabus, text-books in every branch, so that religion will be at its foundation and in the crown of Catholic culture.

In the light of the above it must be candidly observed

that the instruments, which teachers have at their disposal now and especially the catechisms, are not fashioned so as to enact this process or to achieve the outcomes specified in the modern milieu.

A study of the time and subject schedule (Chart III), now in use in modified forms in our elementary schools, will show that the aim has been to develop the whole child in all his faculties and relationships, but that religion may not influence every phase of such growth and development, because it is just another subject in the curriculum, which is given merely content and not the culture of the entire personality.

The first section under the heading "subjects" is usually devoted to prayer and hymns, with physical activities, suitable for each grade. The second section, Religious Education, is devoted to the usual processes of religious instruction, during which the appropriate catechism, bible story books, elementary Church histories and lives of saints are used. In the third section are listed the tool subjects; in the fourth the content or the elements of the natural and social sciences, and in the fifth those that are usually classified as distinctly skill-begetting subjects, though the others also require many elementary skills. These elements and materials in the course are given a specified amount of time, based on the day and week as units. Fifteen hundred minutes or twenty five hours are allocated per week of five days, and five days per week. The time allocations for each subject are made on the basis of the importance of each subject for the child on each particular grade level, viewed in the light of the need he will have for them in normal, useful, living.

The daily curricula based on this schedule of time and subjects are usually formed with the aim and purpose of aiding the child's growth and development of the powers and skills in those phases in which he will be best prepared to meet the needs, purposes, ends and problems of life. A careful analysis of the elements and subjects will reveal that every aspect of the child's nature, powers, and needs in

life from the natural standpoint are taken into consideration. The technique and methods of the teachers are to use the materials in a process that will help the child develop in a balanced way.

More and more is effort being made to correlate the elements and process of instruction with the elements and process of growth, so that emotional, mental, spiritual, moral and religious development may be as the physical, organic. The child grows as an organism, and though the organisms and functions are distinct, all should grow, function, and develop harmoniously in relation to the whole child. He grows physically through nourishment, activity and rest; in a like manner he develops emotionally, mentally, spiritually, morally and religiously. In no instance of his growth is one organism or set of cells nourished to the exclusion of the rest. In no activity does he naturally engage one power or set of powers to the exclusion of the rest though their major pull be on one or some that are specifically needed; likewise when he recreates, amuses himself or rests (see Chart V).

Educational processes are devised with a view to parallel these phases of physical growth and development, which are the outer evidences of growth in the higher levels. Though subject matter and skills may be differentiated and classified they are associated into units, which bring together related materials, so that a day in school may be a day of balanced and uniform growth, and education a process of living, doing, learning, and becoming.

The specifications which the Holy Father gives for adequate religious education correspond marvelously with such a procedure. He speaks of the whole child, body and soul united in the unity of nature; in this aspect, the language of education regards the child as an individual personality with a character. He is an individual with the distinguishing characteristics which mark him off from every other individual; he is a personality with a dignity, responsibilities and obligations of a spiritual, moral, rational, free, religious individual. His character denotes a coordinated unity of

moral, mental and physical qualities which are distinguishable by their approach to the ideal,—“the pattern (Christ) of the whole flock.” In addition to the regulation natural powers the baptized child has received through grace supernatural powers and qualities, by and through which he is to grow in the image of the redeemed in Christ. The supernatural powers and qualities enable the child to achieve in all that he does on a supernatural level and for a supernatural end. As the Holy Father states in the Encyclical:

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennoble what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

The units of truths and practices which have varying amounts of treatment and space in the catechism are: 1. Christian perfection, grace, virtues, gifts of the Holy Spirit, the beatitudes, the fruits of the Holy Spirit; 2. The Creed, Sacred Scripture and Decrees of the Teaching Church; 3. The commandments of God and the precepts of the Church, the evangelical counsels, the spiritual and corporal works of mercy; 4. The sacraments; 5. Grace; 6. Prayer, sin, temptation, the last things; 7. Sacramentals; 8. Liturgy, devotional practices; 9. Sacred scriptures; 10. Lives of the saints.

It may be here observed that most of the catechisms do not observe the Socratic idea of questions and answers, in the sense that the greatest of all the pagans prepared the minds of his students for the answers to his questions by the previous development of their thoughts before he interrogated. None of them keep clearly before the minds of the learners the processes of Christian perfection, the social virtues to be exemplified and lived in the life of the Mystical Body of Christ, the idea of divine creation and conservation, and of the providence which directs all of human life, the dignity of life itself and the need of conserving it through healthy activities and the observance of the best positive rules of health set out in terms of the moral law.

There are details also in the matter of religiously moti-

vated adjustments to the increasing social inheritances. These have developed so abundantly in recent decades in response to needs growing out of the activities of natural inheritance, and the technique of science in developing a greater number of needs with satisfactions, that would, in ages gone by, have been regarded as luxuries impossible for any large number of the people. Education must accept these as realities and facts in modern life, and aim to give them moral use and just control in keeping with the high aim and ends of Christian living. The moral use of these calls for a greater emphasis on social control, a higher type of spiritual interpretation and religious motivation.

Any of the units listed above may be treated in simple or difficult language and beget concepts that are simple in varying degrees and likewise complex. Anyone of them can become the object of study for a life-time by the profoundest of philosophers and theologians without complete mastery, and likewise any one of them may be presented in simple concepts to children in the different stages of growth and development. A perusal of the catechisms and of manuals of theology will show how simple on one hand and how comprehensive and complex the truths may become.

These units may likewise be regarded as an organic structure, both as considered singly and as the total of religious truth and practice. Each unit may also be viewed as organic and as correlated to other truths and as functional in the life of the whole of religious truth. They may also be regarded as giving a moral, spiritual, religious and supernatural aspect and life to the secular subjects as scheduled in Chart III.

The units of secular and religious truths, subjects and skills can likewise be correlated into a more perfect or higher organic structure, just as in the Mystical Body of Christ, into which every child is incorporated in baptism and strengthened in confirmation, and grows and develops into a completer and fuller union through the outpourings of the Holy Spirit, there is a unity in the life as between the physical and the natural, the spiritual and supernatural.

The Holy Father asks the teacher to be childlike with children; just as the elementary and simple concepts in the secular subjects may be developed for children at the age of six, whose minds and spirits will develop in apprehension and comprehension as they pass from grade to grade and reach the age of 14, so also may the correlations with the religious content (see Chart IV). Over intellectualization

CHART IV
AGE-GRADE NORMS FOR THE BEGINNING AND END OF
EACH HALF SCHOOL YEAR

GRADE	Normal Age of Pupils at			
	Beginning of		End of	
	First Half, years and months	Second Half, years and months	First Half, years and months	Second Half, years and months
Kinder- garten	4-9 to 5-3	5-3 to 5-9	5-3 to 5-9	5-9 to 6-3
I.	5-9 " 6-3	6-3 " 6-9	6-3 " 6-9	6-9 " 7-3
II.	6-9 " 7-3	7-3 " 7-9	7-3 " 7-9	7-9 " 8-3
III.	7-9 " 8-3	8-3 " 8-9	8-3 " 8-9	8-9 " 9-3
IV.	8-9 " 9-3	9-3 " 9-9	9-3 " 9-9	9-9 " 10-3
V.	9-9 " 10-3	10-3 " 10-9	10-3 " 10-9	10-9 " 11-3
VI.	10-9 " 11-3	11-3 " 11-9	11-3 " 11-9	11-9 " 12-3
VII.	11-9 " 12-3	12-3 " 12-9	12-3 " 12-9	12-9 " 13-3
VIII.	12-9 " 13-3	13-3 " 13-9	13-3 " 13-9	13-9 " 14-3
IX.	13-9 " 14-3	14-3 " 14-9	14-3 " 14-9	14-9 " 15-3

without proportionate development of the other powers only aggravates the problem of emotional control as the years go by.

In these correlations and adjustments the teacher must know and appreciate the age characteristics of the children as shown in Chart V at the close of this article, and also their individual variations and differences. The development of the thought prepares us now for the statement that not only should the religious elements form an organic structure with the secular branches on each grade level and in adjustments that recognize the degrees of development of the children, but that each grade or year should be regarded as a unit of growth. No two years are precisely alike and consequently no two grades may be treated in the same way without a strain, and hence some defects or mal-adjust-

ments on the part of the children; all the factors of their growth and development must be recognized or they will suffer in their attitudes toward religion.

Consequently each year should have its organic structure in religious as well as in secular content; there cannot be composed a catechism suitable for the first and third grades alike, or for the fourth and sixth, or the seventh and ninth, precisely because the needs, abilities, capacities, interests, activities, and levels of achievement for those years are definitely different as shown on the chart. Whilst the child in the first grade, at the age of six, may be capable of and need some concepts regarding numbers and geography and history and the rest, still his capacity and need will be vastly different when he is thirteen and in the eighth grade. Likewise, the ability, calls, and needs of obedience to all lawful superiors will be different at each grade and age level, and if the measure of growth and development commensurate with such abilities, needs and demands are not regulated by the organic principle of growth on every level, right formations will not result or only with difficulty on the after and higher levels. The only valid sequence in the daily life of the child is to know, to love, to serve, and these should never be separated, nor should undue emphasis be put on "to know".

Further, not only does the child grow and develop by units of years, but also by units of days and the other measures of time. Religious truth should thus be given the organic structure not only year by year, but day by day. The sequences which the catechisms, composed after the logical method now follow, may delay the treatment of a truth for months, because of logical sequences and treatment by chapters, while the child may need concepts not in the logic of the catechism's sequences but from several or all the units in order to direct his activities and interpret them days and months before, and what is most important learn to observe them.

Nor does the above discussion propose a hodge-podge of religious instruction or education any more than does the

daily life of a person who is living a fairly orderly life classify itself into that category. There is the logic of the normal growth and development of the child, and in the spiritual and religious aspect there is the formation of religious character which is to be the outcome (see Chart V). In this phase of the discussion there enters the question of the composition and elements of the teaching process and content and the learning and growth process on the part of the young. Thus far the emphasis and thought have converged about the concepts, the instrument and the teaching process, and as yet no agreement as to these has been reached because of the difficulty in their use and the outcome in the classroom and in the children. To say that due regard should be given to the subject of Christian education, which in the language of the Holy Father is the whole man, is rather general. It is after all the transformation and cultures that are effected in the subject day by day that are continually to be kept in mind. Religious education and methods are for the subject, and the efficiency and effectiveness of their use must show forth in the subject, in the children who are becoming more Christlike.

The concept of the organic and of the unit in the growth and the development of the young carries over also into the designs and the composition of the daily programs for the schools. More and more are the units of physical, emotional, mental, moral and religious development being integrated into daily lessons instead of chapters, which vary in length according to the greater or lesser number of truths and concepts that are outlined in the sequences. In fact, the procedures, processes and materials are not only specified and designated in the secular subjects for the year, semesters, months and weeks, but frequently also for the days. Each day is thought of and planned for as a day of growth, and the learnings and activities are not chopped up into isolated recitations regulated by the clock but are organized into units of living. Consequently, in specifying the plans of the religious elements and instruments, the matter of chapters should be subordinated to lesson units, which comprehend a

unit of concepts, which a group of average children can master in the time that is allotted to them.

Progress in the improvement of instruction will depend on the major aims and purposes that are set out. This is true also in the matter of learning. The children are early in life made aware of how they can reason their impulses into useful and worthy activities, which are in accord with right aims and purposes in life. They may not be entirely conscious of the facts and processes involved, but they find satisfaction in aiming, purposing and achieving with the approval of their elders, and especially their teachers. The skill and tool subjects are for the content subjects. Yet they are not an end in themselves; both are for the children's moral, social, spiritual and religious development, in keeping with the harmony that should exist between the end of education and the end of life itself.

REASONS FOR LEAKAGE FROM THE BARQUE OF PETER

It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed, it is true, by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks, and the credits of public school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools, and this applies to elementary schools, colleges and universities.

By Thomas F. Coakley, "Reasons for Leakage from the Barque of Peter", *America*, Vol. LVI, No. 10 (December 12, 1936) 223.

LEARNING AS DISCIPLINE AND AS GROWTH*

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In the presentation of her topic "The Emphasis on Learning Rather Than on Teaching" Sister Patrice has been logical and convincing. There are no essential points on which I differ with her. My discussion of her paper, therefore, will take the form of a summary of her pertinent arguments and on elaboration of some of them. For my caption I have chosen "Learning as Discipline and as Growth." I use discipline in the pedagogical sense of training of the faculties, physical, mental, and spiritual, by systematic instruction and exercise. By growth I understand increase in content for the purpose of development, and by learning I mean acquisition of knowledge.

Over emphasis on the material conditions of education has tended to obscure in the minds of many educators the two most vital factors in the whole process of education—the child who desires to learn and the teacher whose duty it is to direct him in the acquisition of knowledge. And of these two persons the child is of first importance. The school must be child-centered.

The end of the child's learning in the Catholic system is essentially different from that of the child in the secular system. In the latter it is fulness of life in the physical and intellectual order; in the former it is complete living, not only in the physical and intellectual order, but also, and far more importantly, in the moral and spiritual order. The

* This paper was presented by the author in Louisville at the April, 1937 meeting of the National Catholic Educational Association. It was presented in discussion of Sister Patrice's paper on the same program, printed in the September, 1937 issue of this magazine.

Catholic child must learn to live in the Mystical Body of Christ into which he entered at baptism.

The means to this end in both systems are necessarily self-activity on the part of the child and guidance of this activity on the part of the teacher. Of the Catholic child, however, a higher type of activity is required, in as much as his end transcends that of a child in the secular system; and of the Catholic teacher a higher type of guidance is demanded. This higher type of activity and this higher type of guidance, moreover, are to be present in all stages of the child's development, for he is at all times a child of God.

In the guidance of the child towards the attainment of his end various types of instruction are possible; the so-called socialized recitation affording the maximum amount of activity on the part of the child. The important point is that all the essential elements of learning be found in each instruction.

To guide the child effectively to his exalted end the teacher must have an interesting and integrated personality. It is, indeed, refreshing to hear this much abused and much confused subject reduced by Sister Patrice to such simplicity as the imitation of Christ, the one infallible teacher.

As I have understood Sister Patrice's paper, the foregoing is a brief summary of her contribution to this program.

I should now like to add a few reflections that occurred to me as I reviewed her exposition of the topic set for discussion.

Mens sana in corpore sano has become such a truism in education that we Catholics are apt to accept it without probing deeply into its significance for us. An incident in the life of Janet Erskine Stuart will illustrate my point. A young novice one day remarked to her, "There is something wrong with me, but I don't know what it is. I think a game would make it better." Whereupon Mother Stuart interrupted the novitiate routine and sent her novices out to work and play in the garden. To her, health was not only

for the mind's sake, but also for the soul's sake. To us also health education should be a means not only of providing a fit instrument for the mind, but likewise a fitting temple for the Spirit of God, the divine guest of the child's soul. To utilize this means, however, our course of health study should be so integrated that the transition can be naturally and effectively made. The late Dr. Shields saw great possibilities for the Catholic teacher in a graded course that passed from the inculcation of correct ideas of health to the formation of the corresponding habits of virtue.

In providing conditions which will stimulate the child to self-activity in the intellectual order the teacher should not lose sight of the child's power to imitate, remembering that, whereas he often fails to originate, he rarely fails to imitate. Properly directed imitation, furthermore, tends to discover to him his own powers of originality, in that he seldom imitates exactly, rather choosing to adapt his model to his own tastes and circumstances.

In the moral and spiritual life this ability of the child is of importance, especially when his propensity to hero-worship is utilized. A recent example of this comes to my mind. A group of girls who were already sincerely devoted to the Little Flower learned one day of her act of self-oblation wherein she offered herself as a victim to God. Emulating her zeal, they adopted a group of foreign missionaries, offering themselves as victim souls in their behalf, pledged to make all their works a prayer for their brothers' success in the warfare for souls. It goes without saying that in the lives of these girls there was manifest after that experience a greater spirit of prayer and sacrifice.

But the problem of stimulating the child to self-activity is bound up with that other problem of awakening and maintaining his interest in a given project. And the matter of interest is not an easy one to analyze. The first approach, however, to a solution is the ridding ourselves of the notion that interest in work means ease on the part of the child and entertainment on the part of the teacher. Education is not play; it is work, both for pupil and teacher,

and hard work, but work transformed by interest into engrossing occupation, translated into joyous attainment. In her solicitude for the development of this invaluable quality in her pupils the teacher should beware lest the element of enjoyment assume too large a place in the child's objective, thereby causing him to desist from work when he ceases to experience enjoyment. Joyous attainment is not an end in itself, but merely a means of eliciting more freely the powers of volition. Gradually, therefore, should the child be led to work faithfully without the incentive of enjoyment, merely for the sake of exact performance of duty. No greater asset can he have than a sense of duty.

But to revert to the problem of arousing interest in a given project. Let the child "contract" it, I suggest, from an interested teacher, much as he might contract a contagious disease from an infected pupil. But to be effective in inoculating the child, the teacher's interest must be genuine, springing from a sincere conviction on her part that her subject is worthwhile, that it has lasting values that will contribute to the ultimate well-being and enjoyment of her pupils.

Any teacher who has stood before a class of young unspoiled children—and has looked into their eager countenances, and has read therein her opportunity and her responsibility, can not fail to be interesting, for she has come into contact, not with some cold clay to be moulded according to prescribed rules into some pre-ordained form, but with a living, vibrant soul, asking to be aided by her in the development of its own native powers into an image of the Trinity. Truly are we called to be co-laborers with the Spirit of God himself; He forms from within; we from without.

And this brings us to a consideration of personality in the teacher. Here we should say as did Peter of old, "Lord, to whom shall we go, for Thou alone hast the words of eternal life," Thou alone, the one infallible teacher, hast the secret of an interesting and captivating personality. Or perhaps we prefer to go to that great pupil of the Lord,

that vessel of election, so interesting in his personality that even the most apathetic yielded at last to the power of his words. "Learn of me because I am meek and humble of heart," says our Lord; "Let that mind be in you which was in Christ Jesus," says St. Paul. To be effective teachers, then, we must become other Christs, He must live in us, and we in Him. Of course, we have long known that to be good religious we must imitate Christ, but I am urging the point that to be effective teachers and, therefore, interesting teachers, we must become other Christs. How else can we guide our pupils into that self-activity which is the ultimate end of their education—life in the Mystical Body of Christ. And this ideal is not only to be striven after by the teacher of Religion but by the teachers of all subjects, for how else integrate the curriculum and how else secure for the child the possibility of developing for himself an integrated personality?

And this hunger and thirst of the modern youth after a deep spiritual life is no myth. Perhaps never before has that cry sent forth from the depths of Augustine's heart been more faithfully reechoed than in the hearts of the youth who fill our classrooms today. "Thou didst create us for Thyself, O Lord, and our heart is restless until it rest in Thee."

Witness the remark of a high school girl: "The thought that God dwells within me and in the souls of all persons in the state of grace has brought about a change in my life. Formerly I had not considered my unkindness to them as done to Christ. Now I know that I have been unkind to Him." That girl sought out and read Plus' *God within Us*.

But we realize that youth must likewise be taught that hand in hand with knowledge of God must go knowledge of self. Here again modern youth surprises us. The difficulties of the particular examen do not exist for them. Of course, they do not know it by that name; for them it is the "Character Builder." One girl was so ingenious as to attach a tiny medal to her wrist-watch that she might be reminded each time she looked at it of the particular virtue

she was practising that month and of its accompanying aspiration.

"The harvest indeed is ripe." There were many teachers in Palestine in His day, yet Christ was forced to add, "but the laborers are few". There are many teachers today in our Catholic schools, but Christ must not add that the laborers are few; we must go forth to reap the harvest that is at hand. And we reap it in our field of endeavor if we are progressive with all the true progress of the twentieth century and conservative with all the healthful conservatism of a twentieth century old educational system. And the harvest, a group of American youth learned in all true wisdom, disciplined in body and soul, grown to the fulness of the stature of Christ, a joy to themselves, an asset to the nation, a glory to God!

METHODS IN TEACHING CATECHISM

I believe that our failures in the matter of religious instruction are due, in a very great measure, not so much to defective Catechisms, but to the effective system and method follow in *teaching* Catechism. Let our teachers of religious knowledge teach the truths of our Holy Faith, with a thoughtful method, without, however, making a fetish of it, for method can be no substitute for zeal.

By Father Lynch, "Methods in Teaching Catechism," *The Basilian*, March, 1937, p. 56.

FREEDOM AND DISCIPLINE IN THE MODERN CLASSROOM*

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Today there is wide discussion on the subject of freedom in education, though there seems to be no general agreement concerning the fundamental meaning of the term. Freedom is a positive as well as a negative concept. It implies ability to do and the absence of such restraint as prevents the more worthwhile accomplishments. To be free is not to be without restraint; but, rather, to know how to behave towards one's surroundings. Freedom in the sense of freedom to act in a capricious manner is not possible in society.

Some of the advocates of "Progressive Education" have made the statement that the education of the traditional school trained only for the acquiescent acceptance of authority instead of developing the inquiring mind and a free personality. The first principle upon which the progressive schools are based is that of freedom for the child. But what sort of freedom do they mean? So far as one can gather, they mean that the child shall be permitted to follow his own urges and satisfy his own wants. According to this theory, the child becomes self-directive only by discovering for himself those activities and purposes that give him satisfaction, and by avoiding those things that fail to do so. There seems to be inherent in this theory a concept of absolute freedom which never has been and never will be possible of attainment. Freedom should not mean an

* This paper was presented by Sister Evodine in Louisville, at the April, 1937 meeting of the National Catholic Educational Association.

atmosphere where each child does what he pleases when he pleases. Those of a more conservative idea of freedom insist that the school is an agency for carrying out certain aims and purposes, and that these should serve as guides. The followers of "Progressive Education" would have the teacher act as a kind of benevolent angel hovering near to give aid and guidance only when these are sought, while those of conservative tendencies feel that there is far greater hope for social progress in the responsible freedom of a master teacher than in the undirected freedom of progressive education. William C. Bagley in a criticism of "Progressive Education" says, "Certainly if children have any rights, one of them is the right to guidance and competent instruction and sympathetic discipline when discipline is needed. Freedom for children to choose their own studies in school is nothing compared to their later freedom from want, fear, fraud, and superstition."

If it is true that until the close of the nineteenth century the emphasis was placed on discipline, unquestioned and unreasoned, one would be inclined to say that "Progressive Education" has run to the opposite extreme by advocating freedom, absolute and unrestrained. While there are many sound arguments for more freedom in education, it must not be forgotten that freedom always implies a corresponding responsibility. It includes the recognition of duty based on intelligent acceptance of authority and discipline. The child should be taught that freedom is not an inherent right but something that is to be acquired.

But what do we mean by the term "discipline"? Etymologically the word discipline is derived from the Latin and means instruction. According to the *Oxford Dictionary*, discipline implies more than instruction; it is the training of subordinates to proper and orderly action by instructing and exercising them in the same. If we simplify the definition, we may say that discipline is the training of children to proper and orderly action by directly and indirectly instructing them by means of every-day situations in the classroom.

Good discipline is one of the most important elements that constitutes success in teaching. Discipline is a vital subject, not because there are no other problems, but because without reasonable control of a class nothing worthwhile can be achieved, and because the success or failure of the teacher is so largely dependent on her ability to maintain reasonable order and attention.

There are manifold means at the teacher's disposal to maintain order and to train the child in correct habits. For us who are religious teachers, the most potent factor is Religion. If discipline is to make the child a self-directed being, responsible for his behavior, he must be made to feel responsible, not only to a group or to an organized society, but ultimately to some supreme Authority. With Religion, the regular subjects of the curriculum together with extra-curricular activities, such as music and art, furnish ample disciplinary situations.

The purposes of school discipline are, first, to create and maintain order; second, to train the child in self-control and to prepare him for effective participation in adult society. Discipline that is truly liberal does not attempt to establish obedience by fear but addresses itself to the personal activity and the will. It respects the dignity of the child and does not stifle the natural powers but trains the child to govern himself.

Today educators are concerned with the child as an immature human being, endowed with great potential powers, possessing individual personality and capable, with proper guidance, of directing his behavior. Teachers are urged to interest themselves in the motives of pupils' misconduct. In other words, to discern the pupil's mental attitude towards law and authority rather than his physical attitude.

Boys and girls of all ages, in most instances, perhaps in nearly all, go to school to learn. When properly taught, they inquire of their own accord into the rules of the school and the wishes of their teachers, in respect to both proficiency and conduct, and set out to obey and to conform.

Relatively few pupils require any orders and of these few not one in a hundred needs to be forced by blows. Usually disorder in a classroom and disobedience in the individual pupil are evidences that the teacher is without skill in teaching. Instead of obliging her pupils to obey, she punishes them for their disobedience, which is proof that she cannot control them. If children cannot study effectively, with concentration and intelligence, unless they are closely supervised, then the teacher is failing to give them one of the basic essentials of education and it is her duty to teach them to do so.

But obedience alone may be slavish and kill initiative. We must provide opportunity for free choice. The best way to cultivate obedience is to leave a large measure of discretion to the pupils and not as many teachers think, by perpetually subjecting them to commands. Teachers do not always think enough of the necessity of providing a variety of opportunity for the exercise of good habits. The care of common interests, imposed upon children as part of their discipline, is particularly effective. Much of the talent for self-government shown by our countrymen is the result of the general practice in our schools to hand over some of the common concerns of the whole body to the responsible and intelligent care of the pupils themselves.

Discipline should not be a difficult matter, for interested and active children are easily managed. Everyone knows that children who are kept busy with useful activities occasion a minimum of trouble. Incentives must be supplied which will lead the pupil to put forth every effort toward the attainment of the ends that he should seek. At the same time, a satisfactory system of discipline can be evolved, the success of which will be due to the confidence that exists between the teacher and the children. This confidence enables the teacher to guide the child and, at the same time, leaves him under the impression that he is completely free.

It should be distinctly recognized that interest in one's work is a most important factor in efficiency. Enthusiasm

releases energy that is otherwise unavailable. Teachers who can make their pupils want to learn are masters of their art. But if we do not possess interest sufficient to arouse our pupils, let us not condemn them for their inflections of discipline. A good teacher tries to prepare an environment perfectly adapted to the child's life. She is resourceful, and has initiative and creative ability. She believes in freedom rather than restraint, and in pupil activity rather than teacher domination. A child needs free activity to develop his personality, and when he finds his environment suited to him and the work according to his needs, he is quiet and contented and no longer a worry to his teachers. Work should be made interesting and worthwhile, but it is not to be inferred from this that the teacher should strain every effort to provide entertaining tasks for her pupils. Interests should be consistent with the functioning in the pupil's mind of a strong and effective ideal of duty.

The old idea of having the children sit in a strained position while they study their lessons from books has given way to the newer idea of learning by doing. The old classroom over which hovered the silence of dull listlessness has been transformed into the modern classroom buzzing with life and interests. The old autocratic type of teacher who stood on one spot tyrannically exercising her authority has been replaced by the gentle, sympathetic guide who goes about giving inspiration, encouragement and assistance to those who need it. The spirit of cooperation, fostered by common interests, pervades the whole.

There can be no freedom for the child, however, unless the teacher tries to identify herself with the child's point of view. To be an effective disciplinarian, the teacher must try to acquire a knowledge of child nature. She may obtain this insight and develop this sympathy by a careful study of literature which deals with this subject, supplemented by sympathetic observation of the child in the classroom and elsewhere. To understand thoroughly the nature of a child, he should be observed under a variety of circum-

stances and conditions. A lack of sympathy for childhood is undoubtedly one of the prime causes of disciplinary difficulties. If we wish our pupils to love us, we must love them, really and truly. And if at times this seems almost impossible, let us recall the words of our Divine Lord, "Suffer the little children to come unto Me for of such is the Kingdom of Heaven." We are working constantly with the minds and souls of children, and we should never underestimate the importance of our work. Consider your pupils as reasonable, intelligent beings, and treat them as such. An air of courtesy and refinement should characterize our classrooms, and the pupils should be taught to respect the rights of others. Furthermore, let us bear in mind that developing habits of courtesy is an important educational activity and that in building habits there is no more potent factor than imitation. We must show our pupils the habits we wish them to acquire. And let us remember also that real courtesy is the outgrowth of sympathetic feeling rather than a thin veneer of affected manners.

Too many teachers think only of themselves and their dignity. They are convinced that they must dominate the situation with absolutely no regard to the child or his views. Adult will is too strong in proportion to that of the child, and adult ideas too well developed. Teachers should remember that a strong personality can overpower and harm a weak one; they should leave the room for the children to live in. When the teacher realizes that the child is the central factor in the business of education, his own educational wisdom has begun. It may be necessary that the teacher be reformed. Too many of us try to impress ourselves upon our pupils and, thereby, interfere with their development. We feel that it is necessary to influence them in order that they may become wise and useful citizens, but let the teacher never forget that if she attempts to mould the child directly, she will be doomed to failure. As in all other social questions, this process results in a conflict and unless it is handled skillfully, the results may be disastrous. To give genuine and lasting influence, we must

frequently remain in the background. This may cost the sacrifice of our pride, but we should be willing to make sacrifices provided we can be instrumental in building situations where the best in each child is developed.

When a spirit of antagonism exists between teacher and taught, the treatment suggested is a transformation of both the attitude of the pupil and the attitude of the teacher. The subjective, personal feeling of distrust must be broken up and forgotten through absorption in objective matters. The chief danger in dealing with a discipline situation is that the teacher's attitude will be subjective and personal. This, at all cost, it must not be. Instead, it should be as thoroughly impersonal as the limitations of human nature will permit, otherwise there is likely to be an element of injustice. "Be just and fear not" is an excellent motto for teachers who wish to preserve discipline. Children, like adults, will respect what they believe to be justice, and like adults, they will resent injustice. The spirit of "fair play" makes a strong appeal to the very pupils who are most frequently troublesome. It is part of the teacher's chief business to get her pupils to recognize that laws exist, not for the increase of restraint, but for the increase of freedom.

Another enemy of good order is ill-temper. All the innate evil in a child seems to be brought out and intensified under the influence of a morose, sour, unlikeable disposition. On the other hand, there are some teachers who command respect by the very fact of their genial, sunny dispositions. Never frighten children. Many timid souls suffer from the tempers of their teachers and, in consequence, fear to go to class, abhor being called upon, and would rather take a low grade than run the risk of incurring the teacher's ready wrath. No pupil can do his best in that attitude of mind.

On the other hand, the teacher should not adopt a kind of "soft pedagogy". She must not be too tender-hearted. Children must grow in freedom, but eternal vigilance is the price of this freedom. It does not mean that children should be permitted to go dashing about as they please; it means freedom to do a piece of work assigned in a natural way,

and should function through motivation rather than repression. It does not demand a response to the will of the teacher, but it aims to lead the pupil to respond to an inward feeling so trained that right conduct is a natural result. The modern idea of discipline does not mean coddling and indulgence; rather it places a high and unyielding demand upon the pupils and calls for much firmness on the part of those in authority.

A sound system of education seeks to harmonize the claims of society and the interests and abilities of the individual. Those responsible for the education of children must so direct them into social life and attitudes that they respond appropriately to a complex and changing social order. The advocates of "Progressive Education" take pride in the activities in which their pupils engage and the wide range of interests they display. It matters little that such activities and interests bear no relation to any orderly program of the mind. They claim that the child is learning to direct himself and to meet novelly developing situations. They seem to forget that to meet novelly developing situations one must have a fund of knowledge with which to meet them. How can we expect children starting with unorganized and confused interests to find their way out of the confusion. A system that tries to do so surely must be considered aimless from a school point of view.

In a discussion on school discipline in the light of changing conditions, an outstanding educator has said, "While law and order are still enthroned in the school, the teacher is no longer the sole interpreter of law and the arbitrary dispenser of justice. Both teacher and pupils are members of a social community whose welfare and happiness are the dominant aims of all the members; where the teacher is loved and respected as she loves and respects her pupils. An offense is regarded as committed against the community rather than against the teacher, and the offender is treated with such good sense and discrimination as to awaken sincere regret on his part and to strengthen the bonds of good

feeling and high purpose among all the members of the school circle."

All teachers must be prepared to recognize the rights of the child's life and in this lies the basis for peace in the teacher's life. If each knows his place, the teacher and child live together in the greatest tranquility.

Our success as teachers will depend upon the environment we create for our pupils. They must learn the art of living, but we must see that they are instructed properly in its best practices through wise guidance. Education should be a drawing out process, not a pouring in. It should provide opportunity for creative expression and set the pupil thinking about what he can do. The task of the teacher is to free the individual from the bonds of formalism and encourage his best development.

Ideally controlled schools should move through the work of the day without any apparent discipline, but, unfortunately, people and conditions are not ideal. Nevertheless, this should not discourage us. No teacher is so unhappy as the one whose dream has come true. If we are progressive teachers, we must be growing teachers, and the goal of a growing teacher is never reached. Someone has said that ideals are like stars; we cannot touch them with our hands, but like the seafaring man on the desert of waters, we choose them as our guides and follow them until we reach our destiny.

RELIGIOUS KNOWLEDGE AND PRACTICE REQUIRED IN THE MODERN ENVIRONMENT*

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The modern environment had its remote inception in the Garden of Paradise. Blessed by Our Heavenly Father, naturally and supernaturally, Adam and Eve, our first parents, had gifts of body and soul working in perfect order. Disorder came with the loss of supernatural grace, the punishment of their disobedient act. Through the ages the struggle between the spiritual and the material in man increased until Christ, the Word made Flesh, restored the life of grace and united all mankind to Himself, forming a living body whose soul is the Holy Spirit. Every person receiving baptism is infused with the grace of the Holy Spirit which makes him a member of this Mystical Body of Christ. This new or supernature elevates human nature, giving it a capacity to share in the divine life. The story of man's nature has ever furnished a deep and mysterious problem in the history of mankind. Periods of successful human living have been realized only when an understanding of the Christian philosophy of life has taught men how to know and serve our Heavenly Father, in union with Christ, our Brother, and in the love of the Holy Spirit, our Sanctifier. The disorder, consequent upon failure to understand man's nature and to recognize the claims of the spiritual and the material, fills the pages of history to the present day.

More immediately, the trouble in the modern world is

* This paper was presented by the author in Louisville at the April, 1937 meeting of the National Catholic Educational Association.

due either to the complete denial of the spiritual or to an attempt to consider the spiritual life of man and the material business of every day living as two independent spheres with no mutual relations. Science, by its discoveries, has made untenable some generally accepted theories about things of the material world. It has aroused a skeptical attitude to the spiritual as well, and has led to a rejection of traditional theology and ethics. A boy of nine or ten years attending public school, in a Sunday school class asked last year: "Sister, could science ever prove that God and the angels do not exist? Once everybody believed that the sun moved around the earth. Science has proved that false." Evidently he had been "listening in" on a modern conversation. Ideals of comfort, pleasure, efficiency and power have been sought. Superficial and unsatisfying, they are. The great longing and restlessness of the modern world give evidence of the spiritual in man aspiring to a civilization of a Christian type. The present age is acutely aware of the existence of a religious problem. It is doubtful, however, of a type of religion that has standards for one sphere of living and leaves men free to exploit one another in the quest for material gain. Religion must be in touch with realities, must offer some solution for social and intellectual problems. The communist places the solution exclusively on a material foundation. In Europe we have evidences of idealism with selfishness, spiritual aspirations with materialistic aims. The Catholic religion, alone, in its understanding of man's true nature and destiny, can offer a solution for the modern chaos. An opportunity is offered, as never before, for a development of Catholic action in intellectual and social life. The Catholic ideal of union with Christ can bring back to the order of the spirit all the riches of life the modern world contains, not by the denial and the destruction of natural human values, but by bringing them into living relation with spiritual truth. The doctrine of the Mystical Body of Christ holds wonderful motivation for right living today. The knowledge of man's nature, the Fall, the Incarnation and the Redemption, and the victory to be secured through Christ and with Christ, give a mean-

ing to life. The knowledge, alone, will never be sufficient. It must influence every act of every day.

Recently in New York City a speaker of the Catholic Evidence Guild presented concisely and convincingly the sacramental system of the Catholic Church, emphasizing the share in the divine life in which every Catholic may participate. Gruff, but sincere came a voice from the listening crowd: "Say, Mister, if what you say is true, if Catholics have these supernatural helps, if they share in the divine life, can you tell me why it is that some Catholics, who go regularly to church and receive those sacraments, can be so mean?" Maritain in his *Freedom in the Modern World* writes: "If Christians, who live by Faith in their private lives, when they approach the things of political and social life, lay aside their Faith, they must be content to be towed like slaves in the wake of history".

Truly we have a problem today. Catholics are not always representative of Catholicism. Among them are errors and shortcomings; there is "leakage from the Barque of Peter". Yet Catholic thought must be infused through all God's children. The eternal must be closely united to the disorder of our time in the work to reconcile the world with truth—"to restore all things in Christ".

We have the words of our Holy Father, Pius XI:

The Church and religion offer and provide to every one of good-will the means which make it possible to derive from those teachings and those principles the whole of that practical good of which they contain the secret and the generative power, for they offer divine grace, and the instruments and vehicles of grace, prayer, the Sacraments and Christian life.

In what more effective way may this be accomplished than through the education of youth? Religious knowledge and training must be given to youth born in this modern environment that has glorified flesh and blood, mental and material accomplishments to the complete exclusion of the spiritual. Family life and parental control are disappearing; freedom for self-expression in purely natural ways is the slogan of many modern educators. Yet to the Christian teacher this same youth is a loving child of Our Heav-

enly Father, a brother of Jesus Christ. Though he bears the effects of original sin, he has all the potentialities to share in divine life and love.

In the 13th century St. Thomas, grasping the problems of his time, in sympathy with its social and economic needs, applied to their solution "the touchstones of conformity with Christian dogma". In his *De Magistro* he compares the human teacher to a physician ministering to an ill but self-active nature. His theory of education is the formation of an integrated character under the influence of an ideal. With clear insight into man's nature, St. Thomas points out that the child must form a habit of right action before he can understand a right moral principle. Teaching becomes a two-fold act, habit formation and character architecture. In his *Contra Gentiles* he describes a youth in the process of education as a self-active character architect who is developing an harmonious union of the scientist, the philosopher, the artist and the saint. To accomplish this, St. Thomas says the teacher must see the problem, know the materials he is to use and the attitude he wishes the pupil to take.

The problem today is the same as it was in the days of St. Thomas—to teach the child to look at all things, physical, social, economic and cultural through the eyes of Jesus Christ, his Brother; to impart a knowledge and practical love of God, of His Church and of our holy religion. The materials are the truths of religion which God has given to man. But religion must be linked to practice; the doctrinal truths must be related to the child's life. He must be stimulated to live with Christ through the liturgy of Holy Mass and the Sacraments which offer in a simple and appealing form the same dogmatic content. The attitude the child is to take is a desire to be "another Christ" and to radiate Christ. According to Father Plus, S.J., "to be 'a Christ' is the whole meaning of Christianity; to radiate Christ is the whole meaning of the Christian apostolate".

This religious knowledge and practice, however, through dogma, morals and liturgy, must be graded according to the

child's physical and mental growth, with an understanding of his environment. The central point is to establish an ideal, to cultivate a disposition, and finally, through the mind, to win the will of the child. To make the child another Christ, Christ must be made a living Personality, some one to know, to love, to live with, to depend upon and with whose aid to win a victory. The child must be trained to act on the principle that eating, drinking, playing or praying is action which, if performed with Christ, is meritorious for Heaven and pleasing to Our Heavenly Father "Who devotes Himself more to the government of a heart in which He reigns than to the natural government of the whole universe and civil government of all empires," who cares less for a beautiful landscape than for one tiny act of loving self-denial.

Senses and imagination must be used in imparting the ideal; instincts and emotions in moving the will for practice; all must be according to the capacity and the needs of the child at each level of development. Without being fully understood, an ideal will be followed, if loved. Being good is a help to understanding what is good. Good action, in turn, is the seed of good thoughts with corresponding images and emotions. Motivation for an ideal must be related first to the powerful emotions of a child's life. The little one whose love for an earthly father is strong may be moved readily to know and love a Heavenly Father, Whom he must thank for candies and toys, and Whom he must try to please as he would his earthly father. Learning prayers and hymns may become a talking and singing with Brother Jesus Who is helping him to love his Heavenly Father. Brothers and sisters at home with whom he shares his good things may be fertile soil for the ideal that all companions are brothers and sisters in our Heavenly Father's big family with whom he must learn to live. With the years of reasoning will be given more expanding knowledge and increasing opportunities for independent action. Through story and history, dogma and morals may be taught. The same truths crystallized are then memorized—dogma in the Catechism, morals in the Commandments of God and

the Church. The Church, as the visible aspect of Christ's Mystical Body, which He left us that we may see Him and hear His voice through the Pope and the priests, will arouse a love and reverence, a desire to hear and to help through practical service that will continue to grow through the years. May not every child be impressed as little St. Thérèse was when, not more than five or six, Pauline warned her: "Thérèse, darling, it is not to a man but to God Himself that you are going to tell your sins." And Thérèse wondered: "Should I not tell Father Ducellier that I love him with my whole heart, as it is really God I am going to speak to in his person?" Love for our Blessed Mother and St. Joseph, the earthly Mother and foster-father of Jesus; for the angels, his messengers, who help him to say "No" to the bad angels; for the saints, His special friends, will be a natural accompaniment in the growth of love for Christ. Habits of prayer, penance, sacrifice and service must be formed. In the words of Paul Claudel the child "must make acquaintance with iron and steel—must learn the healthy joys of self-conquest". Made aware of the difficulties, of the need for grace, the food of the soul, he must be stimulated to pray, to receive Jesus in Holy Communion that he may have strength to work with Him to help all God's children reach heaven. The apostolic activity of a child religiously educated will develop a concept of his duty to work for the common economic good, for the social justice of all companions. Thus mind and will may be acted upon to train a youth for whom the spiritual life is real, even a personal consecration to the eternal, loving God. A child who is able to resist a temptation to cheat in an examination, forfeiting praise and a possible prize, will have a strong foundation for will power in later life to give up pleasure and wealth, despite strong natural desires, overcoming a tempting offer of sin. The boy who is made to play fair with all his companions in every circumstance may develop a deep understanding of the duty of an employer to play fair with all employees, checking the desire to make unfair demands on powerless subordinates, even when the environment in which he lives fosters that desire. A youth who has a true sense of being a son of God and a

brother of Jesus Christ has a real basis for self-respect. The crippled boy or the deficient girl may be useless for men, never for God. The most degraded of creatures is still a potential member of the Mystical Body of Christ. Pain or poverty cannot overcome a strong will, and the nature of this will-strength depends on the ideals engraved by practice. Moreover, moved by the stories of a Guy de Fontgalland, who could refrain from quarreling with his little brother, who could consent even to die and leave mother and father and all the good things of earth because of his love for Jesus; of a St. Thérèse of Lisieux, who could say that from the age of three she had refused nothing to the good God; of a young Maria of Padua, who could offer to suffer with Jesus to help Him save souls, a child may be inspired with a strong desire for heroism.

According to a modern writer in the magazine section of the *New York Times*, "the young today are beginning to demand a master, a cause, something to live by; materialism cannot stifle the altruism in the human soul, the yearning of youth to be identified with something greater than itself, to which it can give itself utterly."

Daniel Sargent, in a recent edition of the *Commonweal*, writes: "Not many of the younger generation are asking that differences be smoothed over. They are looking for a Christ that makes demands on them. I have known people to become communists because they are tired of flabbiness; they want to be heroic."

May I conclude this paper by quoting from the inspiring Pastoral of the Archbishop of New York, His Eminence, Patrick Cardinal Hayes, in which he recently directed the re-establishment of a confraternity of Christian Doctrine in every parish:

The Confraternity plans to awaken a spirit of charity so glowing that even when the burden is heavy, it will seem light, because born out of love for Him Who gathered the little ones unto His Sacred Heart.

This noble work must not be regarded as a special labor of zeal on the part of the few, but rather as an organic opportunity open to all—an appeal to present an unbroken front against the enemies

of religion not to regard the enemies as foes to be silenced, but rather human beings endowed with immortal souls to be conquered by the charity of Christ. The first motive of the Confraternity should not be confined to aspects of negation. It is not merely to stop any leakage from the Church, not merely to oppose communistic propaganda, not merely to hold the faith in the faithful. There was something decidedly positive about the message of Our Lord when He said to the apostles, "Going, therefore, teach ye all nations." Referring to the fruits of civilization, the Holy Father in his great document on education makes clear that Catholic or universal education is not solely for Catholics. He says: 'All this the Church has been able to do because her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation.'

CATHOLIC EDUCATION AND POVERTY

Another characteristic which should distinguish the truly Catholic school is its universality. It is saddening to see the great secular universities today accepting all races and classes among their students, while Catholic school officials still say timidly, "But our students would leave if we took in a Negro!" What a slur upon the training these same schools give their students! This is, of course, a place for the school that gives a special sort of education for a special form of life, nor do we urge that they accept every student who applies, regardless of his suitability or need for the training they offer. But we do think that the ability to profit by Catholic culture, and the *right* to it, are not confined to any one racial or social group, and that the Catholic school should consciously strive to exemplify in its student body the universality which is one of the marks of the Church, if only in protest against the nationalism, race prejudice and class hatred which today are rendering the Mystical Body of Christ.

By Dorothy Weston Coddington, "Catholic Education and Poverty," *Liturgy & Sociology*, Vol. II, No. 5 (Summer, 1937), p. 6.

THE CATHOLIC CONCEPT OF THE RELATIONS BETWEEN CHURCH, HOME AND SCHOOL*

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During the past few months controversy has raged over the question of the appointment of additional Supreme Court Justices, the age of retirement, and the relation of the judicial to the other branches of the government, with special reference to the executive branch. It is not the purpose of this paper to enter into the merits or demerits of his controversy. The significant fact is that the Constitution of The United States provides three very distinct and separate departments that one may supplement or, as the case may be, act as a check or balance on the other.

In the field of Catholic education there are three distinct agencies each contributing its share to the education of the child. To carry the analogy of the government further:— Not the executive nor the legislative nor the judicial branch alone constitutes our government but the harmonious functioning of all three for the benefit of the peoples governed, so in the Catholic concept that alone can be called education in which the Church, the home and the school each contributes its share to the forming of the "true and perfect Christian".

In point of time, the first agency is the home; for it is not only the inalienable right and indispensable duty, but also the high privilege of the parents to provide all that is necessary for the physical and spiritual good of the child entrusted by God to their care. The mother's knee is the

*This paper was presented by the author in Louisville at the April meeting of the National Catholic Educational Association.

child's first school. Impressions received there frequently remain with the child during life. This is the great educational opportunity for the home. Every experience of the child will have an effect, direct or indirect, on what he will later learn or do. Hence the importance of the home in selecting those experiences with reference to the child's present condition and future development which will best lay the foundation of a true and solid education. When all has been said the welfare of the child is the goal of all human endeavor and the measure of all human achievement.

The responsibility for the child's education has not ceased to rest in the first place on the parents and while they must delegate a part of this work to other agencies, they can never escape the responsibility of overseeing their children's education and contributing to it in proper measure. Catholics will look for guidance in this important matter to the Church which speaks with authority concerning the education of children both within and without the home. When parents discharge with scrupulous care their duties to the Church, they are maintaining strongest and deepest educative influences. Where the home fails to discharge this duty, the school at best can offer but a poor substitute for the education which should be given in the home. Infinite patience, unstinted sacrifice, exalted ideals and willing obedience to the commands of the Church should characterize the home if it would be truly Catholic. In any system of education the influence of the home is important. In Catholic education this is particularly true, for unless there be constant and effective cooperation between the Church, the home and school the resultant education will not measure up to the standards set by our Holy Father, Pius XI, when he says that the three elements "form a perfect moral union, constituting one sanctuary of education".

The right of the parent to educate becomes a duty which cannot be surrendered when the time comes to select a school for the child. The determining factors in such a choice should be the nature of the educand and the end and aims of education. If education be training for com-

pleteness of life, a definition advanced by many educators, its essential element is religious, for complete life is unthinkable apart from the idea of God. A complete man is one who has been trained in all his faculties. If character be the aim of education its vital element is religion and to dismiss it altogether or to relegate it to a secondary place in the curriculum is to make a fatal blunder in a matter of supreme importance. To exclude religion from the schools is to exclude the spirit of reverence, of obedience. In public schools today major emphasis is being placed on character education. But the natural medium for the development of character is a religious atmosphere; for if we appeal to the sense of duty we assume belief in God and the freedom of the will; if we strive to awaken interest in the human brotherhood we imply divine fatherhood. In a recent report on the care and education of American youth are found the following significant words, "Above everything else youth needs to believe in something fervently; something into which he can throw his whole personality without reservation in order that his personality may grow and develop." And again; in the Inglis Lecture at Harvard University a few years ago, Professor Kandel said that a major problem of all education today is to find a moral equivalent of Fascism and Communism with which to fire American youth. We of the household of the Faith are more fortunate. In our school systems we have not a moral equivalent, but Truth Itself, "Christ Our Lord and Master, the universal model accessible to all, especially to the young in the period of His hidden life."

Since Catholic teaching implies definite conclusions concerning the end of man and the kind of education that will best secure that end, it follows that the Catholic school must employ suitable means to carry out its work. The teacher is the central fact in the school and by far its most important factor, the spiritual organizer, who in the words of a religious foundress to her spiritual children "should endeavor even in her secular instructions to instill into her pupils sound principles of religion and solid love of God,

which should be the end and scope of all the studies, teaching and occupation of the Sisters. But, above all, they should strive to give their pupils a good example in the practice of every virtue, showing them the incomparable superiority of virtue over learning. . . . In their intercourse with the children let them be meek though not indifferent, vigilant though not troubled. . . . The office of teaching requires especially a manifold exercise of the virtue of zeal; a well regulated zeal, which begins by the extirpation of our own faults and the acquisition of religious virtues, and which is always subject to obedience; a humble and disinterested zeal which seeks nothing but the glory of God; a gentle and insinuating zeal to draw hearts to God; a patient and persevering zeal, which knows how to bear with the defects and weakness of the children. . . . and which, without being discouraged when labor is not crowned with success, continues to sow and water, waiting in patient hope for the increase that God will surely give to those who confide in Him; finally a discreet zeal according to knowledge which leads us to instruct ourselves before attempting to teach others. . . . And since the Church in her divine universality encourages the means of education best adapted for each particular state of life, we are especially bound to act in unison with her and to meet the wants of the age, while leading our children to true piety and solid virtue."¹ The apostleship of religious education is as difficult as it is important. In order to carry it on worthily, the daily round of tasks must be transformed by the keen vision of faith and become a supernatural service of love. Only by seeing Jesus in each of the children whom we have to train will we find that "His yoke is sweet and His burden light".

And so a consideration of the aims of education and of the three educational agencies in the Catholic system reveals the intimate relation that exists between the Church, the home and the school. To the Church, both home and school look for their teaching authority, while the Church needs both home and school to carry out her mission. Any

¹ Rule--Sisters of the Holy Child Jesus.

influence tending to improve the spiritual or physical aspect of the home will react favorably on the school. There is no straight line of demarcation between these agencies. The Church is the fountain-head from which flow out the authority and obligations of the home; and the school supplementing the educational work of the home, looks to the Church for inspiration and for guidance.

The Holy Father in his Encyclical on Education has put in better words than any I could fashion the essential relation between the Church, the home and the school when he says, "So admirable is the harmony which the Church maintains with the Christian family, that the Church and the family may be said to constitute one and the same temple of Christian education." Speaking of the school he says, "This institution owes its existence to the initiative of the family and of the Church. Hence considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with their elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church."

CORRELATING BIBLE LESSONS WITH CHRISTIAN DOCTRINE

FOR THIRD AND FOURTH GRADES

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Teachers will find the following outline helpful in correlating the child's first lessons in Bible study with content from the Catechism. The stories from the Bible listed in Column I are those occurring in the curriculum of Bible study for Grades Three and Four. In Column II the titles of lessons and the numbers of questions are taken from the *Baltimore Catechism*.

COLUMN I—BIBLE LESSONS

1. God Made the World
2. God's Command
3. Adam and Eve Disobeyed God
4. God Punished Adam and Eve, but He Made a Wonderful Promise
5. Cain and Abel

COLUMN II—CATECHISM QUESTIONS

1. Lesson I. On the End of Man. Questions 1, 2, 3, 4, 6, 8.
Lesson II. On God and His Perfections. Questions 14, 19.
2. Lesson IV. On the Angels and Our First Parents. Question 40.
3. Lesson IV. On the Angels and Our First Parents. Question 43.
Lesson XV. On Contrition. Question 207.
4. Lesson IV. On The Angels and Our First Parents. Questions 44, 45, 47, 50.
5. Lesson XXIX. From the Fourth to the Seventh Commandment. Question 368.

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| 6. Promises Made by God to Abraham | 6. Lesson XX. On the Sacrifice of the Mass. Question 269. |
| 7. The Two Wicked Cities | 7. Lesson XXXIII. On The Last Judgment and the Resurrection, Hell, Purgatory, and Heaven. Questions 408, 409, 412, 413, 414, 420. |
| 8. Almighty God Tested Abraham | 8. Lesson XXIX. From the Fourth to the Seventh Commandment. Questions 361, 362, 363, 365. |
| 9. Esau and Jacob: The Sons of Isaac and the Grandsons of Abraham | 9. Lesson XXX. From the Seventh to the End of the Tenth Commandment. Question 379. |
| 10. The Death of Jacob | 10. Lesson XXIX. From the Fourth to the Seventh Commandment. Questions 361, 362, 363, 365. |
| 11. The Call of Moses | 11. Lesson IX. On the Effects of the Redemption. Questions 103, 104, 105, 110. Lesson X. On the Church. Question 114. |
| 12. The Plagues of Egypt | 12. Lesson XX. On the Sacrifice of the Mass. Questions 263, 262. |
| 13. Bread from Heaven | 13. Lesson XIX. On the Ends for Which the Holy Eucharist was Instituted. Questions 253, 254, 255. |
| 14. Moses on Mount Sinai | 14. Lesson XXV. On the Commandments of God. Question 310. |
| 15. The Golden Calf | 15. Lesson XXVI. On the First Commandment. Questions 315, 317, 318. Lesson XXVII. The First Commandment — On the Honor and Invocation of Saints. Questions 331, 332, 333, 342, 343. |
| 16. Josue, a Great Leader | 16. Lesson V. On Sin and Its Kinds. Questions 52, 53, 54. Lesson IX. On the Effects |

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| | of the Redemption. Question 105. |
| 17. Gedeon, a Great Judge | 17. Lesson IX. On the Effects of the Redemption. Question 110.
Lesson XI. On the Sacraments in General. Question 136.
Lesson XXIV. On Prayer. Question 303. |
| 18. Samuel, Another Great Judge | 18. Lesson XXXIII. From the Fourth to the Seventh Commandment. Question 364.
Lesson XXXIV. From the Seventh to the End of the Tenth Commandment. Questions 373, 374, 375. |
| 19. Saul, the First King of Israel | 19. Lesson XXXIII. From the Fourth to the Seventh Commandment. Questions 361, 362, 363, 365. |
| 20. David, the King Who Played the Harp | 20. Lesson XVIII. On Contrition. Questions 195, 201, 206. |
| 21. Solomon, the King Who Asked that He Might Understand | 21. Lesson XXX. On the First Commandment. Question 315. |
| 22. Tobias' Journey | 22. Lesson IV. On Creation. Questions 34, 35, 36. |
| 23. The Birth of Our Savior, Jesus Christ | 23. Lesson VII. On the Incarnation and Redemption. Questions 60, 61, 62, 69, 75. |
| 24. Mary and Joseph Take the Infant Jesus to the Temple | 24. Lesson XXXVI. On the Third, Fourth, Fifth and Sixth Commandments of the Church. Question 402. |
| 25. When Jesus Was Twelve Years Old | 25. Lesson XXXIII. From the Fourth to the Seventh Commandment. Questions 361, 362, 363, 365. |
| 26. Our Lord's Companions | 26. Lesson I. On the End of Man. Questions 3, 8. |
| 27. The Centurion's Servant | 27. Lesson I. On the End of Man. Question 9. |

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| 28. A Very Sick Man | 28. Lesson XVII. On the Sacrament of Penance. Questions 187, 191. |
| 29. The Widow's Son | 29. Lesson II. On God and His Perfections. Question 19. |
| 30. How Jesus Fed the Hungry | 30. Lesson XXIII. On the Ends for Which the Holy Eucharist Was Instituted. Questions 253, 254, 255. |
| 31. The Son of God | 31. Lesson III. On the Unity and Trinity of God. Questions 21, 23, 24, 25, 26, 27. Lesson VII. On the Incarnation and Redemption. Questions 60, 62. |
| 32. One Sabbath Day | 32. Lesson XXXV. On the First and Second Commandments of the Church. Question 390. |
| 33. The Bread of Life | 33. Lesson XXII. On the Holy Eucharist. Questions 238, 245. Lesson XXIII. On the Ends for Which the Holy Eucharist Was Instituted. Question 253. Lesson XXXVI. On the Third, Fourth, Fifth and Sixth Commandments of the Church. Questions 400, 401. |
| 34. The Lost Sheep | 34. Lesson XIII. On the Sacraments in General. Question 138. Lesson XVII. On the Sacrament of Penance. Question 187. Lesson XIX. On Confession. Question 218. |
| 35. The "Our Father" | 35. Lesson XXVIII. On Prayer. Questions 304, 305, 308. |
| 36. The Widow's Mite | 36. Lesson XXXVI. On the Third, Fourth, Fifth and Sixth Commandments of the Church. Question 402. |

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| 37. The Last Supper | 37. Lesson XXII. On the Holy Eucharist. Questions 238, 250.
Lesson XXIV. On the Sacrifice of the Mass. Question 262. |
| 38. The Crucifixion | 38. Lesson VIII. On Our Lord's Passion, Death, Resurrection, and Ascension. Questions 78, 79, 83. |
| 39. The Resurrection | 39. Lesson VII. On the Incarnation and Redemption. Questions 62, 61.
Lesson VIII. On Our Lord's Passion, Death, Resurrection, and Ascension. Question 89. |
| 40. The Ascension | 40. Lesson VIII. On Our Lord's Passion, Death, Resurrection, and Ascension. Question 91.
Lesson XXXVII. On the Last Judgment and the Resurrection, Hell, and Purgatory, and Heaven. Question 408. |
| 41. The Birthday of the Church | 41. Lesson IX. On the Holy Ghost and His Descent Upon the Apostles. Questions 94, 97, 99, 100.
Lesson XV. On Confirmation. Question 166. |

High School Religion

THE VALUE OF CORRELATING THE NEW TESTAMENT AND LITERATURE IN THE SENIOR YEAR OF HIGH SCHOOL AS PART OF THE CLASS IN RELIGION

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"Apart from Christ we know neither what our life nor our death is; we do not know what God is nor what we ourselves are." Pascal—Pensées.

In the March, 1937, issue of *Thought* appears a telling paragraph from the pen of Father Le Buffe, S.J.,—

In all our institutions of learning, Catholic as well as non-Catholic, the crying need is for teachers, men and women able to transmit what they know thrillingly. Given a teacher and one test tube, you will have chemists; given 1000 test tubes and a dry-as-dust Ph.D., you will have a sitdown strike in the classroom.

Emphasis should be placed on the word "thrillingly" in this quotation. The pall surrounding a classroom over which an unimaginative instructor, well-grooved in the uninviting sense of the word, presides, does more to prevent the meeting of minds than a lackadaisical attitude on the part of the pupils; the latter disappears with the advent of a teacher who is "thrilling", but the virus of a lifeless presentation of the subject matter hastens the death rattle for the

¹ Rev. F. P. LeBuffe, S. J., "Editorial Survey", *Thought*, Vol. XII, No. 1 (March, 1937), 24-25.

process of learning. Those engaged in scholarly pursuits would do well to heed the advice of Louise Imogen Guiney and "step aside occasionally from the atmosphere of books to take an affectionate view of creation".²

If, however, the teacher of a natural science or a branch of the humanities needs to cultivate the art of being interesting in order to insure the adequate transmission of his fund of knowledge to the occupants of the benches, the full import of this truism becomes manifest when its application to a class of Religion is considered, in particular the relevance of a correlation of Religion and Literature in fourth year high school. Fourth Year was chosen because graduation from high school marks for the majority the termination of institutional instruction of a cultural nature. A small minority choose to enter college whereas another group passes on to technical training, but the workaday world swallows up the mass. Consequently it is necessary to have them depart deeply impregnated with the vital significance of their Faith. One way to accomplish such an end would be to correlate Religion and Literature. Speaking more concretely, to lead the pupils to a love of Christ by a careful study of His life, not only in its Judean setting, but also in the light of its inspirational power that has been responsible for the treasures contained in Literature, the history of individual souls for whom Christ died on the Cross, striving to express in words the desire for immortality given new birth on Easter Day. It is not to be understood as a plan to introduce classes in Literature into the periods set aside for the teaching of Religion, but rather that, in treating the life of our Lord, the teacher should show in a sketchy, appealing way the value of the correlation, thereby planting a seed that will come to flower when the pupil studies Literature in its proper place.

To avoid confusion a definition of religion must be given. Religion, therefore, is the expression of man's relationships with God. Owing existence, conservation, and salvation to

² Louise Imogen Guiney, *Patrins*, p. 7. Boston: Copeland & Day, 1897.

a Supreme Being, realizing that creation brings with it manifold duties, believing firmly in revealed truth, man, in praising, loving, and serving God to the best of his ability, by obeying lawful superiors, by fulfilling the obligations of his station in life, by loving his neighbor, is strengthening his union with God; and union with God in every phase of existence is the essence of religion.

It is a test of the ingenuity of a teacher to cloak the substance of this definition in pictorial language easily understood by a high school senior. To effect such a rapprochement, the teacher must familiarize himself with the world of the pupil. Especially is it necessary today when, away from the sheltering influence of the classroom, what is known as the modern scene appears antithetical to spiritual values. An attitude pithily summarized by Christopher Dawson in *The Modern Dilemma*³:

It is the great paradox of Christianity, as Newman so often insisted, that though Christianity is a principle of life to civilization even in secular matters, it is continually at issue with the world and always seems on the verge of being destroyed by it.

Those entrusted with the education of Catholic youth should ponder the advice given by Philip Mahoney in *Commonweal*, July 31, 1936⁴:

The indifference to Catholic action is neither healthy nor hopeful. The questions that should most interest us are these: What shall we give to those who come after us? What can we expect from the fruits of the idleness of our youth? No law excuses us from being our brother's keeper. This—and not only golf scores, the market, bridge possibilities, vacations, social events, sporting events—should have an important place in our minds. For piety, belief, and the worship of God are not merely a show, a habit, but a lively concentration of the mind upon God, the mysteries of Faith, and man's nature.

Arnold Lunn, looking out on the same scene from a slightly different angle, stresses the importance of a Catholic apologetic. Witness this passage⁵:

³ Christopher Dawson, *The Modern Dilemma*, Essays in Order: No. 8, pp. 111-112, London: Sheed & Ward, 1932.

⁴ Philip Mahoney, "Only a Small Mind", *Commonweal*, Vol. XXIV, No. 14 (July 31, 1936), p. 343.

⁵ Arnold Lunn, *Now I See*, p. 14. New York: Sheed & Ward, 1933.

It is a crime against the rising generation to send out young men into the world unprovided with any defense against the attacks of militant atheism. The reasoned arguments for the Faith are not sufficiently strong to coerce the unwilling into Faith, but they are stronger than any argument which can be brought against Christianity, and are quite sufficiently strong to reinforce and to strengthen the will to believe.

The teacher of Religion must perform a feat of delicate balancing. Truth is eternal, but, without compromise, it must be explained in a way that will show clearly its force in the present setting. When Christ said, "I have come to give life and give it more abundantly," He was speaking not only to the people of that time but also to all future generations, regardless of the particular economy under which they would live. Hence, while the teaching of Religion is to be Christ-centered, emphasis, to borrow a caption from Father Lord, S.J., should be placed on "Christ the Modern". Often, too, a teacher, in explaining the doctrine of the supernatural life, may overstep the mark, thus making it seem that the supernatural involves a denial, rather than a completion, of the natural. Père Charnot warns against natural pessimism in these words⁶:

You meet people devout, sincere, upright, who are lacking in this healthy appreciation of things . . . the religious spirit, like all powerful mysticisms, soon leads characters not balanced by culture into error. They seek perfection outside man, imagining an artificial mechanical type, a schema, of the perfect being, and forcing themselves to try and realize it against all the laws of life. It is an old error of supposing that one can worship God by being unnatural.

Tragic is the plight of anyone failing to perceive that laughter and gladness and mirth are Christian. The coming of Christ did not streak the world with grey. His birth was announced as tidings of great joy. Later, on Good Friday eve at the Last Supper, Christ Himself added: "these things I have spoken to you that my joy may be in you and your joy may be filled". Then He went out into dark hours of sorrow and suffering, to rise from the dead on the third

⁶ Père Charnot, S. J., *L'Humanisme et L'Humain*, Edition Spes, Paris, p. 142. (translation—Gerald Vann, O. P. "The Sociology of Humanism," *Month*, Vol. CLXV, No. 851 (May, 1935).

day, joyfully triumphant. Even in the midst of a clanging city, Myles Connolly could lure into words a true impression of the heritage of joy bequeathed to us by Christ, and after Him by legions who did not miss the forest for the trees, who knew that here we have not a lasting city, who could throw over any disagreeable aspects of communion with fellow-being the warm rays of beauty, content to await the day when jolting, accidental differences, partly responsible for the lack of sympathetic understanding existing among people, will fall off at the threshold of the Kingdom Come⁷:

When the day comes that the sky is emptied of stars, and the sun is black, and the distraught winds have only the void for their lament, I am sure that somewhere men will be merry together, somewhere our dreams of unbroken love and good talk and laughter will have come true, and somewhere good hearts will greet good hearts. This is a glorious Somewhere, and is far nearer to us than the stars. There Our Lady talks of children to unknown mothers who taught their many children the love of her single Son. There Saint Joseph is a man among peasants. There Xavier is home from his wars; and there Suarez and Aquinas have their arguments out. There Thomas More swaps jests with the older Teresa while the younger Teresa gathers her roses. There St. George boasts of his conquest of the dragon, and mayhap the Good Thief listens, or mayhap he hears little St. Francis singing his songs. It is a good place, this Somewhere. It has been called Paradise. It has been called the Tavern at the End of the World. And it has been called Home. It is only Catholicism that would ever allow the like of me to hope some day to be there.

The litany of qualities desired for a teacher of Religion could be multiplied indefinitely. Moreover, inasmuch as the salvation of souls are the stakes, the objection should not be raised that it is an idealistic conception, impossible of realization. Besides, a random remark or the unusual reference or asides, fruit of an accumulative background, may remain in the memory of the pupil and perhaps be recalled at a crucial moment in his after-career, thus to effect a Catholic attitude in a given situation intended by means of the lesson itself. The richer, therefore, the lore of the

⁷ Myles Connolly, *Mr. Blue*, pp. 90-91. London: Burns, Oates & Washbourne, 1929.

teacher, in addition of course to personality and an original presentation, the more memorable should be his classes. Neither is it valid to protest that the pupil is incapable of assimilating this largess properly in view of rudimentary lacunae. True, under such circumstances, concentration on the higher to the detriment of the lower would confuse the issue. But what is to prevent the teacher from serving champagne in lieu of *vin ordinaire* at intervals, if an appreciation for the latter has been cultivated? Every pedagogical technic available should be used in fourth year before the seniors are catapulted into a milieu subversive of the "things unseen".

Literature, the other factor in our correlation, here merits treatment, with minute attention allotted to the influence of Christ on *belles lettres*, the transformation of the merely Pateresque into a mirror reflecting the ultimate significance of the longings of the heart expressed in fertile language, and the manner in which a high school senior could profit by systematic allusions to books on the part of the teacher of Religion. Discernment and the cultivation of taste are a work proper to the class in Literature. Nevertheless, a start can be made by the teacher of Religion through the stress laid on the inspirational power of Christ. This done, and an appreciation of Literature developed little by little in the periods devoted to the subject itself, the pupil will not have viewed solely devotional pieces and the ivory-tower type of writing devoid of integration with life, but, fortified with a critical sense the result of the correlation, he will be able to withstand the bombardment of cheap and tainted literature meeting his eye everywhere as he leaves the classroom. An herculean task, yet envisaged by Newman as essential⁸:

Today a pupil, tomorrow a member of the great world: today confined to the Lives of the Saints, tomorrow thrown upon Babel;—thrown on Babel, without the honest indulgence of wit and humour and imagination having ever been permitted to him, without any fastidiousness of taste wrought into him, without any rule given him for discriminating "the precious from the vile", beauty from

⁸ John Henry Newman. *Idea of a University*, p. 251. Chicago: Loyola University Press, 1927.

sin, the truth from the sophistry of nature, what is innocent from what is poison.

Definitions of Literature are as thick as autumn leaves and as varied as the colors in that season. To choose one from among the many⁹:

Literature is not only a refuge from life, it is a revelation of life. It is the communication, in words, of every imaginable kind of human experience, from the most profound to the most trivial, from the pinnacle to the pinpoint, from a nut-shell to infinite space.

No one appreciated its undying quality, its transcendence of the here and now, its pertinence to the ubiquitous human family, more than Cicero; and in a passage possessing this very attribute of timelessness that characterizes truly great Literature¹⁰:

Nam ceterae neque temporum sunt neque aetatum omnium neque locorum: haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solacium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.

Before the coming of Christ, the heaven of Literature was melancholy, the "*sunt lachrymae rerum et mentem mortalia tangunt*."¹¹ Because all things were marked for oblivion, those gifted with eyes to see mourned the transience of fragile beauty. In contrast to Longfellow, "dust thou art, to dust returneth" was spoken of the soul. For a voice heralding the consummation of a Christ-less life, listen to Shakespeare's Prospero¹²:

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.

⁹ Elizabeth Drew, *The Enjoyment of Literature*. New York: W. W. Norton, 1935.

¹⁰ M. Tulli Ciceronis, *Pro Archia Poeta Oratio*, 16.

¹¹ Vergil, *Aeneid*, Book I, 642.

¹² Shakespeare, *The Tempest*, Act 4, Sc. I.

Hero worship being a healthy, common trait of adolescents, the appeal of Achilles, Aeneas, Hector, Xenophon, and the little band at Thermopylae is quite natural. Bravery and martial glory will always excite the young; and the teacher is indeed myopic who fails to take advantage of this enthusiasm in order to introduce Christ to his pupils as the most lovable, the most daring, the most resourceful of all the heroes, real and legendary. If they admire Hector for the loyal protection of the people of Troy, why should it not be shown that Christ sought to defend the weak in every Troy as well as to give to the poor their daily bread, and died not for a few as did Hector, but for the world? If they are stirred by the account of the hardships and wanderings of the exiled Trojans bent, with the son of Anchises, on founding a race of Latins now perished, why should not the mission of Christ be explained by a similar analogy—the leading of all peoples through the Scylla and Charybdis of trials, offset occasionally by an admixture of relatively happy days, to something more lasting than Latium, the Kingdom of Heaven? If, finally, the lays exalting the prowess of the supermen of old, are popular among the young in every decade, why should not the life of Christ be read over and over again with increasing zest? The New Testament is more than a chronicle of historical events, it is a way of life. Consequently, the teacher who succeeds in infusing a love of Christ into his impressionable pupils, will be giving them a powerful weapon to stave off the manifold temptations that sooner or later must be met, and also an understanding of what is meant by a Catholic, as opposed to the secular, viewpoint, personified in Christ.

It may not have occurred to teacher and pupils that the position of Christ in Literature is strangely paradoxical. The Saviour of the world, the Witness to the Father, healed the sick as He walked through villages and towns, spoke from mountain seats to people eager to drink in words never before come from the lips of man, confounded the judges seeking to destroy Him, gave a sermon of love to His apostles that is Literature and more, gasped out an invitation and a cry of forgiveness on the Cross, and left with

posterity these ever old, ever new, that will never be plumbed to the depths by creative minds; and yet when seeking to read His written words, after a long search, we come at last to a scene where Christ did put His thoughts into writing. With frenzied accusers urging Him to condemn, and with a sinful woman silently begging for leniency, Christ stooped down and with His finger traced in sand the greatest tragedy, the secret sins of implacable men. Doubtless such testimony, mocking the demands of the culpable, was obliterated as soon as it was read, but the lesson of mercy has been carried to our day in the materpieces of brush and pen.

Systematically the teacher can refer to poems, plays, and stories inspired by the life of Christ, the legacy of Catholic and non-Catholic genius. If presented "thrillingly" in the class of Religion, an harvest of appreciation will be reaped in the study of Literature proper. Gradually, too, the high-school senior will become a hero worshipper, Christ-centered. Surely a desideratum that should prompt the teacher to move heaven and earth for its accomplishment, so as to be able to say, with Christ, to God the Father: "I have manifested thy name to the men whom thou hast given me out of the world. Thine they were: and to me thou gavest them. And they have kept thy word."¹³

¹³ St. John, Gospel, XVII: 6.

College Religion

INTERRACIAL JUSTICE

A PRETEST

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Last spring America Press* published *Interracial Justice* by Father John La Farge, S.J. The author's presentation is bound to interest and challenge college instructors of Religion. The following test, based on this book, *Interracial Justice*, is offered to teachers to use in orientating students for a study of interracial justice.

I

Fill in the missing words in the following quotations from Scripture:

1. "He (Simeon) took him into his arms and blessed God and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy which thou hast prepared before the face of peoples: a light to the revelation of the Gentiles and the glory of thy people Israel." (St. Luke II: 28-32.) Cf. St. Matthew, chapter ii, account of the Epiphany.
2. "But I say to you, love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you; that you may be the children of your who is in, who maketh His sun to rise upon the

* 461 Eighth Avenue, New York, N. Y.

good and the bad, and raineth upon the just and the unjust." (St. Matthew v: 44-45.)

3. "And this gospel of the kingdom shall be preached in the world for a testimony to nations: and then shall the consummation come." (St. Matthew xxiv: 14.)
4. "And that penance and remission of sins should be preached in His name unto all, beginning at Jerusalem." (St. Luke xxiv: 47.)
5. "And he said to them: Go ye into the whole world and preach the gospel unto creature." (St. Mark xvi: 15.)
6. "And not for them only do I pray, but for them also who through their word shall believe in me: That they may be one, as thou, Father, in me and I in thee: that they may be one in us: that the may believe that thou hast sent me. . . ." (St. John xvii: 20-23.)
7. And this commandment we have from God, that he, who loveth God, loveth also his" (I. Epistle St. John iv: 21.)
8. "And Peter opening his mouth said: In very deed I perceive that God is not a respecter of persons. But in nation he that heareth Him and worketh justice is acceptable to Him. God sent the word to the children of Israel, preaching peace by Jesus Christ (he is Lord of)." (Acts x: 34-36.)
9. For in one spirit were we all baptized into body, whether Jews or Gentiles, whether or; and in one spirit have we been all made to drink. . . . But now there are many members indeed, but body."
10. If one member anything, all the members with it: or if one member glory, all the members rejoice with it. Now you are the body of Christ and members of member." (I. Cor. xii: 26-27.)

II

Answer YES or NO.

1. Do Negroes make up one-tenth of our total population?
2. Are other interracial problems similar to the Negro-white problem?
3. Can charity take the place of justice?
4. Can justice alone remove the cause of social strife?
5. Would you call the Negro an American citizen of recent immigration?
6. Is the question of race relations a moral one?

7. Do Catholics believe that certain moral problems are beyond solution?
8. Is the race problem hopeless?
9. Is there such a thing as "race heredity"?
10. Is there such a thing as a "pure" race?
11. Are most of the Negroes in the United States of pure African extraction?
12. Do many Negroes "pass over" to the white group?
13. Has the American Negro made unusual progress?
14. Are there any sure evidences of real racial differences between Negroes and whites?
15. Is the Negro more criminally inclined than the white?
16. Is there any relationship between crime, environment and faulty education?
17. Should Negroes be scored as inferior with reference to sex attitudes?
18. Is the number of negroes in the United States diminishing regularly?
19. Might one say that Catholic missionary work for the Negro in this country is all that one could hope for?
20. Do Negroes sometimes consider the Catholic Church a white man's Church?
21. Has there been a steady advance in the economic and cultural conditions of the Negro in the United States?
22. Do Negro farms operators increase in number annually?
23. Is the housing situation a minor factor in the disordered urban condition of the Negro?
24. Are Negro youth exposed to more evil influences than white youth?
25. Is there only one Negro Catholic university in the United States?
26. Must any discussion of race relationships be an ethical one?
27. Do the teachings of Christ proclaim the moral unity of the human race?
28. Is it unjust to deprive a person of equal opportunities who is unable to make use of them because of real inability?
29. Is it contrary to justice to deprive a person of the means of livelihood to which he is naturally entitled?

30. Are persons ever excluded from labor organizations on racial grounds?
31. Are persons ever deprived of a means of livelihood because of their race?
32. Does the Negro contribute to the progress of American civilization?
33. Is the Negro justified in expecting a share in a progress of American civilization?
34. Has the Negro any claim to goods and positions above the minimum in our economic and commercial life?
35. Are all Negroes inferior to whites?
36. Is the violation of human rights sinful?
37. Are rational prejudices that are deliberately fostered a sin?
38. Is there such a thing as distinct "negro rights"?
39. Does charity presuppose justice?
40. Can justice be substituted for charity?
41. Are all men brothers and children of the same Heavenly Father?
42. Is a sense of danger present in the inner life of the majority of Negroes in this country?
43. Is a sense of insecurity demoralizing for an individual?
44. Does insecurity give confidence in existing institutions?
45. Are certain avenues of employment closed to Negroes in the north?
46. Do all trade unions champion the Negro?
47. Is the Negro permitted to exercise citizenship rights in all places and at all elections?
48. Do Catholic churches ever have seating restrictions for Negroes?
49. Does the Catholic Church make any distinction in her administration of the sacraments to Negroes?
50. Are Negroes ever made to feel that they are not wanted in Catholic schools?
51. Must all segregation be unjust?
52. Does segregation tend to injustice?
53. From a practical standpoint, is segregation workable?
54. Was the Negro brought to the United States to provide cheap labor?
55. Is the Negro of today a major source of cheap labor?
56. Should Catholics be prejudiced against the Negro?

57. Do Negroes desire social equality?
58. Does the average Negro seek his intimates within the members of his own group?
59. Is it necessary that friendly association between the races lead to intermarriage?
60. Does the Catholic church forbid racial intermarriages?
61. Is education considered the key to opportunity?
62. Is one type of education more suited to the Negro than any other?
63. Is the Catholic Negro able to find a rational explanation of a policy which actually excludes him from Catholic institutions?
64. Are colored children ever admitted with white children in Catholic schools?
65. Can we ever restrain the concept of Catholicity to our inner and invisible life?
66. Should ordinary human prudence make one interested in interracial justice?
67. Is the supernatural built on the natural?
68. Is interracial justice a branch of social justice?
69. Should you consider the Negro as a pitiful object of charity?
70. Is the Negro a constructive agent in our American civilization?

III

Fill in the blanks and complete the following statements:

1. In the encyclical, *Quadragesimo Anno*, Pope Pius XI said the "true directive principle" is to be found in "social and social" taken together.
2. Our ideas on human rights are conditioned by our ideas on man himself, his nature,, and obligations.
3. Human are not conferred or taken away by social custom or *mores*.
4. The doctrine of human rights flows from the nature of man.
5. As the essential rights of individuals according to Christian ethics, are equal, so the rights of the various that make up society are equal.
6. The right to exist includes the following specific rights:
 - (1)
 - (2)
 - (3)

7. The law of God as well as the fundamental laws of the American Republic guarantee the following rights pertaining to liberty:
 - (1)
 - (2)
 - (3)
 - (4)
8. Under the right of opportunity the following should be included:
 - (1)
 - (2)
 - (3)
 - (4)
 - (5)
 - (6)
9. Human rights find their guarantee in three major types of institutions:
 - (1)
 - (2)
 - (3)
10. The following are examples of segregation that seem to be most keenly felt and resented:
 - (1)
 - (2)
 - (3)
 - (4)
11. Segregation tends to objective injustice and disturbs social peace because:
 - (1)
 - (2)
 - (3)
 - (4)
12. The following are four of the evil effects of prejudice:
 - (1)
 - (2)
 - (3)
 - (4)
 - (5)
 - (6)

13. The following are examples of "social equality" that the Negro expects:

- (1)
 (2)
 (3)

14. The Negro could be helped to attain security through:

- (1)
 (2)
 (3)
 (4)
 (5)

KEY

I

- | | |
|-------------------|-------------------------|
| 1. salvation, all | 6. all, world |
| 2. Father, Heaven | 7. brother |
| 3. whole, all | 8. every, all |
| 4. nations | 9. one, bond, free, one |
| 5. every | 10. suffer, suffer |

II

- | | | | | | | |
|--------|---------|---------|---------|---------|---------|---------|
| 1. Yes | 11. No | 21. Yes | 31. Yes | 41. Yes | 51. No | 61. Yes |
| 2. Yes | 12. Yes | 22. No | 32. Yes | 42. Yes | 52. Yes | 62. No |
| 3. No | 13. Yes | 23. No | 33. Yes | 43. Yes | 53. No | 63. No |
| 4. No | 14. No | 24. Yes | 34. Yes | 44. No | 54. Yes | 64. Yes |
| 5. No | 15. No | 25. Yes | 35. No | 45. Yes | 55. Yes | 65. No |
| 6. Yes | 16. Yes | 26. Yes | 36. Yes | 46. No | 56. No | 66. Yes |
| 7. No | 17. No | 27. Yes | 37. Yes | 47. No | 57. Yes | 67. Yes |
| 8. No | 18. No | 28. No | 38. No | 48. Yes | 58. Yes | 68. Yes |
| 9. No | 19. No | 29. Yes | 39. Yes | 49. No | 59. No | 69. No |
| 10. No | 20. Yes | 30. Yes | 40. No | 50. Yes | 60. No | 70. Yes |

III*

1. justice, charity
2. destiny
3. rights
4. spiritual
5. groups
6. (1) Protection of the law against unjust taking of human lives.
- (2) Protection from insanitary living conditions.

* Students should not be expected to give their answers in the following terminology. It is printed herein merely as a guide in checking the test.

- (3) Adequate returns for one's labor.
- 7. (1) Liberty of conscience.
(2) Liberty to exercise natural rights concerning children and the home.
(3) Liberty of political suffrage.
(4) Liberty of speech and assembly.
- 8. (1) For Education.
(2) For worship.
(3) For decent living
(4) For wholesome recreation.
(5) For self development.
(6) Peace.
- 9. (1) Government.
(2) Organic social structure.
(3) Religion.
- 10. (1) Refusal of hospital care in an emergency.
(2) Denial of shelter.
(3) Discrimination in department stores, municipal and public offices, etc.
(4) Denial of educational opportunity.
- 11. (1) It has an imputation of essential inferiority.
(2) It diminishes participation in essential human rights.
(3) It divides labor.
(4) It imposes an intolerable burden of expense on the community.
- 12. (1) Violence.
(2) Loss of self respect.
(3) Loss of a sense of responsibility.
(4) Demoralizing for those who practice it.
(5) Alienates nations.
(6) Disastrous in the field of the missions at home and abroad.
- 13. (1) Respect for their women.
(2) To be addressed as Mr. and Mrs.
(3) To form their own intimates in home, club, etc.
- 14. (1) Negro representation.
(2) Social morality.
(3) Legal decisions.
(4) United and organized effort.
(5) Education.

Theology for the Teacher

THE CHURCH OF CHRIST

XI. CHRIST AND CAESAR

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Standing before Pilate, the representative of proud imperial Rome, the King of kings explained to the disdainful patrician: "My kingdom is not of this world".¹ A few days before He had put His persecutors to confusion when they had tempted Him concerning the coin of tribute, the denarius or silver penny of the Roman state. "Render therefore to Caesar the things that are Caesar's; and to God the things that are God's."² Thus, in twofold fashion, He allayed for all times the fear of those who contend that the practice of religion is incompatible with good citizenship. His Church lives within the civil state, but is not contained by it. Each is a complete and perfect society, each has its own end and aim and purpose which it pursues with the means proper to attainment. There need be no confusion of powers nor conflict of jurisdiction, if each will remain within its proper sphere and bear in mind the proper subordination of aims and ends.

The civil state looks to the temporal welfare of its subjects. Its specific form and nature is derived from the au-

¹ St. John, XVIII: 36.

² St. Matthew, XXII: 21.

thority it exercises over the individuals for the common good, the commonweal, which can be nothing more nor less than the sum total of the goods of the individuals who make up the body of the society. It is the authority that keeps them from being a formless mob. All authority, if it be legitimate, is derived from God, no matter in whom it is vested. Man by nature is equal with his fellow man, and that one man exercises dominion over another, with power to enforce a moral obligation, is something due to God who endows him with this over and above the common nature of humanity. In various ways God commits this authority to the different heads of divers societies; the most ancient is that small but primary group of all societies, the family, made up of father, mother and offspring. But none the less truly the authority of rulers, even of the vast empires of the world, must be derived in the last instance from God, whether they obtain their office by election or by dynastic succession or some other form of designation as the actual chief of the state in question. Hence the emphatic declaration of the Master: "Render therefore to Caesar the things that are Caesar's." The Kingdom of God was not founded to break down but to support and perfect the social order already existing in the world.

But side by side with Caesar and his state, there is another society, complete and perfect, the city of God, the Church of Christ, the Kingdom of heaven. The aim and end of this society is also the welfare of mankind, not as seen within the horizons of time but rather looking always at mankind in the perspective of eternity. Whereas the state and Caesar are concerned with temporal and material prosperity, the Church is concerned with spiritual things and eternal values. And while every civil state has borders and limits on the earth's surface, the Kingdom of God is all extensive, universal, embracing all humanity as its field and like its King, "going forth conquering that he might conquer".¹

As its aim and end differ from the civil state's naturally

¹ Apocalypse, VI: 2.

the means also are to a great extent spiritual, for the Church is "in the world, yet not of the world" as Paul, the doctor of the Nations, said so aptly. Still in as much as she lives in the world, there will be many points of contact with the civil powers. There is no opposition between the two societies according to their nature, but there is on the other hand no possibility of utter isolation. For the fact must be borne in mind that man is not merely for time but for eternity; he is not merely body but soul also. His temporal welfare is so intimately linked up with his eternal welfare that his body may play no small part in his soul's welfare. In former ages, before man was determined to bring himself down to the level of the beasts by an entire surrender to materialism, no one doubted the superiority of the soul, the spiritual part of man over the body; no one doubted theoretically at least that it was practical to think of the ultimate destiny of man beyond the grave, and hence, theoretically at least, it was admitted quite naturally that the aim of the state as the lesser good of man was subordinated to the aim of the Church, the supreme good of man in the possession of God. As long as this was the case, the world that was Christian strove towards the ideal of perfect harmony of Church and state. The State recognized its obligation as a moral person to render homage to God in public social fashion and committed the fulfillment of that solemn duty to the Church. It admitted also that the Church was supreme in all matters that concern the spiritual welfare of its subjects; it further admitted that the Church was empowered and endowed by God with infallible teaching authority in all matters of conduct as well as doctrine. Individual rulers might attempt to encroach upon the powers of the Church, might do violence to the conscience of their subjects by iniquitous laws, might even interfere violently with the Church's exercise of her rights, might in particular seize upon the revenues of the Church for the needs of the moment such as war or wasteful spending. But the principle was not lost sight of, and more than once history records how their subjects turned away from allegiance to such erring sovereigns in justified resistance in the spirit

of the apostles before the sanhedrin: "If it be just in the sight of God to hear you rather than God, judge ye".⁴ Then rulers in repentance turned back to the arbiter of justice and morality as well as the teacher of doctrine, that Church established by Christ, mindful to "render to God the things that are God's" and mindful that all things are not Caesar's.

For it is a weakness of man when he sees wealth in the hands of others to covet that wealth and to find excuses to take it away from its rightful owners. In the last instance if no other excuse be found, then that "might is right" will suffice. So in every age it has been urged that since the Church is a spiritual society, she should not have wealth nor hold property of any kind. To which the answer is at hand, that as a perfect society divinely founded she has a right to all the means necessary for the proper and due fulfillment of the aim appointed to her by her Divine Founder. Now the holding of property, and a certain amount of wealth to be determined rather by her than by the State, and with due protection from the State, are necessary means for the Church in her work, and the State should lend its aid that she have them in due measure. Men recognized all this in principle in a better age when the Western world was truly Christian and the paganism of Rome had been supplanted by the culture of the Christ abiding in His Church. But in that religious revolt and social upheaval which is misnamed the Reformation, all things were changed and the fruits were gathered from that earlier preparatory movement of revolt, the Renaissance, the return to the classic models of Greece and Rome. Then reappeared an old heresy, Caesarism, the worship of the State, reminiscent of the most servile emperor-worship in the decadent period of the ancient Roman state. The State was to be all-powerful, supreme even in matters spiritual, the dictator of morals, the maker of all laws, nay a veritable deity lacking even the gentle human traits of some at least of the gods of the ancient pantheon. The self-styled reformers lent their support to this heresy, needing as they did the support of the

⁴ Acts, IV: 19.

civil state in the dissemination of doctrinal errors. They were anxious to ally themselves with the state, not in the noble, dignified relationship of the Christian commonwealth, with its two powers, spiritual and temporal, but in most debased subjection, whereby the spiritual rulers were mere courtiers in a temporal sovereign's court, eager to do his will or rather follow his whim and caprice, in matters of doctrine, in matters of moral also, and in both fields almost any adjustment or rather derangement was possible if it suited the tyrannical wish of the civil ruler. A piteous spectacle, indeed, when the religious society, though claiming to be the kingdom of God and the Church of Christ, is reduced to the position of a parasite clinging to a mere human institution, dependent on it for its very continuance in existence. Yet such was the outcome of the religious revolution, and so it has remained in some countries, though in many others this unholy alliance has been riven asunder mainly because the State grew weary of the burden of supporting such sycophants, convinced moreover that they contributed little or nothing to the welfare of the citizens. Their very positions in the court earned for them contempt rather than respect.

Once again history verified the promise of the Christ concerning the one Church that He founded. She had the courage to break with the State which would enslave her, and she denounced as heresy the pretense of the sovereign State to supremacy in all matters, spiritual and temporal. She was not frightened by threat of persecution, for on that she thrives. She has never ceased to uphold the ideal of the union of Church and State, but she has never allowed conditions within any civil body, even violent, bloody persecution to turn her away from her proper purpose. Nor has she ever relinquished her claims to a just amount of temporal means to attain that end. Only the Roman Catholic Church makes such a claim, only the Roman Catholic Church has never ceased to set forth the doctrine of the ideal as well as the minimum that must be granted by the civil state in its dealings with the Church. She knows no other doctrine save that of the Christ: "Render therefore

to Caesar the things that are Caesar's; and to God the things that are God's."⁸

First and foremost she recognizes as divinely taught that there can be no lasting temporal prosperity without sound morality. Every great empire has collapsed because it was decayed within and unable to stand pressure from without. It is then the duty of the State to provide for sound morality in the only way possible, namely by assuring itself that morality is grounded on true religion. Religion and morality are simply inseparable, for only God, as the divine Lawgiver, can give a sanction to the moral code, only divine Wisdom can furnish a base sufficiently broad and immobile to resist the force of human passions which urge on the reason to form specious arguments against every code of morals. Philosophy finds itself helpless to refute with cold logic the warmth and appeal of pleasure with which vice knows too well to clothe itself. Only the inflexible divine command, only the threat of eternal punishment and the promise of eternal joy, are sufficient to restrain the awful force of man's lust and desire for the changing goods of this world that blind one to the unchanging Good which is true destiny. And this proper, forceful representation of the right of God and the directions of His will can be presented by none save the divinely constituted organ of doctrine and moral guidance, the visible representative of God among men, the Church founded by Jesus Christ, one, holy, infallible, apostolic, Catholic, Roman, in the unity of faith, government, and worship under the Roman, apostolic Bishop, the Pope, Christ's vicar on earth.

It is then to the interest of the State to respect the law of God and the law of the Church in all her enactments. Ever in any matter of conflict, the State must defer and ask of the Church for guidance in such points. In all spiritual matters the State must show itself perfectly obedient to the spiritual powers and rulers of the Church, recognizing the subordination of its aim to that eternal purpose of the Kingdom of God. Again, recognizing the debt of public

⁸ St. Matthew, XXII: 21.

worship it owes to God as a moral person, a society and not a formless mob, it should turn to the Church to have the ministers of the Church perform this office in due and fitting manner. Furthermore, the State should stand ready to protect the Church against all her enemies, recognizing in them enemies and the worst enemies of society and the commonwealth. But more than this the State should positively promote the interests of the Church in the spread of the kingdom of God, the work of the foreign missions as well as the works of piety and charity at home, suppressing error, compelling her disobedient children, giving generously of means available to carry on all the works of religion. Between the temporal and spiritual powers of human society there should be only the most perfect harmony, without discord and conflict, since this promotes the commonweal in the highest sense of the word, the good of man's soul no less than of his body, his good on earth but still more his lasting good for all eternity.

It is the ideal of union, a perfect union of Church and State, which is not an idle dream but quite practical as history has demonstrated, and which the Catholic Church has never relinquished in spite of much fallacious reasoning of pseudo-philosophy, false political prophets subservient to temporal rulers who aspired to a form of divinisation like to the Caesars of decadent Rome. This ambition combined with covetousness for wealth, to be seized wherever available, has stood back of the ceaseless warfare of the modern Caesar upon the Bride of Christ, the City of God. Where the people of a country or nation are predominantly Catholic, the Church never ceases to urge her claims in the name of God and in the name of the Christ, her Founder, Who abides in her. She works always to a more perfect realization of this ideal. Where, on the other hand, her children are relatively few in number, she suffers in great part the injustice done to her claims and refrains from insisting upon her strict rights. From motives of prudence she demands nothing more than liberty of worship, conscious that with the divine aid the kingdom of God will spread, ever pressing against its frontiers without the aid

of the civil state, nay in spite of its hostility. She asks then for no more than the protection accorded to private societies within the State and with that measure of tolerance she is content until such time as she conquers more souls to the Christ. But she does not consider this either a perfect situation, or an unmitigated benefit. She has expressly declared that the separation of Church and State is an evil which she tolerates only to avoid greater evil. She sternly rebukes her children who show a tendency to liberalism in matters of religion, who would divorce entirely man's temporal interests from his spiritual, who favor the complete separation of religion and political power, falsely urging from the spiritual nature of the Church to the denial of any part to her in man's temporal affairs. She knows too well how often this amounts to a profession of naturalism in the matter of morals, the setting up of a merely human code of conduct, at variance even with the fundamentals of divine law. She understands that the favor they show to the civil power is directed to obtaining some semblance of approval, by iniquitous laws, of the violation of the sanctity of home, marriage, honesty, justice both legal and commutative. Men tired of the restraint of God's commandments as clearly expounded by the Catholic Church try to convince themselves that she has arrogated more power to herself than is divinely given. They seek in the civil state an ally and support for their rebellion against God, unmindful that the State when so divinised and exalted beyond its proper sphere is a most unreasonable tyrant, tending to take away all individual rights and inalienable liberties to merge them into an abstraction which is called the good of the state, but is nothing more than the advantage of those who too often by injustice have obtained the sovereign power within the State.

But in one particular field the Church has found it necessary in our days to assert her rights even in hostile civil nations and that is in the matter of education. Her office, confided to her by her divine Master, is primarily to teach, that through faith and instruction men may lead such lives as will bring them to God. She has the duty to teach her

children the truth and with that to protect her children from error. But this is impossible if she be not permitted to control the education of children.

Now a striking aspect of Caesarism in modern times is the so-called lay school of secularized education, in which the matter is entirely controlled by the State without any provision being made for the religious training of the young. All attention is given to their physical and intellectual formation with what moral training can be conveyed in terms of these things, when it is not completely ignored in a philosophy that believes in naturalism, namely that given a healthy body and an unwarped mind the child will grow up a good and decent citizen. The Church, with the wisdom of ages, the wisdom rather of God, knows full well that the mind of the young is most impressionable and that the teacher and pupil stand in a relation which makes it certain that the teacher, even though professedly giving no religious instruction, cannot fail to influence and guide the mind of the pupil to ideals of conduct which are true or false. She simply will not tolerate the error of the modern public school system with its exclusion of religion from the curriculum, nor will she admit the excuse given that it is impossible in the warring sects of Christianity to work out any means of introducing religious instruction that will not conflict with religious liberty and toleration. Her answer has been to erect her own system of schools, to bear the double burden of support of them plus the taxation for the public school system. And in every country she bears this burden cheerfully, unless she can prevail upon the state to divert to her use some part of public funds for the maintenance of schools for her children.

Legislation unfavorable to this God-given right of Catholic parents to educate their children in religious schools has been repeatedly enacted, or at least proposed in many modern states. The battle has just begun in many lands; it is of long standing in others. The outcome in this or that particular country matters little, for unto the end of time, as we know from the Revelation of John, the last of the apostles, Caesar will war against the Lamb, the beast will

work to the seduction of mankind, and nowhere is the seduction so effective as in this seizure on the education of youth. But the principle never changes, we render unto Caesar the things that are Caesar's; all due respect and subjection to civil powers in temporal matters, but unto God are to be rendered the things of God, and none can revoke the divine command to Peter and his successors, "Feed my lambs" with all doctrine. Further, that command will be executed in the face of opposition even by all the princes of the earth, for it is useless to war against God. God who conferred authority on Caesar can also take it away from him. And his power is broken not by bloody revolution, but in the ceaseless working of the power of God in the world, winning more and more souls to the service of the Christ, to the appreciation of spiritual values, to the seeking of the knowledge of eternal verities, to doing violence to the kingdom of God in the urge to enter and find the more abundant life in Christ Jesus, the Light of the world.

New Books in Review

Bible Lessons. By Ellamay Horan. Illustrated by Marjorie Thompson. New York: Wm. H. Sadlier, Inc., 1937. Pp. 264. Price \$.48.

This text book, prepared for third and fourth grades, offers the pupil a wealth of learning experience: (1) in becoming acquainted with stories from the Old and New Testaments; (2) in remembering pertinent facts from these stories; (3) in identifying the applications of the stories in terms of every day Christian living; (4) in relating each lesson to his own life. The author places particular emphasis upon the use of life-situations as an important factor in the development of Christian character. The text is presented with the following unit titles: I. God Made the World; II. Adam and Eve in Paradise; III. The Children of Adam and Eve; IV. The Chosen People in the Land of Promise; V. The Chosen People in Egypt; VI. How the Chosen People Were Led Out of Egypt; VII. The Ten Commandments; VIII. Stories about the Chosen People after Their Return to the Promised Land; IX. Stories about the Chosen People during the Time They Were Prisoners; X. The Early Life of Our Savior, Jesus Christ; XI. Some of the Wonderful Things Jesus Did; XII. Some of the Lessons that Jesus Taught; XIII. How Jesus Suffered; XIV. How Jesus Showed that He Was God; XV. The Birthday of the Church. The eighty-one stories presented in *Bible Lessons* are written in a vocabulary and style of language that have been checked objectively for their appropriateness for the young learner. The author believes every study of the Bible should be correlated with Christian Doctrine. To meet this provision leaflets may be procured from the publisher that give the numbers of questions and lessons in the Baltimore

Catechism that should be presented or reviewed with the lessons in this book.

Interracial Justice. By John LaFarge, S.J. A study of the Catholic Doctrine of Race Relations. New York: America Press, 1937. Pp. xii+225. Price \$2.00.

Catholic education is greatly indebted to Father LaFarge for this book. The author discusses race relationships as they concern the negro in the United States. However, his principles are applicable to the entire social field. The author's treatment is based upon a Christian philosophy of social justice and social action. Among the questions treated in this volume are: Is the Negro-white problem unique? Is prejudice curable? How does the Catholic Church regard social equality and intermarriage? What can practically be accomplished?

The State and the Church. By John A. Ryan and Moorhouse F.X. Millar, S.J. New York: The Macmillan Co., 1936. Pp. viii+331. Price \$2.50.

This volume has gone through a number of reprints since its first publication in 1922. Without doubt there are readers of this JOURNAL who are not familiar with the book. Its subject matter is so timely that we are glad to have the opportunity of a recent reprint to call attention to this book. The following two paragraphs from the preface of the book will recommend the same to our readers:

This work endeavors to set forth the teaching of the Catholic Church concerning the State. In the first chapter will be found the most authoritative doctrine that we possess regarding the nature, authority, and object of the State, and the relations that should subsist between the State and the Church. Practically all the rest of the book is devoted to the development and specific application of these general principles. The second chapter discusses certain declarations of the first which have been the subject of more or less controversy. Chapters III and IV present a comprehensive treatment and defense of the doctrine that governments and rulers

derive their moral authority from God through the people. The development of this doctrine in Catholic political theory, and its bearing upon modern democratic theory, are treated at length in the next three chapters. It is believed that these three chapters constitute a distinct contribution to the history of American political principles. The remaining chapters deal mainly with the purpose and scope of the State and the ethical relations existing between it and the citizen.

We have attempted to furnish a substantially adequate discussion of all the religious and moral aspects of the State. We have tried to answer the following and kindred questions: What is the State? What is its relation to the Church? What is the ethical basis of government? Whence do civil rulers obtain their moral right to rule? Do governments "derive their just powers from the consent of the governed?" Is the genesis of American democratic principles to be found in the rationalistic philosophy of eighteenth century France, or in the traditional teaching of Christianity? Does the individual exist for the State, or the State for the individual? Should the State be merely a limited policeman? or a universal provider of every good thing? or something between these extremes? Are the ordinances of the State merely civic counsels with the intermittent sanction of physical force, or are they true moral laws? What are the duties and what are the rights of the individual citizen? What is the normal Catholic attitude toward the American State and American political institutions? What is the rational meaning of patriotism? What manner of spirit must animate the nations if they would restore and preserve international peace?

The Following of Christ. The Spiritual Diary of Gerard Groote (1340-1384). Translated into English from Original Netherlandish texts as edited by James van Ginneken, S.J., of the Catholic University of Nymegen by Joseph Malaise, S.J. New York: America Press, 1937. Pp. xlv+273. Price \$2.50.

Rightly has our current press given splendid publicity to *The Following of Christ* with Gerard Groot as its author. *The Following of Christ* is the history of the author's spiritual progress. An introduction of thirty-five pages gives the story of Groote's life and the history of the volume, *The Following of Christ*. We know readers will be

tremendously interested in this study. Likewise we feel that they will find satisfaction in the way the book is printed; it has a style that is most pleasing to use.

Life in Christ. By Julius Tyciak. Translated by Basil Wrighton. New York: Sheed & Ward, 1937. Pp. vii+157. Price \$1.75.

The following paragraph from the Foreword to this volume partially describes this new presentation of Catholic doctrine:

The manner in which these thoughts are developed follows from Scheeben's conviction that the divine mysteries of our faith form a marvellous organic whole and that the several truths are complementary one to another. The line of exposition seeks in particular to indicate that all theological thought, as all Christian life, moves around two crucial points: the Blessed Trinity and the Holy Eucharist. But since the Holy Eucharist is the deepest revelation of the Trinity and lifts us into God's life, these two mysteries are in God's eyes but one single mystery, *the* great central point of all being and life.

The content of the text is presented under the following headings: Sources of the Supernatural Life; Life in the Triune God; The Theological Virtues; The Eucharist and the Trinity; Life in the Spirit; Consummation in God; Life in the Riches of God.

Realization. By Hugh McCarron, S.J. New York: Sheed & Ward, 1937. Pp. vi+129. Price \$1.75.

A Catholic educator who is also a philosopher, and all Catholic educators should be philosophers, will be interested in this volume. Some of its chapter titles are: Whether Poetry Can Stand for Literature; If the Mind Can See and if Poetry be an Affair of the Mind; If this Interrelation of Things be Founded in Their Relation to God; To the Word of God; To the Fulness of that Word; Whether This Exercise of Poetry Should Have Place in Education; If the Study of Literature be an Intimate Study of the Story of Man.

The Heavenly Wisdom of the Saints. By Rev. Alexander Zychlinski, D.D. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 157. Price \$1.50 (postage extra).

The translator of this work is a Sister of the Resurrection. The volume gives practical fundamental direction on the spritual life. The author of the text, a professor of theology in the Clerical Seminary of Posen, has organized his material with the following chapter titles: Part I—I. Interior Labor; II. The Spirit of Prayer; III. "Your Life Is Hid with Christ in God"; IV. The Mystery of Interior Life; V. Practical Conclusions. Part II—I. The Soul's Progress; II. Divine Purifications of the Soul; III. The Prayer of Lively Faith; IV. Conclusions: The Mature Action.

Our Wounded World. By Fulton J. Sheen. Washington, D. C.: National Council of Catholic Men, Producer of the Catholic Hour, 1937. Huntington, Indiana: Our Sunday Visitor Press. Pp. 112. Price 50c postpaid; \$11.00 per 100, plus transportation charge.

Here are the fourteen addresses delivered by Msgr. Sheen in the Catholic Hour from January third to March twenty-eighth, 1937, and on Good Friday, March twenty-sixth, 1937. The titles of the addresses are: The Church and the State; Freedom; The Spirit and Unity; Opportunity; Responsibility; Spirituality; The First Word; The Second Word; The Third Word; The Fourth Word; The Fifth Word; The Sixth Word; The Seventh Word; The Two Tombs.

Liturgical Education. By Dr. Linus Bopp. Translated by Albert Paul Schimberg. Milwaukee: The Bruce Publishing Company, 1937. Pp. xvi+147. Price \$2.25.

This volume, one of The Marquette Monographs on Education, should be in every school library. Teachers will want to make a careful study of its contents. The author

makes the liturgy the basis of all genuine education. The following paragraph is indicative of his point of view:

However, the decisive factor is not the point of view which regards the Liturgy as the completion and exemplification of religious instruction, through making it a living experience. It is not so much a means as an end. Religious knowledge does not make one truly religious; if it did the demons would be devout. A religious life, the worship of God in spirit and in truth through Christ, the "knowing God and Him whom He sent," the offering up of man in union with Christ, and the great society of the Church, the living through Christ, the sanctification of life, labor, and calling, these are the things that make one truly religious. And this becomes the most important, the pressing responsibility of the child as soon as it arrives at the use of reason, and as the period of intellectual development advances, the greater becomes the duty of the child and the youth to take full part in the Liturgy. In other words, if we can train a child to participate in the Liturgy with heart and soul and from it absorb into its life the formative powers which the Liturgy supplies in conformity with its time and space laws, from thence forward the child's eternal life begins, its religious training has been crowned. When a child has acquired a knowledge of eternal truths it has acquired above all a knowledge of eternal life. Strange that liturgical instruction should receive such a comparatively small space in the plan and practice of our religious pedagogy (pp. 85, 86).

BOOKS RECEIVED

Day, V.G., Rt. Rev. Victor. *An Explanation of the Catechism*. Part First—Apostles' Creed. Revised and Rearranged Edition Thirteenth Thousand. Butte, Montana: Bessette Printing Company, 1937. Pp. 162. Price (cloth bound) \$1.25; (leatherette covered) 65c; 50c in lots of 12 or more, when ordered direct from the author.

McMahon, Rev. John T. *The Child in the Bush*. Religious Holiday Schools. Catholic Action in the Australian Bush. Sydney, Australia: Pellegrini & Co., Ltd., 1936. Pp. 114. Price 2/6d. per copy.

PAMPHLETS

Barry, Donald L., C.S.P. *When Evening Comes*. Thoughts for Advancing Years. New York: The Paulist Press, 1937. Pp. 32. Price 5c.

Brown, George T. *Economic Power in the United States*. Social Action Series No. 10. New York: The Paulist Press, 1937. Pp. 32. Price 5c each; \$3.50 the 100, \$30.00 the 1,000 (Carriage Extra).

Cronin, Rev. John F., S.S. *Prices in the United States*. Social Action Series No. 9. New York: The Paulist Press, 1937. Pp. 32. Price 5c each; \$3.50 the 100, \$30.00 the 1,000 (Carriage Extra).

Curran, Edward Lodge. *Facts About Communism*. Second Edition. Brooklyn, N. Y.: International Catholic Truth Society, 1937. Pp. 208. Price 25c (Postage extra).

Curran, Edward Lodge. *Franco*. Who is He? What does he fight for? Brooklyn, N. Y.: International Catholic Truth Society, 1937. Pp. 47. Price 10c (including postage); 50 for \$4.00, 100 for \$7.00 (Postage extra).

O'Brien, Rev. John A. *Cardinal Newman*. Scholar of Oxford. A Soul's Quest for Truth. New York: The Paulist Press, 1937. Pp. 48. Price 5c.

O'Brien, Rev. John A. *The Struggle for Social Justice*. New York: The Paulist Press, 1937. Pp. 31. Price 5c.

O'Hara, Frank. *Credit Unions*. Social Action Series No. 7. New York: The Paulist Press, 1937. Pp. 24. Price 5c each, \$3.50 the 100, \$30.00 the 1,000 (Carriage Extra).

Ryan, Rt. Rev. John A., D.D. *The Constitution and Catholic Industrial Teaching*. Social Action Series No. 8. New York: The Paulist Press, 1937. Pp. 32. Price 5c each, \$3.50 the 100, \$30.00 the 1,000 (Carriage Extra).

Ward, Rev. Paul, C.S.P. *"Blessed Are They That Mourn . . ."* New York: The Paulist Press, 1937. Pp. 29. Price 5c each.

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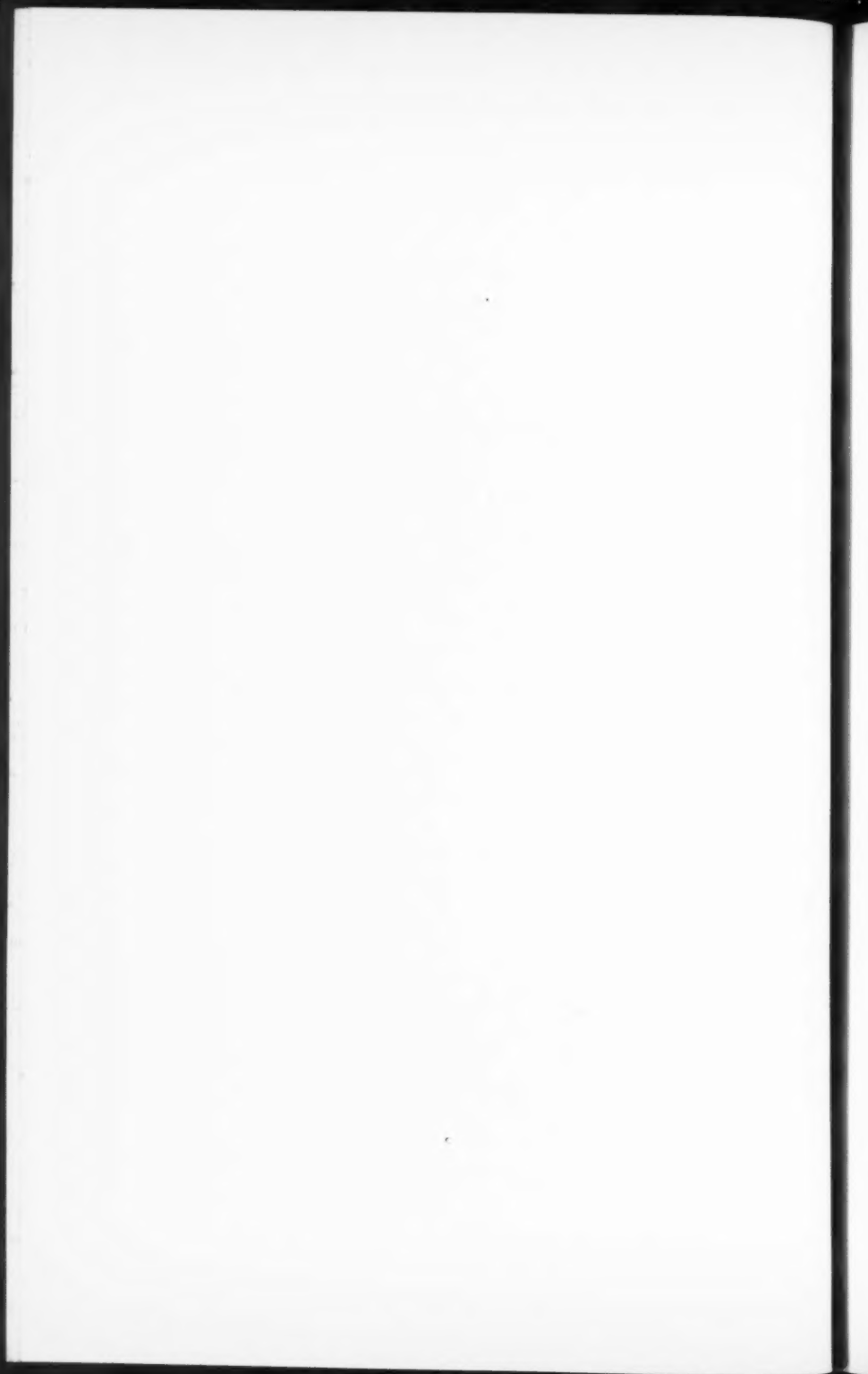


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Editorial Notes and Comments

THE ST. LOUIS CONGRESS

At this writing the Third National Catechetical Congress of the Confraternity of Christian Doctrine, held in St. Louis under the patronage of his excellency, the Most Reverend John J. Glennon, S.T.D., archbishop of St. Louis, has just come to an end. It was a glorious meeting. It was one for which all those interested in the teaching of Religion should be most grateful. Readers of this magazine had an opportunity to read the program of the Congress in the September number; the fulfillment of this program, well planned and well executed, was a work worthy of admiration. The indefatigable enthusiasm of delegates and of the Catholics of St. Louis was extraordinary. Every meeting was crowded to the doors. Tremendous crowds of the laity, together with hundreds of priests, attended the mass meetings in St. Louis' mammoth Municipal Auditorium, while thousands of Sisters were in attendance at the meetings during the day. The message of the Confraternity had an extraordinary audience. Next year's Congress of the Confraternity of Christian Doctrine will be held in Hartford, Connecticut, at a date late in September, not yet announced.

DISCUSSION GROUPS FOR TEACHERS

At the June Convention of the National Educational Association Francis L. Bacon of Evanston presented an address entitled, "Improving Education through Discussion

Groups."¹ For several years the Confraternity of Christian Doctrine has successfully utilized discussion groups in the field of adult study. Mr. Bacon outlines in his address the values that accompany such a study of educational problems. In our desire to improve the teaching of Religion we might well consider the value of discussion groups throughout the country on problems common to the teaching of Religion. Let us look forward to a coordinated program for such discussion groups, the same would contribute to a better understanding of our common problems. Improvement in the teaching and administration of religious instruction and a greater participation of the classroom teacher, a factor most essential to improvement in the teaching profession, would be the natural accompaniment of such a program.

CLASSROOM DISCIPLINE

We do not agree with those writers who say that a teacher's success is dependent upon his or her ability to maintain order in the classroom. In nine out of ten cases, and more correctly in ninety-nine cases out of one hundred, discipline problems are present for one or more of the following reasons: (1) The teacher is not well prepared in the subject he or she is teaching; (2) The teacher is wanting in enthusiasm for the subject being taught; (3) The teacher has little or no understanding of children or youth; (4) Pupils are not adequately prepared for the work they are attempting; (5) Pupils are not receiving sufficient challenge; (6) The teacher is the victim of too heavy a teaching schedule. But given a teacher who knows his subject and who knows how to present it in terms of the group

¹ Francis L. Bacon, "Improving Education Through Discussion Groups," *School and Society*, Vol. 46, No. 1182 (August 21, 1937) 226-231.

to which he is assigned, who understands his pupils as individuals, who is enthusiastic about the work to which he is assigned, who has sufficient physical vitality and not more than a normal teaching load, given a teacher with such an equipment, and discipline problems will seldom interfere with the smooth management of the classroom.

COURSES OF STUDY IN RELIGION

The September 1937 issue of *The Catholic Educational Review* gives a summary report of an evaluation of diocesan courses of study.¹ The reader will be more than a little surprised to learn of the position of Religion in relation to the number of other subjects appearing in diocesan courses. While thirty-six dioceses have courses of study in History and thirty-five dioceses have courses in Arithmetic, only twenty-six dioceses have a determined course in Religion. However, the investigators are careful in their interpretation of data procured. Wisely do they state that their figures "would lead to a faulty judgment if the reader concluded that those dioceses that have the largest number of subjects represented are necessarily doing the best work in course-of-study construction. Such may not be the case. All the detailed information on this point cannot be included here; suffice to remark that several dioceses that so far have only a few courses prepared are doing excellent work in this field of endeavor." The following quotation is likewise pertinent. "The number of subjects in certain dioceses is unusually high, although the courses are very incomplete and poorly done; whereas several dioceses do not have courses avail-

¹ Bernard J. Kohlbrenner and Sister Mary Leon Albin, "An Evaluation of Thirty-Seven Diocesan Courses of Study," *The Catholic Educational Review*, Vol. XXXV, No. 7 (September, 1937) 392-405.

able for a large number of subjects, but those that are prepared give evidence of work of a very high order." Since the majority of the courses, twenty-two courses and parts of three others, were issued in or since 1930, one is all the more surprised not to find more courses in Religion. Among the problems for further study that this report recommends and which should merit the consideration of the religious educator are:

The effectiveness with which the general objectives of Catholic elementary education are being broken down into workable particular objectives for particular subjects.

The tendency with respect to fusion courses, as in social studies and religion.

. . . the writers would like to raise the issue of whether a plan might not be evolved whereby sensible economies might be effected and better results secured in the construction of courses of study for Catholic elementary schools. It should be obvious that to produce satisfactory results in this field of educational work much talent, money, and time are required. Is it necessary for each diocese to embark on such a program quite independently of others, particularly neighboring dioceses? Some instances were found where dioceses used courses prepared by other dioceses. Might not this idea be made more definite and more positively cooperative? Arithmetic in New York should not vary much from arithmetic in New Mexico, or English, or citizenship, or most of all, religion, to cite a few subjects. Of course, adaptation must be made to local conditions and individual pupils. But minimum essentials must also be cared for. Neither are present courses of study, formulated by individual dioceses, noteworthy for their adaptation to pupil and teacher needs. Centralization and standardization are undesirable in many phases of school work, but they are equally desirable in other phases. Is not the construction and revision of courses of study for Catholic elementary schools one of the divisions of school work that would profit by more standardization?

WICHITA'S EDUCATIONAL REPORT

The Ninth Annual Educational Report of the Diocese of Wichita has just come to our attention. While only a summary, the interested reader will discover in its data and

brief descriptions a splendid picture of the modern catechetical movement. In the elementary schools of the diocese special care has been given to the course of study in Religion with teachers preparing themselves during the summer to take part in its program. The Confraternity of Christian Doctrine in Wichita has a nine point program: 1. The Confraternity and the Parochial School, 2. Religious Instruction of Catholic Children Attending Public Schools, 3. Religious Discussion Clubs, 4. Parent Education, 5. Distribution of Catholic Literature, 6. Radio Programs, 7. Devotion in Small Missions—when the priest is not present to celebrate holy Mass, 8. Street Preaching, 9. Lay Retreats. We wish space would permit us to give data on Wichita's Correspondence School, its vacation schools and study clubs, all indications of the work that can be directed by a well organized, adequately staffed central office.

THE CATHOLIC GIRL SCOUT

What we need more than anything else today are Catholics who are equipped to take their place in society and, by living the life of Christ, exert a leavening process on life all round about them. This is our vocation as Christians, and the best preparation for it is that kind of education which is based on action and which develops virtue by means of actual living. It is by "doing the truth in charity" that we grow up unto Christ. The value of the Girl Scouts is that they bring Catholic girls in their teens into actual contact with the community in which they live. The whole movement is based on a fundamental respect for the individual personality, but it enables the girl to develop that personality by and in and through the group. All the while scouting helps to develop in the modern girl a sense of responsibility, a feeling of belonging, a realization that she must give as well as take, that true happiness can only be found in making others happy.

By George Johnson, "The Catholic Girl Scout", *The Catholic Educational Review*, Vol. XXXV, No. 7 (September, 1937), p. 391.

OLD DOCUMENT PROVES KEMPIS NOT THE AUTHOR

REVEREND JOHN LA FARGE, S. J.

America

New York City, New York

For centuries readers have given credit to Thomas à Kempis for the authorship of this religious classic. In 1921, however, a manuscript formerly belonging to the Sisters of the Common Life, was found in the Lübeck Library. This manuscript proves without doubt the real author—GERARD GROOTE.

Born about 1340 at Deventer in Holland, Groote was educated in the Universities of Paris, Cologne and Prague. He was a brilliant scholar and few men of his time were his equal in knowledge of all the Liberal Arts, Philosophy, Theology, Canon Law, Medicine, Astronomy. Moreover he was proficient in Greek, Latin and Hebrew languages. He was wealthy and traveled in Europe, leading a carefree worldly life. When about thirty years of age, he met an old college friend at Utrecht. This friend was a monk and prior at Arnhem on the Rhine. His spiritual nature and manner of living made a great impression on Groote—so much so that he decided to retire to the solitude of a Carthusian Monastery to study and pray. After three years, during which time he made many visits to the noted Fleming, Blessed John Ruysbroeck, in his monastery, he renounced all his earthly possessions, obtained a license to preach the gospel of Christ, and started a new life. He had an ardent soul and his sermons were so effective and eloquent that it was not long until many of the secular clergy of the times followed in his footsteps and with them he created the Brethren of the Common Life, a community

whose principal work was the education of youth. Before a century had elapsed many schools were established throughout Europe. Groote continued his preaching, forever bemoaning the relaxation of ecclesiastical discipline and the degradation of the clergy. Naturally this aroused the ire of some powerful enemies among the laity and the clergy and in time they prevailed upon the Bishop of Utrecht to suspend his license to preach. The bishop could find no fault with his doctrine or morals and, therefore, issued a general order suspending the licenses of all who were not ordained priests. Many preachers later had their licenses restored, but not Groote. He appealed to the Pope. Before a reply could be received, Groote became ill of the Great Plague and on August 29, 1384, he died a martyr to his strong convictions and ardent teachings.

Thomas à Kempis was born at Kempen in Holland about 1380. He was a student at one of the Schools of The Brethren of the Common Life and in 1413 was ordained. He had great veneration for the founder of his school—Gerard Groote—and he undertook the task of collecting and editing the various writings of this good man. Thomas was a poet, a spiritual writer and an excellent Latin scholar. It took him three years to compile Groote's spiritual notes—a diary from the time of his conversion until his death—translating them from the original Netherlandish texts to Latin. His first edition was published in 1427, but it was not until 1441 that he brought out as authentic a complete edition. Of course, Kempis at no time claimed authorship, but the circumstances surrounding Groote's life and death beclouded this saintly deacon's name and eventually it was forgotten.

The new version of this religious classic is based on the discovery of the old manuscript at the Lübeck Library and the subsequent translation into English of the Old Dutch Texts by the Rev. Joseph Malaise, S.J. America Press of New York City presents it with confidence to all readers—to those who have read the Kempis editions, as well as to readers who have not known or heard of this second bible.

An academy at which famous speakers gathered was held in New York last spring to commemorate the discovery of the true author of the work so long attributed to a Kempis, the world classic *The Following of Christ*. Among the speakers were the Rev. Francis Talbot, S.J., the Rev. Henry Hammer, S.T.L., the Rev. James M. Gillis, C.S.P., the Rev. Roelif H. Brooks, S.T.D., and many others.

A POINT OF DEPARTURE IN APOLOGETICS: A PERSON WHO KNOWS

It is often difficult to interest the young in apologetics as such. And even many of those who are rated as knowing their religion do not love Christ. Have we been so interested in argumentation as such, in pros and cons that we have forgotten to attach students to the Person? A change is often noticed when the hitherto languid individuals awake to a love of the Person, Jesus Christ. When they are made to realize that He was human as well as divine, when they come to know Him "in habit found as a Man," then they are motivated to do something for Him. A young man once wrote: "Jesus Christ has at last become to me an understandable Person. Formerly He was just a simile for God. Now it is different. Before me a Man appears who is my friend and helper. The surprising thing is my new understanding of and regard for my friends since the light of Christ has come to me." This reminds one of St. Paul: "The charity of Christ presseth us." Deep attachment to our Lord is a spur to a spreading of the knowledge of Christ. In teaching religion as a system of dogmas and morals we often fail to let the students see the Person behind the system. We forget that it was love of this Person that drove the apostles to their martyrdom. Hate of the Church is not overcome until fair-minded individuals see Christ in the Christians. We must love Jesus before we can reach Him effectively.

By Rev. W. H. Russell, "A Point of Departure in Apologetics: A Person Who Knows," *The Ecclesiastical Review*, Vol. XCVII, No. 2 (August, 1937) 151-152.

Religion In the Elementary School

A GRADED CONTENT AND METHOD OF RELIGIOUS EDUCATION FOR THE ELEMENTARY GRADES

RT. REV. MSGR. J. M. WOLFE
Bureau of Education
Dubuque, Iowa

EDITOR'S NOTE: This is the third and last part of Monsignor Wolfe's study. Part I was presented in the September, 1937 issue of this magazine and Part II in the October number. Before proposing a plan Monsignor Wolfe considered existing catechisms, their language, method, purpose and content.

PART III

The heart, therefore, of the organic structure of the daily program is the content of learnings; the others are the tools and instruments of expressing the cultures that should result from the reaction and interaction of both. The mechanics and skills in reading help the child to get thought, understanding and appreciation from the printed page. Spelling is the tool which must be mastered for the medium of written expression through written language; art and music both fashion the instruments of emotional release and aesthetic expression and open up the senses and powers to the appreciation of the beautiful; numbers are language of quantitative designation, computation and reckoning. As soon as these skills are developed, even in an elementary

degree, the young begin the use of them through learning and the acquisition of knowledge in the fields of literature, nature study and elementary science, healthy physical and social living,—in the growing neighborhood, which in time becomes the world (geography), and in the adjustments that have been valuable and successful (history), through cooperative organizations of human kind into communities, states and nations (civics). These three fields of knowledge may be also classified according to the basic elements in culture that should result,—through literature the true,—through nature study, geography, history and civics,—the good, and through art and music,—the beautiful.

All of these elements are made components in the daily program, because the process is human and in keeping with the daily progress in growth. The content of the catechism taught as an addition or as a separate subject or branch will not function purposely according to the intentions and aims that the Holy Father outlines and the outcomes which the compilers of catechisms wish. It makes religion a departmental thing, not even to be engrafted on the soul, heart and culture of the child, to be the motive of his spirit and the director of his life, and aim of all his longings. The results of merely engrafting religion on the outside of a secular program of learnings and activities are too closely seen in the laicising and the secularizing of the cultures and institutions of life as we now observe them, to be regarded with loyalty by minds that fortunately or unfortunately penetrate into the causes of things.

This process came when religion was driven from the schoolroom and found a tolerated re-entrance or had to be given in brief catechetical instructions out of school, and in a spirit of self defense against the heresy, which made religion a secondary need to the secularistic and then the materialistic requirements of life which were rapidly stepping into the saddle. As a mere apologetic against the heresies of the reformation religious instruction in our day will not accomplish the aims and purposes which the Holy Father sets out so vividly in the Encyclical. Religion must

be reinstated as a life and not as an apologetic, and this life must be given expression through the liturgical life of the church.

Religion can and should be a factor in the formation of skills, in the development of the abilities to use the tools of education, and it should be the very life of the content and source of all motivation in the passive and active phases of school life and programs. This is all so important on the grounds of motivation, association, and recalls, which are controlling and even dominating factors in the after life of the young. These should be built into the directing and purposing in school activities in preparation for life, so that if religion is only another subject instead of the source of inspiration and motivation, and the beginning and final purpose of all truth, it will be but a supplementary matter in life, a matter to be considered on Sunday, but lost in the everyday activities of life.

The physical and health elements in the opening and closing exercises of each school day can be correlated with some elementary concepts of the fifth commandment, of the nature and purpose of virtue and of Christian perfection. The prayer and music elements may associate the concepts of which the class is capable regarding prayer, service, and worship of God. The content subjects will admit of unlimited correlations because, whilst the religion course has much distinctly religious material, still very much too is a spiritual and religious extension of natural truth.



Nature study and elementary science should surely be made meaningful to the child in the terms of God, His creatures, His laws and the purpose of all His creation. These concepts admit of the vertical and the horizontal in educative processes according to which the child at each age level is helped to penetrate as deeply as his needs and interests require, and to comprehend likewise as much of the extension of the concepts as possible. The course in physical, social and moral health may readily comprise concepts from the fifth commandment, elementary concepts of

the sixth and ninth commandments, concepts regarding the soul redeemed by Jesus as giving life to the body which has become through baptism the temple of the Holy Spirit,—concepts regarding confirmation on a like basis,—of the Holy Eucharist and Penance,—concepts regarding the respect due to others on the same basis.

In geography, in which man's home on earth is studied, there may be the related concepts of heaven, extreme unction, and the purpose of the child's earthly sojourn. In history may be correlated in a simple way the stories of the promise, birth of Jesus, of His life, death and resurrection, the institution of the Church, the twelve apostles, etc. In fact there are no stories and records which so appeal to and interest the children, and satisfy their inquiries into the "Who", "When", "Why", and "How" as the simple biblical narratives of the Old and the New Testaments. Geographic concepts of time and the seasons of the year allow true and attractive correlations with the liturgical concepts of the Church year,—of the seven days of the week, and the day of rest in compliance with the ordinance and the commandments of God and His Church.

The content in civics begins with the first society, the home, and the orderly living in it. All the simple concepts that make up the fourth commandment, the sacrament of matrimony, the respect and reverence to be shown to the Holy Name and every religious personage and thing,—of the care to be given the old and infirm,—the corporal and spiritual works of mercy,—the last things,—of due consideration for public officials and the public welfare, and elementary notions regarding the Church and state, may be impressed on young minds in effective association and correlation.

If a careful analysis of the concepts in the secular branches and in religious truth and practice were made, it would easily be seen that religious concepts might always be inculcated as the interpretation of the real values in all that comes into the educational life of the young. To do so here would carry the thought beyond the aims of this discussion.

It is appropriate and opportune to discuss some phases and aspects of learning which are in keeping with the laws of learning because, after all, religious truth and practices should be learned. The first of these is that the child should be ready for the truths that are taught, and he will be ready as soon as he needs them. This implies that the whole child should be taught as the Holy Father stipulates. The truths must be presented so that they will have meaning for the child. Memorization of meaningless words will not comply with these requirements, and what is very important, will be a hindrance and become increasingly significant as life advances as in such memorization processes there can be no satisfactory emotional tone at all or if there is any, it is repulsive and repellant. Coercions of every kind and inducements through every phase of competition and material awards have been closely associated with the learning of the catechism through processes of memorization.

Secondly, the young are analytic; they are interested in seeing things as a whole, as a composite, and they may be only concerned about the parts if they contribute to the whole. They are dependent on the things they see and hear which were first presented to the senses. They are not yet capable of the inner composition of imagery through imaginative processes, excepting as reactions to what they have seen or heard. They learn best from lifelike situations adjusted to their age, interests and needs, and pictures that present similar materials and situations through the senses to their minds. It is through such processes that children are motivated in their emotional trends and intentions, because they are stimulated to like and to carry farther in life similar types of programs.

"I dream myself back in my childhood
And I shake my old grey head
How they follow me still, those pictures
Which I thought long since were dead."²

² William Stern, *Psychology of Early Childhood*, p. 47. New York: Henry Holt & Company, 1924.

There cannot well be a rigid limitation to one or other method,—the liturgical, which helps to present the truths in interesting and concrete ways,—the logical which is in keeping with the reasoning and association processes of the mind,—the historical which allows of ample use of facts, pictures and motivating materials,—the Munich or the Strassburg. All of these are suitable and in keeping with the learning process and should be used if all the powers and the whole nature of the child are to be formed religiously.

It is not in keeping with reason to expect the child to develop the ability and the desire to direct activities and make choices in life in accordance with principles that have not been in his mind and guidance when he was learning the elementary details of how to live and to do worthy things. This is not in the least in the support of any naturalistic theory, that moral principles and mere ethical practices and customs, which develop from successful group behavior, but it does argue for the association of revealed truth and principles of Christian moral behavior with every unit in the learning process and the daily programs of activities in the life of the young, until they develop the ability to regulate their conduct by Christian principles, which is tantamount to Christian character.

At the very foundation of the process of begetting righteous moral behavior, under the control of reason and conscience formed by spiritual and religious principles, and enlightened and strengthened by divine grace, is the problem of developing emotional, mental, moral, spiritual, and religious powers of the child as a unity and the child himself as a personality. If spiritual and religious principles are to guide and control his free choice so that he may act as a moral creature, and if his mind is to discern in the affairs and activities of life the components and integrants which make up the problems and situations that will confront him, and if his emotions and feelings are to harmonize with his reason and to give urge, impulsion, and primary motivation to the decisions of judgment, then these must all be exercised, educated and formed in those relationships from the tenderest of years. Anyone who observes the behavior trends,

turns and distortions of many even of the highest type of mental life and moral behavior will frequently be shocked by the evidence of emotional uncontrol, while the mind could surely be aware of the violation of moral principles in the type of conduct. They give ample evidence of the dire after results of educating the memory and the intellect in isolation from the will and the emotions.

The following will help the reader to assemble in his mind the facts and inferences which the writer has attempted to set out in this paper. First: the problem of adequate and effective religious education is continuously agitating the mind and disturbing the consciences of the teachers of the elementary schools, both on account of the kind and form of materials that are now at their disposal as compared with similar materials in other subjects, and on account of the outcomes in the young as revealed by their behavior in modern homes, social and economic surroundings. Second: constructive efforts have been and are continuously made to better the instruments and forms, and the uses of the means at the disposal of teachers and schools.

Third: in this effort catechisms and instruction manuals have been composed, compiled, revised and changed in keeping with each author's or group's ideas of a solution of the problem. Fourth: these catechisms vary in language, from the simplest and concrete to the most technical, complex and abstract. While the concepts to be taught and inculcated, within certain selectiveness, are practically the same, and of course accurate and orthodox, they are assembled and composed in questions and answers in varying formations. The evident purpose of larger and smaller catechisms is to state the doctrinal and moral concepts of religion in units and language that are suited to the capacities of the minds of children on the several age or grade levels. Some emphasize certain units, others additional or different ones. The apparent aim is to retain accuracy of concept without a rigid uniformity of language. Some reduce the number of concepts, others make an effort to include all. In some, units are omitted which to others seem essential.

Fifth: in his Encyclical on the Christian Education of Youth, His Holiness, Pius XI, outlines the nature and dignity of human life, the nature, remote and proximate aims and ends, the subject, means, purposes, and environment of Christian Education. The subject is the total personality of the baptized child in whom all the powers and phases of his nature are to be formed in the likeness of Christ and through processes which will also insure the uses of the natural powers, that are aided by the supernatural potencies and faculties to supernatural ends and in keeping with the capacities at the several age levels.

Sixth: the development of the whole personality goes on in an organic or unified way, in which every power and use grows in relationship to all the others and in harmony with the needs, interests and ends of the whole. Educational programs and processes should thus be formed on the basis of states and unity of organic growth and development, by selecting and adjusting, without change in the essentials, the materials and means by which the major outcomes and objectives may be realized.

Seventh: thus religious concepts should be not only correlated with but be made the essential culture and the mediums by which all other values may be determined and ends motivated. There are religious concepts that give a spiritual, religious and supernatural meaning and value to all of the thoughts and activities of the child's life. These concepts should thus be made an integral part in every element of the program. As the child in his growth and development through education is helped and directed by a balanced and organic program in the usual secular branches, which do not make the child depend on places in books and time as organized in logical chapters, which pursue each subject through logical developments, but rather in accordance with the needs and uses of life in his daily activities, and organize the materials into correlated lesson units, so also should religious concepts not only run through the entire content annually, in multiple cycles of development, but to some extent daily, as the needs and processes may require.

Eighth: concepts, which make up the doctrine, the moral and religious practices, etc., as outlined in Chart I³, can be analyzed, simplified and brought into relationship with all the concepts that form the structure of the materials in secular branches which develop the whole child and with unified and balanced use of the child's physical, emotional, social, mental, spiritual, and religious nature, and give to these a religious value, culture and supernatural motivation. Ninth: this is important in the light of the facts that principles and values must be experienced and learned in association with the activities, learnings and situations, which are lifelike, and thus a preparation for life, rather than in isolated appeals to and disciples of particular faculties. High feeling tone and idea-motor activity must be related in the processes of development and of use, if they are to function in relationship to religious principles and supernatural ideals throughout life.

Chart V, on the following pages, outlines the age characteristics of children, essential information for the teacher to have in making necessary correlations and adjustments in the formation of a religious character.

³ Rt. Rev. Msgr. J. M. Wolfe, "A Graded Content and Method of Religious Education for the Elementary Grades," *Journal of Religious Instruction*, Vol. VIII, No. 1 (September, 1937), pp. 23, 24.

CHART V²
CHART OF TRAITS AND TREATMENT IN CHILD GROWTH AND DEVELOPMENT

Period	Birthday	Physical	Emotional	Mental	Social and Moral	Spiritual and Religious
Infancy	Birth	Sleep from 16 to 22 hours. Body control in creeping. Control of muscles. Correct physical habits. Protecting care.	Self Control. Affection. Curiosity after six months, shown in play. Seeks sympathy as compensation for unsatisfied desires through crying, joy and fear.	Learns by trial, error, and success in play. Moved by emulation. Senses become active, especially touch.	Recognizes persons and responds to signs and commands. Plays gently and cooperatively with Mother. Attempts speech expression.	Submission Obedience.
	First	Sleep: 6 P. M. to 6 A. M. Rest: 2 to 4 hours. Feeds self. Random movements and kinesthetic pleasure. Moves about freely and repeats movements that have been learned. Uses larger locomotion muscles in pulling and rolling. Can use food and play implements. Active with toys that move, balls, slides, carts, swings.	Amuses self. Agreeable. Fears very easily aroused and needs protection when venturesome. Curiosity aroused by new sights and things. Harmfully affected by teasing. Loves to play with mother and home-folks. Given to mimicking. Responds to lullabies.	Does like mother. Imitates finger plays. Repeats Mother Goose Rhymes. Remembers through recall or repetition of experience. Sight, smell, hearing response. Interests in elementary play things, colored pictures. Simple ideas.	Trusting. Begins to talk. Orderly. Gentle. Runs errands in room.	Reasonableness. Attracted to beautiful colored pictures. Needs generous approbation. Begins trust and confidence in unseen friends. Love of mother a reason for doing or not doing. Reflects spiritual attitudes of parents.

²This chart shows the characteristics of children and youth on the several age levels and as analyzed in respect to their essential phases of growth and development.

Infancy	Second	<p>Sleep: 6 P.M. to 7 A.M. Rest: 2 to 3 hours. Dress and undress. Uses pencil and crayons. Running. Play in sandpile.</p>	<p>Courage. Takes hazards with play things. The beginnings of contrariness and anger tantrums. Emotional resonance given to persons and things and their names.</p>	<p>Self direction. Attentive; elementary concepts. Remembers. Forms sentences in correct speech. Imaginative in play with dolls and block houses and in makebelieve world. Will learn through sense perception with large blocks, animal and musical toys, bright colors.</p>	<p>Individuality. Generosity. Gentle. Wants to be helped. Some playmates but not many. Helps home folks by doing errands in the house.</p>	<p>Begins to recognize will of others, especially parents. Will delight in beautiful colored pictures. Will recognize love; fear becomes strong motive. Solemn yet calm attitude of parents in prayer and imitates by physical attitudes.</p>
	Third	<p>Sleep: 6 P.M. to 7 A.M. Rest: 1 to 3 hours. Grows vigorous. Cleanliness. Begins to dress self. Lively in activities. Develops muscular coordination for drawing and printing. Distinguishes between right and left hand. Sand play and hobby horse riding. Enjoys walking and ball playing.</p>	<p>Cheerful, contented. Curiosity. Desires own place for things. Inclined to dramatize. Enjoys poetry. Loves nursery rhymes. Loves things of nature as companions, plants, animals. Selfish and self-assertive in play.</p>	<p>Attentive. Needs keener exercise of senses. Alternates with play and work. Asks many questions which should be given reassuring answers. Elementary kindergarten processes, blocks and beads. Home made articles which will help to dramatize life. Will remember and recite poetry. Imaginary companions.</p>	<p>Kind. Polite. Interest in stories about persons and things. Will learn about birds, trees and flowers, in contact with nature. Will count and learn days of week. Wants pets. Friends in neighborhood. Will understand discussion of social ideals.</p>	<p>Patient. Begins to enjoy Bible stories and will interpret pictures. Will extend errands to yard in regard for parents and others. Will accept little duties in helping others,—dusting, sweeping, wiping dishes, picking up. Will recite prayers and trust in guardian angel. Recognizes the sanctions of mother's and God's will.</p>

Early
Childhood

Fourth.	<p>Sleep: 6 P.M. to 7 A.M. Rest: 1 to 3 hours. Tidy. Keen appetite and good resistance to disease. Masters dressing self.</p>	<p>Sincerity. Unselfish. Independent. Inclined to quarrel in play. More attracted to rhythmic expression. Inner conflicts between impulsive drives and ideas of duties and restraint.</p>	<p>Truthfulness. Will color pictures in expressing story interest. Reads aloud and sings. Loves to count and to designate numerically. Sews for dolls. Will imagine self as others in acting out stories. Distinguishes between mine and thine.</p>	<p>Imitates adults in play, clothing, etc. Imagines self in adult occupations. Makes presents for friends.</p>	<p>Conscience awakens. Will perform home tasks and duties in neighborhood. More interested in Church surroundings and services. Regular in prayer. Loves religious pictures, books, stories and rhymes. Interest in unseen saint and fairy stories.</p>
Fifth.	<p>Sleep: 6 P.M. to 7 A.M. Rest: Subject to fatigue. Time of rapid growth physically and consequent mental retardation. Industrious at work and play. Muscular coordination in weaving, modeling in clay. Needs much outdoor play of an imaginative nature to compensate for nerve strain of school life.</p>	<p>Sympathy. Sense of honor. Possessive instinct develops in the form of making collection of things.</p>	<p>Wants to repeat at home things done in kindergarten. Reads aloud, sings. Writes with large muscles and draws likewise. Memorizes verses of poetry and music. Wants to distinguish things by their names.</p>	<p>Trustworthy. Self-reliant. Tells and retells stories to interest friends. Wants to participate in table talk. Becomes conscious of some sex facts.</p>	<p>Desires much confidence in parents and teachers. Fear of wrongdoing. Deep interest in spiritual things as he becomes more curious about pictures and stories. Notes family harmony and wants all to sing together. Language and words should be noted.</p>

Sixth	<p>Sleep: 6:30 P. M. to 7 A. M.</p> <p>Correct habits of posture.</p> <p>Develops large muscles through gymnastics, roller skating, jumping rope, dancing, swimming, rowing.</p> <p>Outdoor work, constructing with hammer and nails, hut-building, rafts, crafts.</p> <p>Seeks competitive games.</p> <p>Free hand drawing and writing.</p>	<p>Reserved. Much unrest, curiosity in stories and enjoys retelling.</p> <p>Sense of possession in making collections.</p>	<p>Application.</p> <p>Singing by note.</p> <p>Piano or other instrumental music.</p> <p>Becomes more retentive and seeks to name all things by their proper names.</p> <p>Reads aloud from primers and story books. Participates with zest in counting games. Interested in locality, direction and maps.</p> <p>Senses and mind quick in sensing and perceiving.</p>	<p>Responsibility.</p> <p>Punctuality.</p> <p>Regular duties in the form of chores.</p> <p>Seeks to be accurate in telling.</p> <p>Letter writing.</p>		<p>Prudent. Respect.</p> <p>Church devotions and atmosphere of piety. Systematic study of elementary religious and moral truth.</p> <p>Forms friendships.</p>
Seventh	<p>Sleep: 7 P. M. to 7 A. M.</p> <p>Rapid physical growth.</p> <p>Care of posture.</p> <p>Much exercise in use of large muscles, such as bicycling, skating, large toys, doll-houses, cave digging. Endurance.</p> <p>Perseverance.</p> <p>Long walks in nature surroundings for study.</p>	<p>Sympathetic.</p> <p>Interested in nature collections and bird calendars.</p>	<p>Listens attentively and reads aloud and silently.</p> <p>Wants to sew; bench and tools for boys.</p> <p>Attempts story writing.</p> <p>Spells but needs help.</p> <p>Advances rapidly in map reading, and attempts to discern weather from maps.</p>	<p>Business like.</p> <p>Enjoys writing to friends.</p> <p>Enjoys conversation with companions and elders.</p> <p>More social and organized play.</p> <p>Enjoys purposive journeys and hikes with groups.</p>	<p>Honorable in little business transactions.</p> <p>Able to manage allowances.</p> <p>Wider range of interest in the unseen.</p> <p>Affected by the influence of conduct and language of companions.</p> <p>Becomes more conscious of religious deportment of others.</p>	

Later Childhood	Eighth	<p>Sleep: 7 P. M. to 7 A. M.</p> <p>Begins difficult "in-between" years from 8 to 11,—changing from childhood to youth.</p> <p>Brain grows rapidly with possible physical set back and weakness.</p> <p>Same type of exercise employing large muscles.</p> <p>Becomes easily fatigued and body may take slumping posture.</p> <p>Forms of play,—pushmobile, saw, roller skates, marbles, camp-cooking, sewing for dolls, making things with beads.</p>	<p>Appreciative.</p> <p>Chasing and hunting.</p> <p>Enjoys nature collections, especially flowers.</p> <p>Interested in care of own garden and flowers.</p> <p>Becomes altruistic in presence of importance of others.</p>	<p>Enjoys quiet periods for rest and reading.</p> <p>Gathers thought and wisdom from nature study.</p> <p>Turns now from fairy stories to myths and legends.</p>	<p>Given to friendship.</p> <p>Becomes more faithful in the performance of assigned duties.</p> <p>Thinks of home folks as a unit and enjoys home games.</p>	<p>Becomes more refined in nature.</p> <p>Fascinated by story books about Jesus, saints, and heroes.</p> <p>Loyalty to group friendships and to spiritual ideals.</p>
	Ninth	<p>Sleep 7:30 P. M. to 7 A. M.</p> <p>Recovers slowly from physical retardation.</p> <p>Growing vitality needs nourishment and exercise.</p> <p>Muscular coordination in games of skill, dexterity, and strength with quoits.</p>	<p>Pluck and endurance.</p> <p>Ampliations.</p> <p>Collects stamps.</p> <p>Concerned about scrap book of geography data and illustrations.</p> <p>Collects seeds, flowers, stones, and arranges in own cabinet.</p> <p>Interest in fishing, sailing and venturesome activities, carpentry, boys in wood and paper, sewing and simple mechanics for self and dolls.</p> <p>Interest in home menagerie and circus.</p> <p>Sense of humor and fun.</p>	<p>Conscious of kinds of articulation.</p> <p>Finds difficulty with some words to be mastered.</p> <p>Begins use of dictionary and to show independence.</p> <p>Interest in number computation but needs help.</p> <p>Wants home tasks in moderate degree.</p>	<p>Loyal to persons, enjoys the coming of parents to school.</p> <p>Cares for pets, especially older persons; tends to acting out and dressing up.</p> <p>Associates with groups.</p> <p>Interested in concerts and entertainments.</p>	<p>Honorable, trustworthy.</p> <p>Interest in biblical stories, of Old and New Testament.</p> <p>Spiritual insight deepens and expects fine religious behavior in others, which he imitates.</p>

Sleep: 7:30 P. M. to 7 A. M.	Interests and desires grow apace. Wants to own books.	Discriminating choice and will power. Purposive activities.	Group, "gang" and intenser social interests and activities. Social	Understanding and respect for all laws.
Coordination and control of muscles develop to a high degree.	Stamp collecting, especially of foreign countries.	Foresees vision of consequences of acts.	activities need supervision and direction, such as parties, etc.	Reverence for sacred things and relations.
Riding, running, baseball, kicking football, distance running.	Loves dollplay and games of skill.	Interest in concrete things about which the mind is concerned and memory very retentive.	Makes use of library.	Interest in Church societies and activities.
Physical life very intense for girls.		Reads about real heroes.	Enjoys social evenings and games with home folks, relatives, and friends.	Fascinated by stories of great religious heroes.
The special senses become very keen.		All kinds of home crafts become very interesting.	Predatory gang spirit dawns, and needs absorption by athletic and other groups.	Wants to make profitable use of them.
Tenth				Will appreciate moralities involved in ownership.
Eleventh	Sleep: 8 P. M. to 7 A. M.	Becomes firm in convictions.	Interested in social science subjects in school.	Becomes very discerning in matters of justice and right.
Exercises which involve finer muscular coordination and control.	Competitive element in games which require quickness and keenness.	Reading stories of invention and science.	Social spirit in the form of gang life develops and should have home direction.	Regards principles and is loyal to them.
Endures physical hardship and journeys of endurance.	Collections of all kinds and barter with others.	Spelling and recognition of new words and meanings.	Enjoys the larger aspects of the social character of the school.	Home duties and responsibilities for care of property.
Boys become physically intense.	Curiosity ventures into experiments of simple kinds.		Sense curiosity to see things; may lead to truancy.	Sodalities, Catholic Action and mission societies.

Twelfth	<p>Sleep: 8 P. M. to 7 A. M.</p> <p>Womanliness appears.</p> <p>Rapid and uneven growth.</p> <p>Puberty begins.</p> <p>Plenty of outdoor life.</p> <p>Skillful with handicrafts.</p>	<p>Courage up to heroic level.</p> <p>Loyalty to team in games.</p> <p>Much emotional tensi-ty, which needs outlets.</p> <p>Acquisitive instinct at height in collecting.</p> <p>Little jobs by which own money is acquired.</p> <p>Egotism may lead to pouting and tantrums.</p>	<p>Interested in science and invention.</p> <p>Given to skill in handicraft.</p> <p>Begins creativeness in writing.</p>	<p>Interested in organized life, boy scouts, girl scouts, clubs, bands, music.</p> <p>Likely to be unduly and interested in shows of sex.</p> <p>Enjoys visits to plants, department stores, shipping and railroad facilities.</p>	<p>Service of persons and ideals with chivalrous loyalty.</p> <p>Needs idealization and understanding of sex.</p> <p>Heroic biography.</p> <p>Responsibility for certain share of care of home, etc.</p> <p>Needs worthy outlets for emotional energy.</p> <p>"Self-ideal" appears and child must be more and more regarded as a person.</p>
Thirteenth	<p>Sleep: 8:30 P. M. to 7 A. M.</p> <p>Appearance of manliness.</p> <p>Out-door life, deep-breathing, athletics.</p> <p>Correction of posture.</p> <p>Appearance of adolescent character.</p>	<p>Love, Pride.</p> <p>Enjoys fancy dancing.</p> <p>Vacillating in enthusiasms.</p> <p>More aware of personal appearances and apparel.</p> <p>Need self expression outlets in music, dramatics, and other forms of art.</p> <p>Given to several types of hobbies.</p> <p>Girls enjoy work with sewing machine.</p> <p>Boys make model water wheels, turbines, pumps, etc.</p>	<p>Creative composition.</p> <p>Reads avidly, biography, science, invention, travel, adventure.</p> <p>Interest in social science subjects.</p>	<p>Changeable in interests and friendships.</p> <p>Looks to social and educational features of high schools.</p> <p>Girls help with home-cooking and other duties; boys interested in outdoor aspects of property.</p>	<p>Honesty. Interest in and loyalty to great venturesome leaders in religious history.</p> <p>Will help in spiritual and corporal works of mercy.</p> <p>Opportunities for jobs, personal allowance, and making of expense budget.</p>

Early Youth	Fourteenth	<p>Sleep : 9 A. M. to 7 A. M.</p> <p>Appearance of puberty in boys.</p> <p>Increase of and care in diet.</p> <p>Gymnastics and athletics without strain.</p>	<p>Spirit of self-sacrifice. Responds to rhythmic expression of poetry.</p> <p>Given to constructiveness, such as making patterns for garments, building airplanes, steam engines.</p>	<p>Interest in and recognition of community responsibility. Concerned about government and movements for civic betterment.</p> <p>Reading literature that exhibits the venturesome, simple novels and poetry.</p> <p>Seeks forms of self and creative expression.</p>	<p>Weights moral values.</p> <p>Cooperative with others in doing things.</p> <p>Group or gang spirit reaching its height.</p> <p>Girls will accept responsibility for lesser meals and lunches. Enjoy parties in groups of various kinds.</p>	<p>Idealizes values that great religious leaders symbolize.</p> <p>Loyal to civic leaders and patriotic spirit.</p> <p>Looks to adults for great moral and religious traits.</p> <p>More ready now to give confidence to such as seem worthy.</p>
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THE STORY METHOD OF JOSEPH FATTINGER

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Out of the numerous products of catechetical activity in Austria we here choose the interesting work of Joseph Fattinger: his Story Method of teaching the catechism. In this article we shall treat of three points. First, the author's purpose in writing this work; secondly, the matter treated in the work; and, finally, the method which the author employs.

The title of this two volume work is *Der Katechet Erzählt*.¹ The author states in his introduction that his special purpose is to present an aid to the catechist, not a systematic and graded course of instruction. The two books contain examples to be used in teaching from which the child is led to draw the doctrine in question. The author believes that the child will more readily retain the truth if it is put to him in a true and vivid example than he will by merely memorizing the question and answer from a catechism. He tries to make these examples so vivid and yet so simple that the child will find it easy to understand them and yet never forget the truths which they illustrate. His examples, therefore, are taken from history, life, legend and sayings, not only from Austria itself but from all countries and peoples.

The author, with his primary purpose to furnish an aid in teaching catechism, places at the left of every example a number corresponding to the question and answer in the Austrian catechism. He states and then elaborates on the catechism answer. Lest some examples should not appeal

¹ Joseph Fattinger, *Der Katechet Erzählt*, published by Der Katholische Pressvereindruckerei, Ried in Innkreis, in 1934.

to the children of a particular locality, he gives several, usually from different lands and different phases of life to insure that the instructor will find something which appeals to the children of his particular class.

Since the primary purpose of this work is to be an aid in teaching children the catechism, the author states that it may be of inestimable value to the confessor, to the preacher, the society leader and also serve admirably as a family book. The busy pastor, who well knows the value of a brief presentation with a variety of examples and illustrations from all phases of life and all countries, will find this work a great aid in carrying out his priestly duties.

The work consists of two volumes and both treat of much the same matter. The subject treated may be divided into the three customary parts, namely Creed, Commandments, and Sacraments. Under the title of Creed there are treated such subjects as Catholic faith, God and His attributes, Angels, Men, Christ the Deliverer, the suffering and death of Christ, the Resurrection and Ascension, the Descent of the Holy Ghost, the Catholic Church, the Four Last Things and finally Hope and Prayer. In the second division, namely the Commandments, there are the following subjects: Love and the Commandments, the Ten Commandments of God, the Commandments of the Church, and finally good works and sin. In the treatise on the Sacraments, the author first has a lesson on Grace and then treats of each of the Sacraments in turn. His final chapter he entitles Christian Morality.

To see the usefulness of this work and to catch a glimpse of the illustrations which the author uses we will present the translation of part of a chapter. The chapter on the Catholic Church may well serve as an example. We shall try to follow as closely as possible the style of the author and likewise give examples from both volumes in order that we may the more clearly bring out his method.

In both volumes the author introduces the subject with a poem centered around the idea of the Church. The first answer treated in Volume I follows:

(80) *"And the gates of hell shall not prevail against it."*

On the street in a German village is a picture of many men trying with all their might to remove a large stone from the harbor. In the background of the picture is the devil, laughing, and below are the words of the devil. "Don't be foolish, I have tried for 2000 years with the aid of all my cohorts to destroy this rock and have not succeeded. How then can you hope to succeed?" These men, the author wishes to bring out, represent the Kulturkampf of Germany trying to destroy the Church, the Rock. This they will never do, for our Lord has said: "The gates of hell shall not prevail against it."

In Volume I the author skips to the question corresponding to that in the simpler Austrian catechism, namely 87, while in Volume II his next question is number 81.

(87) *"The Catholic Church is one because everywhere she has the same teaching; the same sacraments and the same Master."*

A Catholic missionary visited a part of Japan where Catholicism had for the most part died out. One day as he walked through the streets a group of men noticed him and seeing that he was a priest began to talk with him. One of these men took from his pocket an old broken crucifix and asked the missionary if he recognized it. The missionary answered: "It is our Lord Who died for the sins of men." The men all bowed their heads and looked at one another with devotion. Then another man took out a faded picture of the Blessed Mother and asked the missionary if he knew who that was. The missionary took the picture and kissed it and said: "It is the Blessed Virgin Mary."

The men were then very happy and began asking more questions. They asked, "Do you know the bishop of the entire church?"

The missionary again answered, "Yes, the Holy Father, the successor of Saint Peter; and it is he who sent me to you to announce to you the Gospel and to bring salvation to your souls and to distribute to you all the graces through the sacraments."

The men then put their arms around the missionary's shoulders and with joyful tears said, "We have the faith and love."

(88) *"The Catholic Church is holy because she has many saints whom God has extolled through miracles."*

When one hears from opponents about bad popes and priests one must be ready to give a convincing answer. Of all the two hundred and sixty popes who have ruled the Church for nineteen hundred years, those who were unworthy can be counted on the fingers of the hands. Of the total number, seventy-seven have been canonized, twenty-seven were martyrs, and most of the others showed themselves through an earnest and very holy life to be saints although not officially canonized."

(88) of Volume II. *"Other religions have teachers who are not holy and have thrown away many means to holiness."*

In the year 1870, Father Paschler was an army chaplain in the troops of the pope and happened to be visiting the Hospital of the Holy Ghost in Rome. In this hospital he found a very sick soldier. This soldier happened to be a Protestant, but he called for Father Paschler and said to him: "You have always been so good to me, you must not know that I am a Protestant."

Thereupon the priest answered: "I knew it all right, and that is why I did not speak one word concerning the Catholic religion to you."

The sick man answered: "I ask you please to tell me something about the Church. Furthermore, do a work of charity and take me into the church"—for he had in his youth discovered the light of the truth of the Catholic Church, and here in Rome he became conscious of the truth that the first Christians were Catholics. The sickness and everything that happened to him in the hospital strengthened him the more to realize that it would be very fortunate for him to be a Catholic.

"My comrades and I," he said to the priest, "could then confess and after the priestly forgiveness have the assurance that our sins are forgiven.—What does it benefit me when I have a Protestant preacher come to me? He has about as much power as I have myself."

The soldier presented himself to be instructed in the Catholic religion, and the same day he was received into the Catholic Church, made a general confession and received Holy Communion. With the greatest of joy he said: "Oh, how fortunate to be able to die a Catholic!" The third day following he died. His last words were: "Oh, how fortunate indeed to die a Catholic, I believe in the Holy, Catholic and Apostolic Church."

(91) *"Outside the Catholic Church there are many religions which call themselves Christian, but none of these are the true Church of Christ."*

Melanchton was a fellow-student of Luther. His dying mother who had become a Protestant asked her son on her death bed: "Tell me which belief is the truth, the new one or the old? I demand that you tell me the truth, for I now stand before the threshold of God's Almighty tribunal."

The son bowed his head and said: "Mother, the new teaching is the easier, but the Catholic faith is the more certain."

Book I then treats question ninety-six as the next in order, whereas Book II has a number ninety-three, ninety-five and ninety-nine.

(97) of Volume I. *"A teaching which the Pope or a council defines as a truth of our belief is called a dogma."*

As Henry Heine, the unbelieving poet, stood before the beautiful cathedral of Cologne he was struck with amazement at its beauty and there burst forth from his lips these words: "The people of olden times could build because they had dogmas, but we having only speculation cannot build. It takes faith to build a cathedral."

(101) of Volume I. *"Thanks be to the Lord, Who in His mercy has called me to the true Church."*

In a suburb of Bombay there sat in the street, a little native boy, his little black head resting upon his knees, crying bitterly. A Christian merchant passing by knew the lad and asked him: "Why are you crying Euresedji?"

At first the lad could not answer, but finally he broke forth and said: "O Master, now my father is dead and my mother died in the monsoons. I picked her up and brought her to my father's house and when I arrived I found my father had died also. Oh it is so hard, master." The boy began to cry again. Finally he went on: "What will become of my father's soul? Do you not know, master, that three days after his death his soul must leave his body and pass over the river? And if the soul was bad on earth it will be hurled into the abyss. And, master, my father was wicked and did many evil deeds and toward the end of his life he feared lest his soul be cast into the abyss. Oh, my, where might his soul be?"

And again the child bowed his head and cried bitterly. The merchant said: "My poor child," as he stroked the little child's head, "do you know anything about Christ and eternal life? If your father had had belief in the Almighty, what sweet sympathy I could give you."

Some time later, as the merchant was visiting with a Jesuit Father in Saint Xavier's high school, telling him of his encounter with Euresedji, he ended with the following words: "Father, when I saw the utter hopelessness of this boy's grief, then it was that I first realized how great is the treasure I have, in the faith of Christ and eternal life."²

In the chapter on the Church Volume II goes a little further than Volume I and treats of questions 102 and 104, but these two questions as well as those already mentioned are all treated in a manner similar to those illustrated in this paper.

² Some of the above paragraphs have been slightly abbreviated.

CATECHETICAL INSTRUCTION IN THE ARCHDIO- CESE OF MALINES

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The International Catechetical Exhibit located at the Saint Paul Seminary is an outstanding testimony to the fact that churchmen throughout Europe and America are alive to the vital importance of proper religious instruction for Catholic children. Ecclesiastical authorities are not content to use the methods of the past but are constantly in search of new methods that will conform to the needs of a changing world. A recent and important addition to the Exhibit is the *Program of Religious Instruction Arranged for the Primary Schools of the Archdiocese of Malines*.¹

The manual is prefaced by a letter from the Cardinal Archbishop of Malines to his clergy and the directors of his schools, explaining the reasons for his new program. Religious instruction, he writes, must be adapted to the needs of the present. In an earlier day children received a religious foundation in their homes before attending school. Catholicism was lived at home; and hence it was not so necessary for the school to do much more than explain the Church's doctrines. But today the need is different. Too often it happens that the child knows nothing of religion before he enters school, a condition which makes it necessary to begin with fundamentals and teach the child how to live the Christian life in accordance with the desires of the Church.

A short General Introduction to the manual explains the

¹ Published by the Archdiocese of Malines and printed by Joseph Van In et Cie., Lierre.

method to be used. Because of its brevity it seems better to print it in translation than to attempt a summary at the risk of omitting or distorting something essential.

I. THE ROLE OF RELIGIOUS INSTRUCTION IN THE PRIMARY SCHOOL

Before explaining this new program of religious instruction, the execution of which we commit to the instructors of our schools and the catechists of our parishes, it is necessary for us to draw the attention of educators to the preponderant place which this discipline occupies not only in the instruction but also in the general formation of our children.

Religious instruction is not merely one subject placed in juxtaposition with others: while each of the profane sciences considers only one aspect of man's activity, religious instruction moulds his life into a complete unity and should solve the important problem of his destiny. Our origin, our final end, our privileged place in the work of creation, the merit of our actions, the contribution which we make to our own happiness, to the happiness of our neighbor, and to the glory which redounds to God, these are the essential questions whose solution rules our life here below and in eternity.

Religious instruction, therefore, ought to occupy a central position in the scholastic life of the child, for it is religion which assigns to the other branches the rôle which they receive in the general formation; it is that subject also which communicates to them the life and educational value that would be entirely lacking in its absence.

II. THE DIVISIONS OF RELIGIOUS INSTRUCTION AND THEIR MUTUAL RELATIONS

Catechism, religious history, liturgy, prayers, the practice of Christian life, all these divisions can be grouped into three categories:

1. Religious history and history of the Church.
2. Religious instruction or Catechism.
3. Formation of Christian life, individual and social.

This threefold division is fundamental. All religious instruction should, without doubt, explain the sequence of events by which God has guided the human race: creation, the primitive fall, revelation, the redemption; this is the rôle of History.

All religious instruction ought to study the truths which God has

revealed to us and which the Holy Church proposes for our belief; this is the rôle of religious instruction in the Catechism.

All religious instruction ought to organize the life of the pupil after the example and teaching of the Master, our Lord Jesus Christ; this is the rôle of religious formation which ought to endow the child with a Christian mentality and activity, to inculcate in him the practice of prayer, and allow him to participate in the liturgical life of the Church.

These are the three divisions of each lesson. They consider each problem under three different aspects.

III. THE DIVISION OF MATTER AMONG THE DIFFERENT GRADES OF THE PRIMARY SCHOOL

The matter is taught according to the concentric method; the same matter is studied each year, but it is gradually developed and more thoroughly treated. The organization of these concentric courses will take count of the psychology of the child and the circumstances surrounding his personal life: the first grade² prepares him for his first confession and first Communion; the second and third grades prepare him for the renewal of his baptismal promises and for Solemn Communion; the fourth grade for the life of tomorrow.

To avoid all confusion we have provided a carefully graded plan of instruction.

A. RELIGIOUS HISTORY

In the first grade it is not necessary that the lessons in history be connected with one another; they are inserted into the religious instruction and form with the other lessons a complete whole.

In the second grade we explain a succession of facts without too much insistence on chronology.

In the third grade we carefully pursue the succession of events; the students now acquire a perception of the whole story based on the principal events and around which the secondary events are grouped.

In the fourth grade historical unity is realized around one fundamental idea: the promise of the Messiah in the Old Testament; in the New Testament the person of Christ, Who brings us with His doctrine the benefit of the redemption and founds the Kingdom of God; the history of the Church showing the extension of this Kingdom throughout the entire world.

² It should be explained that the term "grade" as here used refers to a course of two years; hence the four grades correspond to the eight grades of the American primary school.

B. CATECHISM

Each year the pupils study the matter contained in the Catechism, and the matter covered each year goes beyond the text committed to memory. This memory work we divide among the first five years, gradually increasing the difficulties resulting from profundity and form. Consequently, in the effort to increase difficulties gradually, the teacher will lay emphasis upon the subject to be treated in the course of each lesson, rather than upon the text to be memorized. This latter will be the conclusion drawn from part of the lesson or the whole lesson; it will be committed to memory only after having been composed by the students under the direction of the teacher, after the so-called synthetic method.

C. THE PRACTICE OF CHRISTIAN LIFE

a. Liturgy: it ought to guide the student through his daily life, the week, and the ecclesiastical year so that his entire life may be Christian. In the first grade this liturgical formation is left entirely to the direction of the teacher; later more initiative is granted to the child. The program will furnish more ample instructions on the subject of this gradation.

b. Prayer: in the first grade the prayer of the child will be simple, spontaneous. At first the text will be borrowed from the vocabulary which is familiar to him, then we shall teach him the general meaning and the partial or complete text of some of the prayers in the Catechism. In the beginning of the first grade it is enough for the child to understand the fundamental idea expressed by the prayer; some few lessons will give him in the course of time an elementary idea of its divisions.

In the second and third grades these first prayers and others will be taught anew so that the child may still better understand them and more fully appreciate the wealth of their content.

In the fourth grade the life of prayer is set in harmony with the prayer of the universal Church. In all grades of instruction we should tell the child that prayer is not a dry and monotonous recitation of a text studied by heart, that even at school it is not a scholastic exercise, but a real, sincere, and spontaneous conversation with God or with the saints. Prayer at school ought to be a daily meditation for the child.

IV. ELABORATION OF OUR PROGRAM

A. DIVISION INTO WEEKLY UNITS

The matter as a whole is divided into weekly units: the matter of religious history, of the Catechism, and of Christian formation assigned for each week is grouped around a central idea; thus unity among the three disciplines is safeguarded.

We must admit, however, that this unity is not realized in the same degree in every grade of instruction: in the first grade the entire religious formation is fused into only one course; in the other grades we have preserved the order followed by the Catechism of Malines and by the manual of religious history. We believe, however, that we have safeguarded the principle of unity, for: (a) The lessons of the Catechism are divided over a certain number of weeks which have their designated place in the ecclesiastical year. (b) Religious history is so divided that the study of the principal events coincides with the celebration of those feasts which perpetuate their memory. (c) The liturgy follows the course of the ecclesiastical year; the liturgy of the sacraments is grouped around the lessons of the Catechism relating to the sacraments; the prayers are taught at the time when they can best be put in harmony with another branch of religious instruction.

Thus we obtain only two independent groups: (1) The Catechism with the liturgy of the sacraments and the prayers related to them. (2) Religious history with the liturgy of the ecclesiastical year and the prayers related to them. (3) The ideas for formation of Christian life are adapted to these two groups: thus the principle of unity is preserved.

B. UNITY THROUGHOUT THE ECCLESIASTICAL YEAR

In order to maintain unity throughout the year and in order that religious instruction may truly inspire the life of the child, we have divided the ecclesiastical year into three periods corresponding to the three scholastic trimesters:

1. The period of preparation for the birth of the Saviour, of which the fundamental idea is borrowed from Advent.
2. The period during which the child will study the terrestrial life of Jesus in order to imitate Him and follow Him from the manger to the cross.
3. The period which follows the Resurrection; the spiritual life now receives its full development by the descent of the Holy Ghost and the institution of the Church, which continues through the centuries the work of teaching and sanctifying begun by Christ.

The manual continues with practical instructions for adapting the work to the movable feasts of the year as well as to the individual requirements of each grade. These instructions are convenient when it is necessary to rearrange the work in order to prepare a class for an early or late reception of the sacraments. The instructions are followed

by detailed outlines of the matter to be covered each week of the scholastic year.

There are a few difficulties to be considered in adopting this program for use in American schools. The Malines program is arranged for a schedule of eleven half-hour classes every week. Unfortunately some school directors may consider this too much time to allow for religious instruction. And although it is not likely that anyone possessed of such an attitude will see the value of this program in any case, it is conceivable that in some places a shorter time must be allotted for the work. In these circumstances the program can be shortened by omitting some hours of repetition or by giving a more summary treatment of the matter.

The lack of suitable textbooks might constitute a greater problem because the program has been prepared with the official Malines textbooks in mind. This problem might be solved by selecting the American texts that bear the closest resemblance to those of Malines and then choosing the lesson appropriate for each week instead of following the order set down by the author.

These difficulties seem slight, however, in comparison with the advantages offered. The concentric method achieves the happy combination of simplicity, repetition, and thoroughness. Then, too, the practice of correlating the three branches of study in each lesson is to be highly commended because it enables the student to obtain an integral view of Catholicism. It strikes at the roots of the fatal and one-sided misconceptions of religion that are current today, and substitutes instead a background that should be the foundation of a more intelligent appreciation of Christianity as a life to be lived for the glory of God.

The Malines program furthers this appreciation by its frequent references to the liturgy and by the correlation of history and doctrine with the celebration of the feasts of the ecclesiastical year. Emphasis has been placed upon the importance of religious formation according to the objective norm of the liturgy so that the child will learn the true source of Christian spirituality and be educated to the

depths and riches of its content. If this purpose is accomplished, if our children learn to appreciate the values of Catholic liturgy, if they learn that it is through the liturgy that the Church continues and accomplishes the redemptive work of Christ, our confidence in their spiritual safety will be increased. And it is especially because of this emphasis on the liturgy that the Malines program deserves the serious attention of school authorities. It is one more testimony among many to the fundamental importance of the liturgy in the formation and renewal of the Christian life.

LITTLE ONES WHO BELIEVE

Incidentally, children are shrewd enough not to miss the point that frequently enough their teachers do not practice what they preach. Where the teacher is a religious, the evil effect of this sort of thing is greatly intensified. The following incident will serve to illustrate this point. Recently a friend of mine was preparing to go out to confession on a Saturday afternoon. Her ten-year-old boy said, "Mother, I do not see why you have to bother about going to confession. You never do anything wrong." "Oh, I do plenty that's wrong," she answered. "Think of all the times that I get annoyed with you when you do not behave, and lose my temper." "Lose your temper!" answered the boy, "You never lose your temper very much. If you want to see someone lose their temper, you ought to come around and watch our teacher."

Of course, we cannot expect all teachers any more than we can expect all parents to be living saints. Yet all of us who have anything to do with the upbringing of children should realize the great obligation that is ours for striving to become better and better human beings. It is so easy to give scandal to these little ones who believe in Christ, and in view of what they have to face in the future it certainly behooves us to strive for that spirituality and self-control which will bequeath them a memory that can serve as a standard of rectitude for them all the days of their lives.

By George Johnson, "Little Ones Who Believe," *The Sign*, (September, 1937) p. 74.

BIBLE LESSONS

FOR THIRD AND FOURTH GRADES

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To the Teacher: The six lessons presented herein deal with topics frequently omitted in texts of Bible stories for small children. The lessons are offered to those teachers whose schedules permit a fuller curriculum than those given in current texts. The reader will observe that the technique of lesson development places particular stress on the character needs of the young learner. It is the same development that the author used in her recently published *Bible Lessons*.¹

THE TOWER OF BABEL²

God does not like proud people. He punished the descendants of Noe when they tried to build a tower that would reach to heaven and make them famous.

The sons of Noe were the fathers and grandfathers of the people who lived in the world after the flood. They all spoke the same language and understood each other.

One day they said to each other: "Come, let us make a city and a tower, the top of which will reach to heaven. Let us make our name famous, before it is necessary for us to move into other lands." These sons of Noe thought they could do all things.

The Lord God looked down upon the city and the tower which the children of Adam were building. The Lord was displeased at their pride. He said: "They are one people, they all understand each other. They have forgotten that thy belong to Me. I shall make it so that they cannot understand each other."

¹ Ellamay Horan, *Bible Lessons*. New York: Wm. H. Sadlier, 1937, Pp. 264.

² This lesson would fit into a unit similar to one called "The Children of Adam and Eve".

The children of Adam had to stop building the city and the tower. The Lord God punished them. He made it so that they could not understand each other. He scattered them from that place into all lands.

The name of the tower was called Babel, because there the language that all understood and spoke became many different languages.

STUDY GUIDE

God is always present. Ask Him to help you with this lesson. Ask Him to show you how to grow in love for Him and in love for your neighbor.

I. *What are the answers to these questions?*

1. Why do you think the descendants of Noe were going to move into other lands?
2. Why did the descendants of Noe wish to build a tower that would reach to heaven?
3. How did God punish these descendants of Noe for being proud?

II. *Do you know how to use these words?*

language tower
proud

III. *Study Exercise.*

What are the names of the boys and girls who act as if they were proud?

1. David's father is mayor. David never brags.
2. Elsie has beautiful clothes. She is always talking about them.
3. Ernie has all sorts of games. He never invites the poor boys to his house.
4. Larry is the only boy who has a bicycle. He lets all the other boys ride it.
5. Emily gets the best marks in the room. Sometimes the teacher tells Emily to help someone else. Emily shows that she does not like to do it.
6. Frank's father has a boat. Frank is always talking about it.
7. Most of the girls have to help with the dishes. Kay says she does not have to do dishes. Her mother has a maid.
8. Rob always wins in games. He makes fun of the boys who do not do very well.

IV. *Other Activities.*

Make up two stories to tell to the class. In the first story, tell about a boy who does not act as if he were proud. In the second story, tell about a girl who acts very proud.

V. *Let me ask myself.*

How do I act when I have something that others do not have?
How do I act when I do something that no one else has done?

2. WHY ABRAM LIVED IN CHANAAN³

Abram thought of Lot before he thought of himself.

Lot, who went into the Land of Promise with Abram, had flocks of sheep and many beasts and tents.

There was trouble between the shepherds of Abram and Lot.

Abram said to Lot: "Let there be no quarrel, I beg of you, between me and you, and between my shepherds and your shepherds. See, the whole land is before you. If you will take the land on the left, I will take the land on the right. If you choose the right, I will pass to the left."

There were rich lands in the country about the River Jordan. Lot chose for himself this country and lived in Sodom. Abram lived in the land of Chanaan.

STUDY GUIDE

God is always present. Ask Him to help you with this lesson. Ask Him to show you how to grow in love for Him and in love for your neighbor.

I. *What are the answers to these questions?*

1. Who was Lot?
2. What did Abram say to Lot?
3. Why did Lot choose the country near the river?
4. Why did Abraham live in the land of Chanaan?

II. *Study Exercise.*

Read the sentences that tell about boys and girls who thought of others before they thought of themselves. These children are in church.

1. Peter moved over in the pew to make room for others.

³ This lesson could be presented in a unit similar to one called "The Chosen People in the Land of Promise".

2. Bessie pushed Margaret, trying to be the first out of church.
3. Amy would not move over in the pew to let Ellen in.
4. Allen dropped his prayerbook. Walter picked it up for him.
5. Louise sneezed and did not use her handkerchief.
6. Anne had to blow her nose, but did it very quietly.
7. Martin bumped into Tony. Tony stepped aside and let Martin go ahead.
8. Stella was first in the line to go to confession. Mary asked if she might go first, but Stella said, "No, I am in a hurry, too."

III. *Let me ask myself.*

Do I think about others before I think about myself?

3. RUTH, A KIND DAUGHTER⁴

Ruth thought of her mother-in-law before she thought of herself.

Noemi's husband died. She and her husband and her sons all had been living in a strange land. In their own land there had been a famine. After her husband's death Noemi lived with her sons.

Ruth was the wife of one of Noemi's sons. Orpha was the wife of the other son.

After ten years the two husbands died. Noemi said: "I am going to return to Bethlehem from which I came. There is food there now."

Noemi started out. The wives of her sons were with her. "I want you to go home to your mothers," she said. "God be kind to you as you have been kind to my sons and me."

Orpha kissed her husband's mother and returned to her own country. But Ruth did not leave her mother-in-law.

Ruth said: "Wherever you shall go, I will go. Where you shall live, I will live. Your people shall be my people."

Ruth went with Noemi to Bethlehem. There Ruth helped to get food for her mother-in-law.

After a while, Ruth married a rich man called Booz. Ruth and Booz had a son, and his name was Obed. Now Obed was

⁴ This lesson could be presented in a unit similar to one called "Stories about the Chosen People after Their Return to the Promised Land".

1. After every meal Angela helps her mother with the
2. Vera gets up in the just as soon as her mother calls her.
3. Sue puts her bedroom in before she goes to school.
4. Loretta never with her brothers and sisters.
5. Edith tries to do the things that will her mother.
6. Jane does not ask for things her mother cannot her.
7. Agatha with her little sisters.
8. Dorothy always the table for her mother.
9. Anne does not when her mother says she cannot do something she wanted to do.
10. After each day Rose asks her mother if there is anything she can do for her.

IV. *Let me ask myself.*

Have I been kind to my mother today?

4. ELISEUS AND THE LEPER⁶

Eliseus did many miracles during his life. This story tells about one of them.

The king of Syria had a general in his army. This man was great and rich, but he was a leper. The general's wife had a little maid who had been taken from the land of Israel. She begged her mistress to send her husband to the prophet in Israel. She said: "Eliseus will cure him of his leprosy."

At last the general went into Israel. Eliseus sent this message to him: "Go, wash seven times in the River Jordan, and you shall be clean."

The general became angry. He said: "I thought Eliseus would come to me. I wanted him to touch and heal me. Our rivers are just as good as the River Jordan."

The general's servants begged him to go wash in the river. At last the general went and washed. He did it seven times. His flesh became like that of a little child. He was made clean. He was no longer a leper.

Before he left Israel the general went to Eliseus and said: "Your God is the only true God."

Now Eliseus had a servant. This servant ran after the general to receive a gift from him. The general gave him two pieces of silver. Eliseus was not pleased. This is what he said to the servant: "You have received money. You plan to buy a vineyard and sheep and servants. But you shall become a leper and you shall be one always." And the servant became a leper as white as snow.

STUDY GUIDE

God is always present. Ask Him to help you with this lesson. Ask Him to show you how to grow in love for Him and in love for your neighbor.

I. *What are the answers to these questions?*

1. Who was Eliseus?

⁶ This lesson could be presented in a unit similar to one called "Stories about the Chosen People after Their Return to the Promised Land".

2. Who told the general's wife that Eliseus would cure her husband?
3. Why did the general get angry when Eliseus told him to wash in the River Jordan?
4. What did the general say to Eliseus after he was made clean?
5. Why was Eliseus displeased with his servant?
6. How was the servant punished for asking for money?

II. *Do you know how to use these words?*

flesh	message
general	mistress
heal	vineyard
leper	

III. *Study Exercise.*

Read the sentences that tell about boys and girls who act like Eliseus' servant.

1. Every day Thomas asks a sick neighbor if she has an errand for him to do. Thomas has never received money or a gift from this lady.
2. George will not help his brother shovel the snow unless his brother pays him.
3. Marjorie complains when the lady next door sends her to the store and does not give her something.
4. Bart has two grandmothers. One grandmother is always giving him presents. Bart says he likes both grandmothers the same.
5. Edward does not do errands cheerfully unless he is paid to do them.
6. Celia's family is not really poor. But Celia complains so much that people always give her money and presents.

IV. *Let me ask myself.*

Am I happy when I do not get money and presents?

5. BRAVE JUDITH⁶

Judith prayed and God gave her great courage.

Holofernes was a great general. His king wished to conquer all the people in the world. When Holofernes and his armies went near their gates the Jews wanted to give themselves up. The people of Israel were full of fear. They were afraid they would all be killed.

⁶ This lesson could be presented in a unit similar to one called "Stories about the Chosen People after Their Return to the Promised Land".

Now at that time there was a Jewish woman who was a widow. Her name was Judith. She was very very rich and most beautiful. And she loved the Lord with all her heart. She was so good no one ever said an unkind thing about her.

Judith said to her people: "I am going to do something. Pray that God will give me strength."

Judith prayed. She did penance. Then she made herself look very beautiful. With her maid, she went out of her own city and into the general's camp.

Holofernes thought Judith very beautiful. He gave her a tent and told his soldiers to let her do as she wished.

Night time came. Judith prayed: "O God, show me how to free my people."

When it was late the soldiers were all drunk. Holofernes was fast asleep on his bed. He also was drunk. Judith told her maid to watch at the door. Judith was afraid, but she prayed. She took the general's sword from the side of his bed. Then she took him by his hair and cut off his head.

Judith gave his head to her maid and told her to put it in her bag. They both went out of the camp and returned with speed to the city.

The people of Israel thanked God, and Judith sang a beautiful hymn to the Lord.

Holofernes' men were no longer brave when they found that their general was dead. They fled away as quickly as they could.

STUDY GUIDE

God is always present. Ask Him to help you with this lesson. Ask Him to show you how to grow in love for Him and in love for your neighbor.

I. *What are the answers to these questions?*

1. Why were the people of Israel afraid they would all be killed?
2. Who was Judith?
3. How did Judith get ready to help her people?
4. How did Judith free her people?
5. What did Judith do when she was afraid?

6. What did the children of Israel do when Judith told them that Holofernes was dead?
7. What did Holofernes' men do when they found their general was dead?
- II. *Do you know how to use these words?*

camp	drunk
conquer	sword
- III. *Study Exercise.*

Judith was a brave woman. Some boys and girls are not brave. Name the persons in these sentences who did not act bravely.

 1. Some boys asked Gregory if he were a Catholic, and he did not answer them.
 2. Philip walked down the street, past the church, with two boys who were not Catholics. Philip did not tip his hat in front of the church.
 3. Everyone at Nick's house sleeps until eight o'clock. Each day Nick gets up early and goes to Mass and Holy Communion.
 4. Catherine would like to make a visit to the Blessed Sacrament after school. She does not do it because none of the other girls do it.
 5. Martha told her mother a lie because she was afraid she would get punished.
 6. The teacher asked who made a noise. No one knew Peter did it, but he stood up and said that he did it.
 7. Some of the girls will not play with Berniece because she is very poor and has only one dress. Lucille does not care what others say. She walks home from school with Berniece and invites her to her house.
- IV. *Let me ask myself.*

Do I pray when I am afraid?

6. THE THREE YOUNG MEN IN THE FURNACE OF FIRE⁷

These young men were wise. Not even a king could get them to offend the Lord their God.

When the king of Babylon captured the city of Jerusalem, the Jews became his servants. He liked some of the Jews very much. He liked them because they came from noble families. He also like them because they were wise. Four

⁷ This lesson could be presented in a unit similar to one called "Stories about the Chosen People during the Times They Were Prisoners".

of the young men were ten times more wise than any other wise man in the king's country. The king took these men into his own palace to live.

One day the king had a new statue of gold. He invited all the great men to come to honor it. The king said: "When you shall hear the sound of music, fall down on the ground before the golden statue and adore it. If you do not do this, you will be thrown into a furnace of burning fire."

Three of the children of Israel did not fall down before the golden statue. The king was angry. He called the young men to him and commanded: "When you hear the music, fall down before the statue. If you do not do this, you will be thrown into a furnace of burning fire."

"Our God will save us. He shall free us from your hands, O king." This was the answer of the three young men to the king.

The king was very very angry. He had the furnace made hotter than it had ever been before. With their feet tied, the three young men were thrown into the fire.

A wonderful thing took place. The young men were able to walk through the flames, praising the Lord.

Then the king's servants made the furnace hotter and hotter. Even the people near it were burned. But an angel of the Lord was present. He was in the furnace with the three young men. The fire did not even touch them. And the three young men sang a beautiful song to the Lord.

At last the king called the three young men out of the furnace. He said: "From this day on no one shall say anything against the God of the Jews. If they do, they shall be killed, and their houses shall be destroyed." And the king gave new honors to the three young men.

STUDY GUIDE

God is always present. Ask Him to help you with this lesson. Ask Him to show you how to grow in love for Him and in love for your neighbor.

I. *What are the answers to these questions?*

1. Why did the king of Babylon like some of the Jews very much?

2. Why were the three young men thrown into the furnace of burning fire?
3. What did the young men say to the king?
4. What happened when the three young men were thrown into the fire?
5. What did the king say to the three young men when, at last, he called them out of the furnace?

II. *Do you know how to use these words?*

captured	noble	statue
furnace	palace	

III. *Study Exercise.*

The three young men were faithful to the Lord their God. Tell the names of the boys in these sentences who were faithful to God.

1. Alex ate meat on Friday because he did not want anyone to know he was a Catholic.
2. Marian would not go to the Methodist Church with her grandfather.
3. Andrew's father lost one hour's wages to go to Holy Mass on Sunday.
4. Paul did not want a crucifix in his room. He was afraid of what his protestant grandmother would say.
5. Mark missed a fishing trip because he would not miss Holy Mass.
6. The boys called Cal "a sissy" because he would not do bad things with them.
7. Martin did not say his night prayers because he stayed up too late, listening to the radio.
8. Cecile's mother told her to wear rubbers. Cecile went out without them. She got a bad cold and was very very sick.

IV. *Let me ask myself.*

Would I find it very hard to go into a fiery furnace to prove my loyalty to God?

High School Religion

STANDARDIZED TESTS IN RELIGION

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EDITOR'S NOTE: This article was written for the purpose of enlisting interest and cooperation in the preparation of standardized tests. The author is beginning this work during the present year with several thousand high school pupils.

Even if it is true that, as has been frequently said, the worst taught course in our Catholic schools is Religion, we may reasonably hope that this sad state of affairs is due less to a lack of good intentions than to a deficiency in skill. Consequently, any suggestion that gives promise of improving the teaching of religion is sure of a favorable reception. It is such a suggestion that the writer hopes to offer in this article.

What he proposes, to put the matter briefly and directly, is the construction of a series of standardized tests in Religion similar to those that have already been worked out for the secular branches. Their feasibility seems unquestionable, for what has been done in English and history should be even easier in the field of Religion. There is much greater unanimity of opinion about the essential subject-matter; moreover, this subject-matter is much less subject to change in the course of time. True, there is such a thing as the "development of dogma", but it operates very slowly, so slowly that it takes literally centuries before its results are perceptible. More important are the changes in empha-

sis called forth by the appearance of new enemies of the Church or by changing social or economic conditions; but these changes are likewise far from kaleidoscopic and moreover usually affect only small portions of the deposit of faith. It would seem, then, that from the point of view of the materials themselves, standardized tests in religion present no insurmountable obstacles.

Yes, you will agree, it does seem not too difficult. But why do it? Don't the daily recitations given by the teachers, and their more comprehensive tests and examinations accomplish all that any standardized tests would do? Or, granting that the standardized tests have some superiority as measuring devices, is this superiority great enough to justify for their authors the labor of constructing them, and, for the prospective users, the expense of procuring them? It is hoped in the following paragraphs to demonstrate that the advantages derivable from well-constructed standardized tests in Religion would more than compensate the effort and the money expended.

An advantage which might apply more obviously to our larger city high schools than elsewhere, but which is not without some application even to the smallest schools, is that the standardized tests, provided as they would be with norms of performance, would permit the grouping of pupils according to their proficiency, either in religion in general, or in some phase of it. Thus, in schools where a sort of "cyclic" plan is used, that is, where the entire field is covered each year, pupils could be grouped according to their general proficiency as revealed by their composite scores; in schools where different phases of the religion course are treated in different years (one year for moral, one for dogma, etc.) pupils could be put into a class which is studying that phase in which they are particularly weak.

In any case, even if the sectioning of pupils into ability groups is not feasible or perhaps not even considered desirable, the standardized tests would be valuable from the point of view of diagnosis. The weaknesses of individual pupils or even of entire groups would be brought out clearly, and later teaching could be guided along paths where it

would be most useful. Incidentally, the tests would be designed to bring out the real weaknesses in the religious knowledge of our young people; that is, by making a good score unattainable for a pupil who has merely memorized catechism responses, they would measure the genuine knowledge of the pupil and not merely his mastery of (to him) unintelligible formulae. Teaching weaknesses would also be uncovered, for it would be possible to compare the scores of a class with the norms, while making allowance, of course, for the abilities and background of the pupils, and to call attention to the teacher's specific shortcomings by the items on which her class as a whole did poorly. It is obvious how all this would ultimately be of service in determining the relative efficiency of different methods of teaching various phases of religion.

Another way in which these tests would serve to guide teaching is that they would call the teacher's attention to the things it is really important for pupils to know. Once a whole series of tests has been perfected, we shall even be able to go a step, and a big step, further: it will be possible to determine, with some degree of accuracy, what things pupils of different ages (chronological or mental) can really know. This information will be invaluable to those entrusted with drawing up courses of study.

So far we have been considering ways in which standardized tests in religion will be helpful in guiding the efforts of teachers or administrators. But there is another broad and important benefit accruing to the classroom teacher from the use of these tests: the stimulation of the pupils. How often pupils, particularly the more advanced classes in high school and college, have a "know-it-all" attitude toward religion. There is a feeling of sameness, of having gone over that ground before, which is absolutely fatal to interest. What more salutary to such young people than to have their shortcomings clearly and vividly brought home to them? The standardized test will serve this purpose admirably. For those who are really weak without being aware of it, the score they make can be compared with the norm and the obvious conclusion drawn; a high school senior, for example,

who receives an "eighth-grade" rating will find it difficult to argue that he "knows enough" about his religion. For those whose total score may be up to the mark, the fact of being "shown up" even on a few points is usually a sufficient stimulus to further effort, while many of the brighter ones will take pride in obtaining a rating beyond that of their actual age; in fact, if the norms are worked out at least partly on the basis of mental age, these brighter ones will have enough to do to keep up with their norms. Thus it seems that the intelligent use of these tests and of their results will solve one of the Religion teacher's hardest problems, that of getting pupils to study something which, in their own opinion at least, they have already been studying for ten or more years.

For the research worker in the field of Religion, the results of these tests should prove invaluable. In fact, they may be considered even indispensable in the attempt to solve statistically the ever-interesting problem of the relation between religious knowledge on the one hand, and religious and moral practice on the other. If sufficiently reliable tests of conduct are ever developed, the correlations between the results of such tests and of our standardized Religion tests would furnish data of far-reaching significance in psychology.

If all that has been said about the probable advantages to be reaped from standardized tests in Religion is true, we may expect that the thousands of teachers engaged in teaching this all-important subject would be glad to lend their share of cooperation to the work of constructing the tests. This cooperation is really needed if the tests are to have any value. Of course, we need the "experts": in this case, the theologian, to make sure that no heresies or doubtful matters are included, and the testing expert, to see to it that the tests are correctly constructed from the technical point of view so as to yield reliable results. Very few "experts" however, are needed, but we do need as many classroom teachers as possible. They know better than any one else the ordinary misconceptions to be found among children, the amount of knowledge that can be legitimately demanded at different ages, the vocabulary difficulties at various levels, and the

ordinary stock of parrot-like responses used to conceal ignorance.

Of course, for the actual construction of the original tests, the cooperation of only a limited number of workers is necessary. But after that, "the more the merrier". The larger the number of pupils that take the tests, the more reliable will be the results. Thus any religion teacher will have a chance to give worthwhile cooperation by getting the tests, administering them, and scoring them carefully. Then, when several thousand test papers are returned to the central workers, it will be possible to do the following things: discard items which have proved unsatisfactory; re-word others; determine the relative difficulty of all the items; and, finally, work out norms for pupils according to their chronological age, their mental age, or the length of time they have received religious instruction. With these data tabulated it would be possible to publish new editions of the tests: improved in reliability and provide them with at least approximate norms. These new tests would then be given as before, and further data gathered; it is hoped that on the basis of these results an excellent final form of the tests could be put out.

What would this final form be? Since the series is intended to cover the entire field of Religion, there would have to be differentiation as to level of difficulty as well as to phases of religious study. Probably three levels would be sufficient, corresponding roughly to the elementary, secondary, and college levels in the school system; of course the tests of different levels would have to overlap to some extent, and a refinement would come in the calculation of equivalent scores at the different levels. As to the phases, many suggest themselves: dogma and apologetics, moral and social problems, Holy Scripture, liturgy, Church history, Church law. No doubt these could be grouped under a smaller number of headings; for example, what we must believe, what we must do, and things it is good to know.

Perhaps all this sounds rather utopian to those all too well acquainted with the hard realities of the classroom. But it seems to be worth at least a good try. Already a start has

been made by the writer of this article and some of his confreres in the gathering of material for a test on the Creed. Several people who are in a position to render considerable aid have responded to overtures in a way that augurs well for the future.

Reactions to this article will be welcomed from all those who have the interests of religion teaching at heart. You may have improvements to suggest in the plans as formulated; you may be willing to offer your cooperation for some phase of the work; you may be able to point out some difficulties which have apparently been overlooked. Everything will be gratefully received, except a completely negative criticism which would amount to saying, "It can't—or shouldn't—be done!"

IMPROVING EDUCATION THROUGH DISCUSSION GROUPS

It can not be too strongly urged that our profession should give attention to the imperative need for a cooperative study of our educational problems, not only in their peculiar educational significance, but more particularly in their relations to all the activities of everyday living. A common understanding, a general appreciation, will obviously rest upon a wide participation of our membership in the solution of problems. The profession needs especially to attack specific problems on a general front, to share experiences while so doing and to pool the results for final evaluation.

By Francis L. Bacon, "Improving Education Through Discussion Groups", *School and Society*, Vol. 46, No. 1182 (August 21, 1937), p. 225.

College Religion

CHRISTIAN MARRIAGE

A PRETEST FOR COLLEGE CLASSES

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Chicago

I

Supply the missing words.

1. Christ gives the _____ their sanctifying power.
2. The mutual consent is the _____ of the sacrament.
3. The words expressing the consent are the _____ of the sacrament.
4. The _____ grace is the special help which husband and wife receive enabling them to fulfill well the obligations which they have contracted.
5. Marriage signifies the _____ of Christ and the Church.
6. Through the sacrament of marriage husband and wife receive _____ to be associated in the union of Christ and the Church.
7. _____ is the third partner in the union of husband and wife.
8. The sacrament of matrimony plays an important part in the _____ mission of Christ's Redemption of mankind? _____
9. Every Christian marriage is the potential source of new members for the _____.

10. Christ is Head of the _____ as He is Head of His Mystical Body.
11. Birth control is a denial of God's supreme _____ to create human souls.
12. The Church prohibits mixed marriages because there is always _____ danger to the faith of the Catholic party and the children.
13. A well-known instance of a declaration of nullity on the ground that the parties did not agree to marry is offered by the case of _____ and his first wife.
14. The case of _____ and the _____ is an example of a declaration of nullity because the parties did not freely marry.

II

Answer Yes or No.

1. Is every Christian soul a spouse of Christ? _____
2. Is marriage a sacrament? _____
3. Is marriage a contract? _____
4. Are all obliged to marry? _____
5. Can the sacrament of marriage be received by one who is not baptized? _____
6. Has the union of a Christian husband and wife been compared with the union of Christ with His Church? _____
7. Is marriage a sacrament when validly contracted between two baptized protestants? _____
8. Do Catholics who marry in the state of mortal sin receive the sacrament of matrimony? _____
9. Are Catholics obliged to be married at a Nuptial Mass? _____
10. Does the priest administer the sacrament of marriage? _____
11. Are married persons obliged to have as many children as possible? _____

12. Has marriage any other purpose than the procreation and education of children? _____
13. Are unity and indissolubility inherent in every true marriage? _____
14. Are unity and indissolubility demanded by the natural law? _____
15. Was the unity of marriage ever mitigated by God? _____
16. Has the Church ever granted a divorce over a ratified and consummated marriage? _____
17. Did Christ permit divorce for fornication? _____
18. Are there any exceptions to the prohibition of divorce? _____
19. Does the Pauline Privilege relate to the dissolution of the bond of marriage between two unbaptized persons, one of whom is converted to the Faith and the other refuses to live in peace with the converted party? _____
20. Can the Pope dissolve a ratified marriage that has not been consummated? _____
21. Does the Catholic Church ever permit married people to separate? _____
22. Does Canon Law forbid the marriage of girls under eighteen years of age? _____
23. Are there certain impediments to marriage for which dispensations cannot be procured? _____
24. Has the Church always forbidden mixed marriages? _____
25. Is disparity of worship a prohibitory impediment to marriage? _____
26. Must all petitions for dispensation from the impediment of mixed religion and difference of worship be presented to the Holy See? _____
27. In a mixed marriage, is the Catholic party obliged to try by prudent means to procure the

- conversion of the non-Catholic to the Catholic faith? _____
28. Is a common faith conducive to a strong and enduring love? _____
29. If a dispensation for a mixed marriage has been obtained, may two ceremonies be performed, one in a Catholic church and the other in a non-Catholic church? _____
30. Is mixed religion a greater impediment than disparity of worship? _____
31. Is a marriage valid without consent? _____
32. May matrimonial consent be supplied by anyone except the parties themselves? _____
33. Does a simple error concerning the unity or indissolubility of marriage vitiate matrimonial consent even though it is the cause of the contract? _____
34. Is that contract valid if either party, or both parties, excluded by a positive act of the will all right to marriage rights? _____
35. May non-Catholics act as bridesmaid and best man at a Catholic marriage? _____
36. Is the bond of every marriage perpetual and exclusive? _____
37. Is artificial birth control sinful? _____
38. Are there cases when artificial birth control may not be sinful? _____
39. Must the religious and moral training of children take precedence over their physical and civil training? _____
40. Does the Church forbid the celebration of marriage during the forbidden times? _____
41. Can a legitimate marriage between the non-baptized be dissolved in favor of the Faith? _____
42. Do position and wealth have more effect than anything else in obtaining declarations of nullity? _____

43. Is the Church in favor of legal prohibitions to marriage for eugenic purposes? _____
44. Does the Church favor wholesome medical advice aimed at securing a healthy offspring? _____
45. Does the Church recommend that those dealing with the young observe a policy of absolute silence in matters pertaining to sex? _____
46. Should the sacrament of matrimony be received in conjunction with Holy Mass? _____
47. Is the supernatural life an element of Christian marriage? _____

III

1. Marriage has a three-fold purpose:
 (1) _____ (2) _____
 (3) _____
2. The following graces are received in the sacrament of marriage:
 (1) _____ (2) _____
3. There are two exceptions to the prohibition of divorce:
 (1) _____ (2) _____
4. Name three reasons why mixed marriages are forbidden:
 (1) _____ (2) _____
 (3) _____
5. The church only dispenses from the impediment of mixed religion when the following three conditions are present:
 (1) _____ (2) _____
 (3) _____
6. Mention four things the Catholic party in a mixed marriage can do to procure the conversion of the non-Catholic:
 (1) _____ (3) _____
 (2) _____ (4) _____
7. What are three things one could do to prevent mixed marriages?

(1) _____ (2) _____
 (3) _____

8. The grounds for a declaration of nullity may be summarized in the following four statements:

(1) _____ (3) _____
 (2) _____ (4) _____

KEY*

I

- | | | |
|----------------|------------------|--------------------------|
| 1. sacraments | 7. God | 12. proximate |
| 2. matter | 8. continued | 13. Marconi |
| 3. form | 9. Mystical Body | 14. Consuello Vanderbilt |
| 4. sacramental | 10. family | Duke of Marlborough |
| 5. union | 11. right | |
| 6. grace | | |

II

- | | | | | |
|--------|---------|---------|---------|---------|
| 1. Yes | 11. No | 21. Yes | 31. No | 41. Yes |
| 2. Yes | 12. Yes | 22. No | 32. No | 42. No |
| 3. Yes | 13. Yes | 23. Yes | 33. No | 43. No |
| 4. No | 14. Yes | 24. Yes | 34. No | 44. Yes |
| 5. No | 15. Yes | 25. No | 35. No | 45. No |
| 6. Yes | 16. No | 26. No | 36. Yes | 46. Yes |
| 7. Yes | 17. No | 27. Yes | 37. Yes | 47. Yes |
| 8. Yes | 18. Yes | 28. Yes | 38. Yes | |
| 9. No | 19. Yes | 29. No | 39. Yes | |
| 10. No | 20. Yes | 30. No | 40. No | |

III

1. (1) Propagation of children.
 (2) Mutual companionship.
 (3) Legitimate satisfaction of the sex instinct.
2. (1) Increase of sanctifying grace, which makes the soul more pleasing to God.
 (2) Sacramental grace, which helps husband and wife to fulfill their duties in a right and holy manner.
3. (1) In a marriage between infidels.
 (2) In an unconsummated marriage.

* Instructors should not expect to find students' answers in the exact phraseology of this key.

4. (1) Danger to the faith of the Catholic party.
(2) Danger to the faith of the children.
(3) Communication of a Catholic and non-Catholic in sacred things (the Sacrament of Matrimony).
5. (1) There must be just and grave reasons for granting the dispensation.
(2) The non-Catholic party must guarantee to remove all danger of perversion from the Catholic party, and both parties must promise to baptize and educate all their children in the Catholic faith only.
(3) There must be moral certainty that the guarantees mentioned in (2) will be fulfilled.
6. (1) Exemplify at all times Catholic principles of faith and morality.
(2) Pray for the gift of faith for the non-Catholic.
(3) Provide the non-Catholic party with Catholic instructional reading.
(4) Encourage friendly relations between the pastor and the non-Catholic.
(5) Invite the non-Catholic to Holy Mass and other services.
7. (1) Fostering a strong conviction that the ultimate salvation of the soul is better than temporal benefits.
(2) Seeking friends among Catholics.
(3) Praying for a Catholic partner.
8. (1) The parties did not agree to marry.
(2) The parties were not free to marry.
(3) The parties did not freely marry.
(4) The parties did not observe the necessary form or solemnity of marriage.

THE LITURGICAL LIVING

Pupils are not slow in observing whether liturgical living comes from the heart, whether their teacher's attendance at daily Mass provides him or her with motives and strength to live the life of grace, or whether "liturgical living" is just the teacher's peculiar method. The teacher who speaks to a class about grace being union with Christ the Vine, or grace as effecting the contact of the child with the Holy Ghost, is being watched very closely in and out of school for a living example of charity, of heroism and of sacrifice.

From "The Apostolate", *Orate Fratres*, Vol. XI, No. 10 (September 5, 1937), 467.

Confraternity of Christian Doctrine

PLAN FOR ORGANIZING PARISH UNITS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

EDITOR'S NOTE: The material in this outline is from a *Manual of the Confraternity of Christian Doctrine* prepared to promote Confraternity activities, published this month by St. Anthony's Guild, Paterson, New Jersey for the National Center of the Confraternity of Christian Doctrine.¹ This new handbook will prove of genuine value to all engaged in the work of the Confraternity. It treats of the following topics: Confraternity Origins in Europe and the United States; National Center of the Confraternity of Christian Doctrine; Spiritual Privileges; Suggested Constitution for Parish Units; Duties of Officers; Suggestions for Lay Teachers; Suggestions for Fishers; Suggestions for Helpers; Suggestions for Discussion Club Leaders; Suggestions for Preparation of Discussion Club Texts; Suggestions for Parent-Educator Groups; Plan for Organizing the Parish Unit of the Confraternity; School-Year Religious Instruction—Elementary Grades; The Religious Vacation School; Religious Education of Catholics Attending Secular High Schools; Religious Correspondence Courses.

I. When a confraternity is organized in autumn or winter, its initial work is usually the development of religious discussion clubs or the organization of school-year religious instruction classes. When organized in the spring the religious vacation school is usually the initial work. The preparation of discussion leaders and teachers of religion is necessarily an important part of the organization plan. The following procedure has been found practical:

1. Read the Constitution for parish units of the Confraternity of Christian Doctrine, on which this plan is based.
2. Each Confraternity unit shall be designated by the name of the patron of the parish in which it exists.
3. The Confraternity is not to be identified with any other society in the parish.

¹ 1312 Massachusetts Avenue, Washington, D. C.

4. The cooperation of all the men's, women's and young people's societies of the parish should be sought by the Confraternity in carrying out its unified program of religious instruction under the direction of the pastor. Further information as to how the religious department of existing societies can develop the diocesan program authorized by the Bishop will be supplied on request by the Diocesan Office.

II. The director of the parish Confraternity secures from the diocesan office a complete set of literature for officers and chairmen of a parish Confraternity.

III. The Director:

1. Appoints or arranges for the election of the officers and chairmen of the divisions of active membership; both men and women are eligible.
2. Calls a meeting of the officers and division chairmen who, with him, form the Executive Board of the Confraternity, to discuss the literature and instructions, and to plan the program for the organization meeting of the parish Confraternity. This program should include:
 - a. A presentation of the Confraternity program for a parish unit; how it is organized and the work of each of the five divisions of active membership;
 - b. An open discussion with questions answered by the organizer—the pastor or president;
 - c. Enrollment of members. Enrollment forms are usually supplied by the Diocesan Office.
 - d. Announcement of the place, day and hour of the first meeting of *each* division of the active membership, and the next general meeting of the Confraternity.

IV. Parish Organization meeting.

1. The Director calls a parish meeting for the organization of the Confraternity. All parishioners of high-school years and over should be invited and urged to attend, in order that they may have a clear understanding of

the program. No financial obligation is assumed by attendance at this meeting, and those who join as active members pay no dues. Good publicity should be given to the meeting well in advance, from the altar through the press, posters, telephone, etc. The program "III-2," above, is presented.

2. Where missions are attached to a parish, a local section of the Confraternity should be organized and the five division chairmen should be appointed at each mission.

V. Initial work.

1. The immediate work of the Confraternity will be a careful survey of the parish or mission to locate those in need of instruction and to secure information to be used in planning the Confraternity program of religious discussion clubs, school-year instruction classes or religious vacation schools. (See special plan for each.)

A SUGGESTED SURVEY

- a. What is the approximate number of Catholic public school children in the parish?
- b. What provision is there for the religious instruction of children who attend the public schools?
- c. What proportion of these children are at present receiving religious instruction?
- d. Are there sections within the parish where the distance from church make it difficult for the children to attend instruction classes?
- e. Could suitable places be found in which to assemble the children for week-day instruction near the public school?
- f. Is there any systematic plan of visiting the homes of children whose parents are indifferent?
- g. What plans could be made to bring children of indifferent parents to Mass?
2. The Chairman of Fishers should supply members of the division with *Instructions for Fishers*, obtainable at the Diocesan Office. After a minimum of three preparatory

meetings held under the supervision of the director, fishers should begin systematic visiting.

3. The Chairman of Helpers should supply members of the division with *Instructions for Helpers* and arrange for preparatory meetings.
4. A minimum of three demonstration classes should be held for the preparation of:
 - a. discussion club leaders, prior to each discussion club semester. The Chairman of Discussion Clubs should supply leaders with copies of *Suggestions for Discussion Leaders*.
 - b. teachers, before the opening of each vacation school or series of instruction classes. The Chairman of Teachers should supply members of the division with *Instructions for Teachers*. The initial project of the Confraternity determines whether discussion club leaders' or teachers' classes or both will begin immediately after the organization meeting. For other meetings, see Constitution, Article V.
5. Teachers qualify for work by attendance at a minimum of six demonstration classes, and by the satisfactory completion of a definite course outlined by the Diocesan Director of the Confraternity.
6. During the school year Confraternity members will cooperate with the pastor:
 - a. in the conduct of instruction classes for children; plans for these classes should be made at least one month before the opening of the school year. The *School-Year Religious Instruction Manuals* (Grades I-IV, Grades V-VIII) issued by the National Center of the Confraternity of Christian Doctrine are guides for the preparation of teachers.
 - b. in the organization of discussion clubs for high school students and adults.
7. Careful plans are to be made by the Confraternity for the religious vacation school to be held each summer for children attending secular schools. The *Manuals of*

Religious Vacation School (Grades I-IV, Grades V-VIII) are a guide in classes for the preparation of teachers and helpers.

8. Each Confraternity should build up a library of selected teachers' references and should make additions annually. (Each diocese determines the texts and materials it will adopt for use.) A nucleus for this library—a minimum of references for effective work—costs about five dollars. A suggested list may be found in the *Vacation School* and *School-Year Instruction Manuals*.

VI. The following is a suggestion for "a religious program in missions on Sundays and holydays of obligation when the priest is not present to celebrate Mass":

1. Recitation of Rosary and Litany.
2. Congregational singing of hymns.
3. Devotions proper to feast, season or month.
4. Reading of the Epistle and Gospel for the day, and the explanation, *e.g.*, Goffine's *Instructions*.
5. Catechetical instruction for children.
6. Religious discussion clubs for high school students and for adults (usually at same time as "5").

VII. Canonical Erection.

1. Minimum requirements are: Registration of members in a parish register of the Confraternity of Christian Doctrine, and meetings at specified times under the supervision of the parish Director.
2. The members of the local parish unit then becomes entitled to the numerous indulgences granted to the Archconfraternity.

VIII. Catechetical Day: Commended by the Sacred Congregation of the Council. Decree on *The Better Care and Promotion of Catechetical Education*, January 12, 1935.

"In order that the mind of the Christian people may be directed to religious instruction, let a *catechetical day* be established in each parish, if this has not already been done.

On this day, let the *feast of Christian Doctrine* be celebrated with as much solemnity as possible. On this occasion:

- a. Let the faithful be called together in a parish church and having received the Holy Eucharist pray to obtain greater fruit of divine teaching.
- b. Let a special sermon be preached to the people on the necessity of catechetical education in which parents will be warned that they should teach their children and send them to the parochial catechism classes. Remembering the divine command: 'and the words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children'. (Deut. 6:6).
- c. That books, pamphlets, leaflets and other things of this kind suitable for the purpose be distributed among the people.
- d. That a collection be made for the promotion of catechetical work."

LOOKING TOWARD CHRISTMAS

Have you thought of the JOURNAL OF RELIGIOUS INSTRUCTION *as a gift:*

1. For the Sisters in your parish?
2. For the priests of the parish?
3. For the young men or women who are teaching Christian Doctrine?
4. For a novitiate?
5. For those teachers who desire personal copies?
6. For schools too poor to subscribe?

Theology for the Teacher

XII. THE CHURCH OF CHRIST

THE SPIRITUAL RULERS

REVEREND LEO P. FOLEY, C.M.

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In a previous article on the Church of Christ, we set forth the Catholic doctrine of her prerogatives as a perfect society, whereby she is independent of the civil authority, enjoying full autonomy in her own field without opposition to the temporal power of the state, even though compelled at times in the course of history to resist the unjust aggression of the state. To complete the treatment of this important subject, we here propose to explain more in detail the exact nature of the ruling power in the Church, the persons in whom it is vested and how they attain to their position of rulers in the Kingdom of God. This article will supplement also our treatment of the Sacrament of Holy Orders last year, but we will avoid as far as possible any unnecessary repetition. Some repetition, however, is advisable, for while the power of Order is not identical with the power of jurisdiction, yet they are in the actual constitution of the Church most intimately connected.

In considering the sacrament of Holy Orders, we noted that there is a hierarchy of orders divinely established. There is the definition of the Council of Trent, that by divine institution there is a threefold degree of sacred power in

bishops, priests and ministers, whereby the distinction of the clergy and laity in the Church, denied by Luther, is shown to be the ordinance of God. We reject his false interpretation of Holy Writ whereby he concluded that every layman is a priest and that some are appointed to rule others merely by agreement of the body. It clearly results from the Scriptures that sacred power is conferred by an external sensible rite and since the degree of power granted varies, the hierarchy is constituted.

In this article we are not immediately concerned with the sacred power that is conferred by the rite of ordination but rather the hierarchy of jurisdiction, the sacred government of the Church, the ministers of God arranged in rank and order according to their spiritual authority to teach and govern. For that is the very definition of jurisdiction in the spiritual society of the Church, authority to teach and govern. Her mission is essentially to teach true doctrine and to sanctify those who accept this doctrine. The sanctification of men is effected by the divine power entrusted to those who have been ordained to Christ's priesthood in various degrees of dignity. And though it is not absolutely necessary that those who by the power of orders administer spiritual things should also be the depositories of spiritual authority to teach and govern, yet it is evident that this is most suitable and convenient. For the end of the Church is to direct all the members of her society to the salvation of their souls by sanctity of living in this life, and it makes for a more effective carrying out of her mission that those who have the disposal of the means of sanctification should also exercise all authority in matters of instruction in doctrine and guidance in conduct. And such is the practice of the Church that none shall exercise any sacred authority unless he be properly inducted into the ranks of the clergy or governing body by the rite of tonsure. Thus made capable of jurisdiction, it is her law that he shall advance by degrees through the various orders, minor or non-sacred, and then major or sacred order to the fullness of the priesthood. Successively as he advances she will confer upon him more or less authority, according to the work to which he is assigned and in pro-

portion somewhat to his advance in dignity along the way to the perfection of the order of Priesthood. Thus the power of Order and the power of jurisdiction parallel each other, but they are not identical, for by ordination absolutely no power of jurisdiction is conferred. The power conferred by ordination is directly ordained to the sanctification of men, mainly by the sacraments and sacramentals. But wherever in the work of sanctification there is need of giving instruction, further power of jurisdiction is required to empower the minister duly ordained to teach with authority. Again, wherever there is question of exercising authority, either by making laws, judging under the laws or compelling their observance, the power of jurisdiction is necessary as added to the power of Holy Orders.

It is the distribution of this authority to teach and govern in varying degrees that sets up the hierarchy of jurisdiction of the spiritual rulers of the Church. And it must be perfectly clear to everyone that such a distribution of power and authority is absolutely necessary for any well ordered society. For, unless the degree of authority to be exercised by each official be clearly marked out, endless confusion would result from the constant conflict of those in power. Even in a comparatively small state there would be difficulties unless the offices and their exact powers are clearly determined, how much more then in the Church of Christ which embraces the whole world and strives for the salvation of all mankind. Certainly she could never effectively fulfill her mission to mankind if, for example, each bishop were to teach, make laws and administer the sacraments in any part of the world as he pleased. Hence we understand the divine wisdom which established the hierarchy of jurisdiction, made up of the bishops of the Church with the pope at their head. The pope is the successor of St. Peter in his primacy of jurisdiction as well as of honor, the bishops, not taken singly but collectively and in union with the Pope, are the successors of the apostles and, for that reason, they do not enjoy the extensive jurisdiction nor the other extraordinary prerogatives that pertained to the office of the apostle. The pope alone enjoys this succession to the apos-

tolic power in its fulness, and his jurisdiction or authority to govern and to teach extends to the universal Church, creating the corresponding obligation in every baptized person to hearken to his doctrine and obey his commands. Each bishop receives his jurisdiction from the pope, and his authority is confined to his own subjects and diocese, both of which are determined by the pope in his calling him to the office of shepherd. The bishop does not receive his jurisdiction directly from Christ as does the pope, but from Christ only through the pope appointing him, and the pope is the necessary channel whence this divine source is conveyed to the individual bishops. Thus is the essential unity of the Church assured as well as the good order and efficiency in her work of sanctifying and saving mankind.

As long, too, as the bishop remains loyal to the Holy See, he retains his jurisdiction or public power to rule his subjects. But if he separates himself from the Holy See by heresy in doctrine or by the disobedience which constitutes schism, he forthwith cuts himself off from the Church and loses all the authority he derived from the pope. He will henceforth have no jurisdiction, though his power of orders is unaffected in its nature, even while he is guilty of sacrilege in exercising that power. And thus he will validly consecrate and ordain, though sacrilegiously, but he cannot even validly administer the sacrament of penance. For, as we explained in the sacrament of penance, it is administered after the manner of a judgment and that is a matter of jurisdiction which the disloyal bishop lacks entirely. In like manner his former subjects no longer owe him obedience, and his actions that deal with making of new laws and administering the former ones by judgment or coercion have no binding force. By his disloyalty he has lost his jurisdiction and authority, even though he may continue to usurp his office of bishop in defiance of the Holy See.

Thus we see more clearly the distinction divinely established between the power of Holy Orders and the power of jurisdiction, even though they are vested as is usually the case in the same persons. We turn to consider the teaching office of the bishop more in detail since we have in previous

articles explained somewhat at length the authority of the chief shepherd, the Pope of Rome. But each bishop is truly the shepherd of his own flock, the spiritual father of his subjects and, like the head of a household, is the ruler and authentic teacher of his diocese in faith and morals. As an individual he is not infallible, that is the exclusive prerogative of the pope. But this causes no anxiety for his subjects, since they know that in the rare case of error, the supreme head of the Church will intervene to protect them. But pending an appeal to the pope, the clergy and laity are bound to obey the bishop because he has authority to teach the Catholic doctrine and to decide whether any particular question belongs to the sphere of faith and morals. Only a Protestant (at least in spirit) would argue to the right of private judgment in such matters against the official teacher appointed by the Supreme Teacher. We have already explained sufficiently how the bishops of the Church, taken collectively, constitute "The Church Teaching" and are infallible when they are at one with the pope in teaching that a doctrine forms part of the Deposit of Faith. They are as a united body the successors to the apostles and must, therefore, be infallible.

It is clear then from the foregoing remarks, as well as from the Scriptures themselves, that the spiritual rulers of the Church are the bishops in communion with the pope, the chief bishop, "The Holy Ghost," said St. Paul, "hath placed you bishops to rule the Church of God".¹ But it is impossible for these princes of the Kingdom of God to exercise personally this divine authority over each and everyone of their subjects. Hence with the bishops, leaders in the hierarchy of Order and exercising ample jurisdiction, there are associated the other members of the hierarchy of Order in the exercise of this authority to teach and govern. It is mainly the priests but to a certain extent the lower ministers, particularly the deacons, who receive jurisdiction from the bishops, or from the pope through their more immediate superiors, who may not happen to have the order of the Episcopate. Thus every diocese or quasi-diocese in the Church is divided into greater or smaller sections of terri-

tory, called parishes or quasi-parishes, and all who reside therein are the immediate subjects of pastors or quasi-pastors, priests, who have certain clearly defined duties in the care of souls but empowered also with certain definite rights and authority over all those who reside within the limits of their territory. Only members of religious communities are exempt from this territorial authority of bishops and priests, and that to a greater or lesser extent according to the will of the sovereign pontiff. But these religious men and women, on the other hand, are subject to their local superiors, who in turn are subjected to major superiors or provincials, responsible to a superior general, who derives the jurisdiction which he conveys to his inferiors immediately from the Holy See.

There is the wonderful order that results, wherein the sacraments are administered according to the direction of these spiritual rulers. Baptism, for example, is ordinarily conferred only at the permission of the pastor of residence of the parents, and it is duly registered in that parochial church. There also is recorded the fact of the reception of the sacrament of confirmation. Each priest is endowed with jurisdiction for the laity in general only by the ordinary or bishop of the place where the confessions are heard, though those who have jurisdiction by virtue of their office such as a pastor may confess their subjects anywhere. The ordinary confessors, whether of the diocesan clergy or religious, have their jurisdiction restricted to the place of the bishop who grants this power to forgive sins. In like manner it is within the power of the ordinary to restrict authority thus delegated both as to time and place and persons. A notable example of this is the special jurisdiction which is required for the ordinary confessors of religious women. In like manner, while any priest may validly administer the sacrament of extreme unction, he may do so lawfully only by permission of that priest, pastor, chaplain, or confessor, as the law directs for different classes of persons within the Church. So also in the distribution of the Holy Eucharist, in particular the public conveyance of the Sacrament to the sick,

¹ Acts, XX:28.

the Easter duty, the Holy Viaticum for the dying, there are regulations that show forth the authority of the pastor or others assigned to a particular office in connection with a definite group of the faithful.

The same distribution of authority is observed in the administration of the other sacraments. Thus, in the conferring of Holy Order, though any bishop may validly ordain, yet he may lawfully ordain only those who are subject to him, or whose proper bishop requests that he ordain them. In the matter of marriage it is the will of the Church that the faithful have their marriage witnessed with all solemnity by the pastor within whose parish limits one or other resides. But for valid marriage she insists that it be solemnized before the bishop or pastor of the place of marriage or some priest delegated by him. Further, it is ordered that the permission of the pastor of the parties' parish of residence be obtained.

In like manner the bishop is helped in his office of teaching by the priests and others of the clergy. The parish priest preaches by virtue of his office, breaking the bread of the word to the faithful. He is supplemented by his assistants and other priests as occasion arises. The bishop, if he sees fit, may also commission deacons to preach, and clerics of lesser degree are applied to the office of instruction as catechists in the explanation of Christian doctrine. No one officially sets forth the doctrine of the Church unless assigned to that work and empowered to speak in the name of Christ and in the place of the Bishop or other superior. And, further, the extent of his power and the assignment of subjects to him, as well as the place and time of the exercise of his office, are also carefully designated.

Each Bishop has ample powers to make laws for his own diocese, he is the head of the courts designated by law for judgment to be given under these laws as well as under the laws of the Church Universal. He is given power to enforce the observance of these laws and judgments by sanctions in the form of penalties. He may and does usually appoint representatives for most of these cases, as he also grants

to his officials power to dispense under the laws. Their powers are greater or lesser according to the duties assigned them. To some are committed offices to which certain powers are attached, over an indefinite period, until removal from office. To others a single task is assigned with the power and authority necessary therefore and, with its fulfillment, their sharing in the authority of the Bishop also terminates. For the sake of clearness certain rules have been fixed by the Holy See that govern all points of the obtaining, the exercise and the cessation of various degrees of jurisdiction in all its forms. Nothing is left to chance, and it is possible to determine whether any particular cleric has or has not jurisdiction or spiritual authority for the case in hand. Such authority is not presumed but is a matter of proof. But once established in jurisdiction he enjoys the favor of law and must be obeyed until a higher authority passes on an appeal against his exercise of jurisdiction. Again, though the jurisdiction of each ruler in the Church, save the Pope, is limited and restricted to a considerable degree, yet the Church never forgets that her mission is primarily for the salvation of mankind. Hence, she has provided by certain laws for the conferring of jurisdiction in emergencies that may arise and where there is danger in the delay occasioned by distance or the time required to refer more serious matters to the supreme authority. These emergency canons confer ample power on the bishops, and in more serious pressing emergencies much the same ample power is given to priests entrusted with the care of souls. It is particularly in the pressing danger of death that such power is granted. But, even outside the danger of death, other occasions arise where the faithful would suffer serious inconvenience in delay, the inconvenience being spiritual or temporary injury. Further, since it is recognized that the actual facts of the case may be doubtful, power is given to the spiritual rulers to deal with cases which have this doubtful aspect of fact. Where the laws of the Church are doubtful, it is axiomatic that they are to be interpreted in favor of the liberty of the subject.

Such is the marvelous administration of spiritual power that is verified in Christ's Church that even those who are anything but religious in spirit and tendency stand astonished at the perfection of organization which begets such perfect unity of government. Well may they admire the wisdom of the kingdom of God, not only derived from the ages of experience and adaptation to the changing conditions of epochs and peoples, but derived in the first instance and continued throughout these centuries from the guiding Spirit of God, the Advocate promised and sent by Jesus Christ, the Divine Founder. For the terms, authority, jurisdiction, power, government, and any other, though applied in their proper sense to the rulers and administration of this spiritual kingdom, yet have a peculiar meaning, because it is a spiritual kingdom and concerned not merely with the temporal welfare of its subjects but extending its scope of activity to their eternal destiny of happiness or woe.

And thus, though the power is exercised for the commonweal, the public good, and hence pertains to a perfect society, yet the Church is most solicitous for the private good also, the salvation of each individual soul. In this she is unique, and the jurisdiction and authority of her spiritual rulers are exercised in two very different manners, in two different areas, fields or courts. She is called upon to rule and direct her subjects in every conceivable action that may in any way involve a moral issue, not only their external acts but their inner thoughts, desires and resolves. To her is committed the exclusive and unlimited charge of all matters that pertain to faith and morals, whether of the soul or body of the individual man. All his actions that are public, in the sense of being external and hence capable of proof, belong by their nature to her external court or forum, and these she administers according to the exigencies of the case. Often she is more lenient with penalties for crimes that are secret, and she is less willing to grant dispensations from her laws where the fact requiring the dispensation is publicly known. This is most reasonable and it is again a portion of her divinely conferred wisdom, for these facts and actions of her subjects affect others, and

she is obliged in all things to look to the observance of divine law, primarily here the law of scandal, which is a part of charity. If she shows herself too lenient, too willing to condone offenses, too ready to relax serious laws, then soon laxity would creep into her social body. Others would be encouraged to do these things and to seek dispensations without serious reasons. Soon the observance of many very opportune laws would be at an end.

But, on the other hand, looking to the salvation of souls and knowing the weakness and frailty of mankind, in her inner court or forum she will grant, and without too much difficulty, many favors, and she will lighten many penalties since the case begins and ends with the individual. The crime is not public, the relaxation of the law is not published abroad and the one affected is kept in loyalty and obedience to the Church in the allowance that is made for the lack of human foresight. There is nothing of this in the civil state which is concerned and can be concerned only with the external conduct of man. But the Church is concerned with the souls of men; she is commissioned to act in their regard in the place of God. Her rulers judge of the consciences of men, touching therein upon the very forum of God. It is a tremendous responsibility, included in the commission to teach all men. "He that heareth you, heareth me". "Whatsoever you shall bind upon earth, shall be bound also in heaven and whatsoever you shall loose upon earth, shall be loosed also in heaven".² But in the responsibility, the Church remembers that the mercy of God is above all his works. She looks ever to the good of the individual, and she never refuses to exercise her God-given power when it is for the eternal good of any of her subjects and the common good is in no way endangered by her gentleness to the individual. Such is God's way and she scorns the foolishness of this world which wishes to be wiser than God.

² St. Matthew, XVI:19.

New Books in Review

The Church and the Gospels. By Joseph Huby. New York: Sheed & Ward, 1937, Pp. vii+231. Price \$1.75.

Sheed and Ward have just taken over the publication of this volume, a book that should be in every school library and every Confraternity library. Study clubs dealing with the life of Christ will find this simple presentation a valuable reference. The author treats first of the Oral Gospel in the various stages through which it passed before it was written down. He then considers each of the four accounts of the gospel and their special characteristics.

Frontiers of Faith and Reason. By Fr. Vincent McNabb, O.P. New York: Sheed & Ward, 1937. Pp. xii+288. Price \$3.00.

The author, a great Scripture scholar, has brought together in this volume thirty essays which he published at various times, most of them in newspapers or reviews. He has assembled them because they represent a gathering of those principles which he believes should not be overlooked or set aside. In the first group there are discussions of those general problems of inspiration, interpretation, and biblical criticism. The second and larger group of essays deals with individual topics of interest to specialist and layman.

The Holy Ghost and His Work in Souls. By Rev. Edward Leen, C.S.Sp. New York: Sheed & Ward, 1937. Pp. ix+341. Price \$2.50.

This book was prompted by the author's desire "to popularize the wonders of Catholic theology and to give the ordinary reader a working knowledge of the divine life imparted by the Holy Ghost to the souls of the just, with

the hope that knowledge of the operations of the Third Person of the Blessed Trinity will promote an enlightened and active devotion to that Divine Person." The volume has the following chapter titles: I. The First Mode of God's Love—His Loving Kindness to His Creatures; II. The Holy Ghost—Divine Love Subsistent; III. God With Us—The Work of the Holy Ghost. The Second Mode of God's Love; IV. Jesus Was Born of the Flesh, That We Might Be Born of the Holy Spirit; V. The Holy Ghost—The Fount of Life; VI. The Holy Ghost—Gift of God Most High; VII. The Mission of the Holy Ghost. The Third Mode of God's Love. VIII. The Holy Ghost—The Soul's Delightful Guest; IX. Finger of God's Right Hand; X. Born of Water and the Holy Ghost; XI. The Spirit of Adoption; XII. The Principles of Supernatural Growth; XIII. The Gifts, The Fruits and the Beatitudes; Epilogue.

Convert Making. By Conrad F. Rebesh, S.S.J. Milwaukee: The Bruce Publishing Company, 1937. Pp. xiii+162. Price \$1.50.

Written by one with thirty-five years of practical experience in missionary work this volume offers to priests, teachers and those interested among the laity assistance in dealing with converts from first contacts to reception into the Church and later follow-up work.

The Religious Discussion Club. (Form No. 5) For High-School and Adult Groups. The Need and Purpose. How to Organize and Conduct a Discussion Club. This and other literature issued by the National Center of the Confraternity of Christian Doctrine, N.C.W.C., 1312 Massachusetts Avenue, N.W., Washington, D. C., may be ordered direct from the publisher. Paterson, N. J.: St. Anthony's Guild, Franciscan Monastery, 1937. Pp. 23. Price 5c.

Those engaged in the work of establishing discussion clubs for high school and adult groups will find specific and valuable assistance in this leaflet.

Political Theories and Forms. (Book Three) Compiled and published by St. John's Abbey, Collegeville, Minnesota, 1937. Pp. 101. Price 30c.

This manual is the third book in a study club or discussion series called "The Social Problem". It consists of lectures given at the Central Verein Institute for Social Study. The authors, monks of St. John's Abbey, did not endeavor to give a detailed picture of current situations; they dealt rather with general political problems of today in terms of fundamental concepts and principles. Each chapter in the book has a bibliography and questions or direction for study and discussion.

The Liturgical Year. By Rev. Leon A. McNeill and Angela A. Clendenin. The Catholic Action Series of Discussion Club Textbooks, Vol. I, No. 3. Wichita, Kansas; Catholic Action Committee, 424 North Broadway, 1937. Pp. 67. Price 25c.

This is the third booklet in a series of discussion club textbooks on the liturgy published by Wichita's Catholic Action Committee. Previous numbers in this series, *Altar and Sanctuary* and *Praying the Mass*, have already been reviewed in these pages and are today used by discussion groups in various places in the United States. The present volume offers eighteen lessons, each with a well developed discussion outline prepared according to the method recommended by the National Center of the Confraternity of Christian Doctrine. *Liturgical Year* provides material for a full year's program.

An Explanation of the Catechism. Part First—Apostles' Creed. Revised and Rearranged Edition—Thirteenth Thousand. By Rt. Rev. Victor Day, V.G. Butte, Montana: Bessette Printing Company, 1937. Pp. 162. Price \$1.25 (cloth bound); 65c (leatherette covered), at 50c in lots of 12 or more, when ordered direct from the author.

This is a new edition of Monsignor Day's well known

explanation containing new data of current interest and a few changes in the actual text. The author is well known for his psychological approach in the teaching of Religion and should be commended for his zeal in revising and adding to his explanations.

The Child in the Bush. Religious Holiday Schools. By Rev. John T. McMahon. Catholic Action in the Australian Bush. Sydney: Pellegrini & Co., Ltd., 543 George Street, 1937. Pp. 114. Price 2/6d per copy.

American readers will be interested in this new account of Father McMahon's work in Western Australia, in the scheme or combination of schemes whereby he has provided for the child who is spiritually under-privileged. Not only does the account furnish inspirational reading but it describes an actual achievement. Without doubt the same type of a publication from a diocesan director of the Confraternity in this country would help to spread interest in the work of the Confraternity.

The Golden Flame and other verse. By Gertrude Jane Codd. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 43. Price \$1.25.

The St. Anthony Guild Press knows how to print verse and the present volume is another indication of the interesting work coming from Paterson. Some of Gertrude Codd's verses should have a particular appeal for those teachers who correlate things literary with their programs of religious development.

Canticle of the Three Children in the Fiery Furnace. Illustrated by Frances W. Delehanty. New York: Sheed & Ward, 1937. Pp. 47. Price \$1.50.

This volume is lovely to look at and interesting in its illustrations. One one side of the page, surrounded by sketches that will appeal to the young child, is the English

text of a verse from "The Song of the Three Children." On the opposite page is the Latin text of the same verse and the Gregorian Chant for the same. The artist has dedicated her work to Justine Ward. Father Paul Chauvin, O.S.B., has written a pleasing introduction to children.

The Correct Pronunciation of Latin According to Roman Usage. Edited by Nicola A. Montani. Philadelphia, Pa.: The St. Gregory Guild, Inc., 1705 Rittenhouse Square, 1937. Pp. 47. Price 75c net (Discount for quantities)—Postage extra.

Without doubt this pamphlet will prove of genuine value to teachers, choir masters and singers. The author is an authority on the much debated question of the true Roman pronunciation. After presenting rules for pronunciation he gives phonetic arrangements of the text of The Ordinary of the Mass, Requiem Mass, Responses at Mass, Benediction Hymns and, Hymns in Honor of the Blessed Virgin.

Catholic Public Schools in the United States. By James T. Cronin and Francis J. Donohue. Bulletin 1937, No. 1. New York: Institute of Catholic Educational Research, Fordham University, 1937. Pp. 30.

The data published in this bulletin offer valuable reference material to students of Catholic education. They are presented under the following headings: I. Introduction; II. Sources of Data; III. The Schools and Pupils; IV. Property Arrangements; V. Public and Catholic Supervision; VI. The Teaching Staff; VII. Religious Instruction and Practices; VIII. Special Aids to Pupils; IX. Opinions; X. Salient Characteristics of the data.

The New Roman Missal. In Latin and English by Rev. F. X. Lasance and Rev. Francis Augustine Walsh, O.S.B. With an illustrated study plan "Read Mass With the Priest" by Rev. Wm. R. Kelly. New York: Benziger Brothers, 1937. Pp. 1852. Price \$3.25 to \$10.00 retail.

This is a most complete volume containing a wealth of material. The text of the Missal is in Latin and English throughout. In addition, there is a supplement giving an explanation of The Ecclesiastical Year and the Sacred Liturgy; there are short accounts of many feasts and brief lives of the saints; there is a glossary of liturgical terms and descriptions of symbolic representations, as well as a collection of communion and other prayers for private devotion. The publishers state that this new Roman Missal is the only complete Latin-English missal entirely produced in the United States; it is edited by American priests and made up of domestic materials by American labor. The Missal is simply arranged, easy to use, and offers an abundance of material for self study.

Catholic Action Leaflets: *Baptism; Penance; Confirmation; Extreme Unction; Holy Eucharist; Holy Orders; Matrimony*. Wichita, Kansas: Catholic Action Committee, 424 N. Broadway, 1937. Prices 100 leaflets 75c; 500 leaflets \$3.00; 1000 leaflets \$5.00; plus postage.

These leaflets were prepared for use in the street missions held in the dioceses of Wichita during the summer of 1937. Each leaflet contains a simple instruction on one of the sacraments and has been written for the inquiring non-Catholic.

P. J. Kenedy & Sons announced early this fall that Dom Cabrol's *My Missal* may now be procured for school use at a price of 20c per copy. This particular edition is bound in "genuine black cloth".

C. Wildermann Co. announces a new *Roman-Missal* as complete as *Brepols' Daily Missal-Vespers* with the exception that daily vespers and some of the symbolic representations have been omitted. This has reduced the size of the book and permits it to sell at the following prices, \$2.50 to \$6.00. Quantity discount to religious institutions.

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Angelis, Rev. Michael de, C.R. M. *The Correct Pronunciation of Latin According to Roman Usage*. Edited by Nicola A. Montani. Philadelphia, Pa: The St. Gregory Guild, Inc., 1937. Pp. 47. Price 75c net (discount for quantities)—postage extra.

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Rebeshier, Conrad F., S.S.J. *Convent-Making*. Milwaukee: The Bruce Publishing Company, 1937. Pp. xiii+162. Price \$1.50.

PAMPHLETS

Carney, Thomas A. *The "Lost" Radiance of the Religion of Jesus*. Huntington, Indiana: Our Sunday Visitor, 1937. Pp. 40. Price 15c postpaid. In quantities, \$5.50 per 100, plus transportation charge.

Catholic Action Leaflets: *Baptism; Penance; Confirmation; Extreme Unction; Holy Eucharist; Holy Orders; Matrimony*.

Wichita, Kansas: Catholic Action Committee, 424 North Broadway, 1937. Prices 100 leaflets 75c; 500 leaflets \$3.00; 1000 leaflets \$5.00; plus postage.

Demarest, Victoria Booth. *World War on God*. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 22. Price 10c each postpaid.

Delaunay, John B., C.S.C. *Joy in Religion*. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 35. Price 15c postpaid; \$5.50 per 100, plus transportation charge.

McNeill, Rev. Leon A. and Clendenin, Angela A. *The Liturgical Year*. The Catholic Action Series of Discussion Club Textbooks, Vol. I, No. 3. Wichita, Kansas: Catholic Action Committee, 1937. Pp. 67. Price 25c.

Ninth Annual Educational Report, Diocese of Wichita, September 1, 1936-September 1, 1937. Wichita, Kansas: Diocesan Chancery, 1937. Pp. 40.

The Rite of Baptism of Adults. A Translation and Explanation by Rt. Rev. Msgr. W. R. A. Marron, Collegeville, Minn.: The Liturgical Press, 1937. Pp. 62. Price 10c; 12 to 300, 30 per cent discount; 300 or more, 25 per cent discount

Suggestions for the Diocesan Office in Organizing the Confraternity of Christian Doctrine. A Manual for Diocesan Directors. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 12.

"*The Call to Youth*". Series of Radio Talks Arranged for Leadership Study. Huntington, Indiana. Our Sunday Visitor Press, 1937. Pp. 125. Price 15c postpaid; \$5.50 per 100, plus transportation charge.

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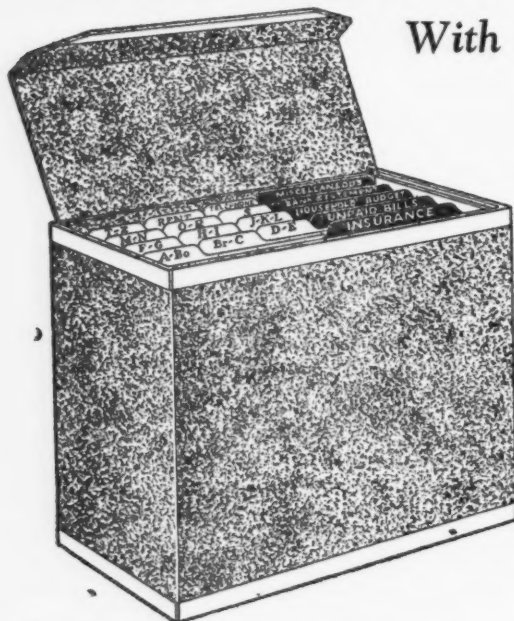
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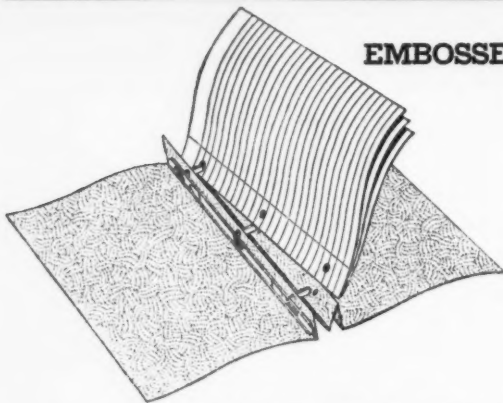
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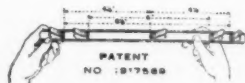
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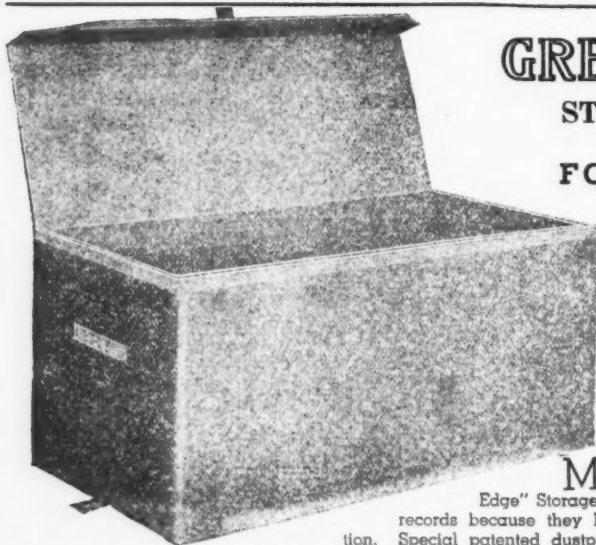
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Editorial Notes and Comments

LIFE PROBLEMS IN THE HIGH SCHOOL AND COLLEGE CURRICULUM

We have profound appreciation for the point of view of Reverend John M. Cooper of the Catholic University of America in matters pertaining to the teaching of Religion. In the preface of *Course IV, Life Problems*, of his "Religion Outlines for Colleges," first published in the fall of 1928, he wrote:

The emphasis in the Life Problems course is upon the practical moral and religious life of the student now and in the near future. Catholic dogmas, moral teaching, and apologetics are dealt with in full in the other three courses of the present series of Outlines.

This course on Life Problems had its origin under the following circumstances. We had been giving to the senior students a course on the influence of Christianity and of the Church upon civilization, including their influence upon religion, morality, science, education, the arts, religious and political liberty, and material progress. Having some misgivings ourselves as to the relative desirability of the course, we appealed to the students to express to us frankly their views regarding it. They did so honestly and intelligently. Their views may be summed up as follows: The course is interesting, but it does not touch us; it does not help us much in our actual daily life. When asking them their views on the course given, we asked what they would think of the substitution of a course on Life Problems. The answer was a virtually unanimous affirmative. The substitution was accordingly made, and now after four years of actual experiment, with both college boys and college girls, we feel strongly that the students were right in their judgment.

We wish space would permit us to print Father Cooper's entire preface. We believe it represents a point of view that should be considered frequently by those engaged in teaching

Religion to adolescents from the last two years of high school through the college. We were pleased to observe in the *Program of Activities for the Confraternity of Christian Doctrine in the Archdiocese of New York, 1937-38*, that their course in Religion for public school children of the fourth year high school deals with the content that is outlined by Father Cooper in *Life Problems*.

VISUAL AIDS

In a recent conversation with Monsignor John M. Wolfe of Dubuque he called our attention to the fact that even before the small child has learned to read he follows with interest the comic strips in the Sunday papers. He reads the pictures long before he knows how to read the accompanying script. In our presentation of things moral to small children, and even to the adolescent, we can see there would be more than cursory educational value if we would direct our pupils to discover in the illustrations in current literature, in newspapers and magazines, pictures of incidents, typical life situations, of the ideals being studied in the school. Entire schools can work on this project together. Bulletin boards can be a medium of exhibition, while the child from the time he has the written language adaptation, which is usually about the beginning of the fourth grade, can write an explanatory legend for the pictures.

ANALYZING TIME DISTRIBUTION

It is not at all uncommon for Religion classes in Catholic schools to be dispensed with for different activities of an unexpected or extra-curricular order. It is not unusual for

the period of Religion to be used for remarks in regard to general school discipline, fire drills, practice for special occasions and other things that the teacher at various levels of Catholic education is well aware of and can acknowledge, without doubt, with some embarrassment. It would be a meticulous task but one that might contribute to an improved state of affairs if teachers from the kindergarten through the college would note daily or weekly the use they make of their periods of Religion, the per cent of time they give to the work of the curriculum and the amount they give to outside matters.

A REQUEST

At a committee meeting, held in St. Louis during the Catechetical Congress, an interested group discussed the character of a course in Church History to be used in discussion clubs for boys and girls attending public high schools. While considerable disfavor was manifested toward a chronological study of Church History, there was a feeling that adolescent youth could make a most profitable and, at the same time, a pleasant study of great personalities in the history of the Church. The JOURNAL OF RELIGIOUS INSTRUCTION will welcome suggestions from readers pertaining to the selection of great figures in the history of the Church whose lives and works might be included in this study. The JOURNAL, in turn, will deliver these same suggestions to Reverend John M. Duffy, of Rochester, New York, chairman of the standing committee of the Confraternity on religious discussion clubs for high school boys and girls.

THE ART OF TEACHING CATECHISM

REVEREND JOHN M. VOELKER

Messmer High School
Milwaukee, Wisconsin

EDITOR'S NOTE: This paper is part of an address presented by Father Voelker at a meeting for priests during the Catholic Action Conference held in Milwaukee last Spring.

IMPROVING RELIGIOUS INSTRUCTION

Despite the record of past accomplishment is it not true that by added efforts we can increase gains and lessen losses? With the apparent decrease of religion's influence in American life should we not employ every sound means to make religious instruction more effective of good? In his Encyclical *Christian Education of Youth* our beloved Holy Father, if not directly at least indirectly, suggests that the Christian teacher gather and turn to profit "whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things: hold fast that which is good (I Thess., 5, 21).'"¹

If religion and morality, moreover, are so necessary to good government and the happiness of mankind, as the founders of this nation wrote in the Ordinance of the Northwest Territory—of which Wisconsin once was part—should we priests not do all in our power to promote and maintain these indispensable conditions of national and social well-being? True patriotism would seem to enjoin this special duty upon us. At no time in the history of the nation is the call for doubling efforts in behalf of religion so urgent, and at the same time so promising.

But increased effort, among other things, must aim at the improvement of religious instruction. And one of the first

¹ Pius XI, *Christian Education of Youth* (tr., Washington National Catholic Welfare Conference, 1930), 33.

steps in this direction is self-examination. Analysis reveals strengths and weaknesses in almost every field of human endeavor. Industry increases production and lowers costs as a result of the findings and recommendations of efficiency experts. Schools improve instruction by reason of following suggestions and directions of supervisors. Similarly religious instruction can be bettered if teaching be analyzed for weaknesses and wrong procedures, and these being found, correct principles be observed. That even the most skillful teacher can improve is the testimony of those long experienced in the art.

WHO CAN TEACH RELIGION?

This brings us now to a consideration of the important question—Who can teach religion? Some believe that one who knows a subject by that very fact also knows how to teach it. With these, some of us in all sincerity must disagree. St. Thomas in his *Summa* holds that teaching involves twofold matter: knowledge and learner.² We teach something to someone. We propose certain helps, for example, meanings of words, and examples from experience, “which the intellect can use for the acquisition of knowledge”.³ But knowledge of the something does not necessarily imply knowledge of the someone, especially of the ways in which this someone learns best or retains longest. Knowledge of medicine does not necessarily include knowledge of the patient’s disease or of the best way to restore health and prevent relapse. Knowledge of these must be obtained through careful diagnosis and observation of the patient. Returning to the question—who can teach religion?—we may answer: he can who knows not only the subject but also the pupil, particularly his abilities, experiences, interests, and the laws governing learning.

Though the argument from authority in general is considered weak, yet coming from a reliable person it is strong. Within and outside of Catholic circles the distinguished

² St. Thomas Aquinas, *Summa Theologica* (Leonine edition, Rome, 1922), 2-2, 181, 3, c.

³ St. Thomas Aquinas, *op. cit.*, 1, 117, 1, c.

philosopher and educator of the Catholic University of America, Doctor Pace, is generally regarded as a trustworthy authority. Years ago relative to the opinion that "just because a man has a vocation to the priesthood, he can teach religion," he remarked: "This is a falsehood and a lie. I insist, therefore, if Religion is to be taught at all, it should be taught by the most perfect possible method that the human mind can devise. If it is not worth while teaching well, it is not worth teaching at all." And to this, one might add: "the greatest subject in the educational program of the school needs to be taught the best."

Presidents of colleges and universities preparing students for teaching positions believe, like Doctor Pace, that things worth doing are worth doing well. As a consequence they require that students intending to teach English, history, science, or other subjects, follow courses either in general or special methods of teaching, or both. They demand, moreover, that these students observe good teaching to see how it is conducted, and this for a period of fifteen or more weeks. As a final requirement, they direct that the prospective teacher go into the classroom and under observation of an experienced teacher conduct several classes. The sound practice of these institutions emphasizes the fact that knowledge of a subject does not imply ability to teach it effectively. And what is true regarding the teaching of secular subjects is no less true in religion.

Scientific investigations of the question—how do children learn—more and more reveal information of practical importance to the teacher. About sixty-five per cent of our knowledge comes through the sense of sight, experts tell us, twenty-six per cent through hearing, and the remaining nine per cent through the other senses. In view of these findings common sense would dictate that a teacher "talk and chalk" rather than just talk to his pupils; that he frequently use suitable aids, such as pictures, objects, diagrams, and the like to introduce and reinforce verbal explanations. Correct sense impressions not only facilitate learning but tend to make it

*McCarthy, Lawrence W., *Stenographic Notes on Methods in Teaching Religion*, by Rt. Rev. Monsignor Edward A. Pace, delivered in 1927-28, 5.

lasting. This is as true of religious instruction as of any other subject. But how will the teacher of religion be able to use the results of experts, if he is, indeed, master of his subject but unacquainted with sound procedures of teaching?

THE OBJECTIVES OF RELIGIOUS TEACHING

But let us return to the task of analyzing our teaching. The art of teaching any subject, religion included, consists first of all in this that the teacher have clearly in mind the objective he aims to attain through his teaching. In other words, what desirable change in the sensible, emotional, intellectual, volitional, or actual life of the child does he hope to induce by his teaching? Unless he knows just what he intends to accomplish, how can he hope to aid in its realization? Definition of teaching objectives is difficult because defining demands exact thinking and tried experience. Yet definition is exceedingly important, unless teaching is to be more miss than hit. This kind of teaching, of course, must by all means be avoided, especially when the greatest of all subjects, religion, is being taught.

But let us be courageous and face this question of teaching objectives squarely. What is the precise objective we hope to attain through teaching religion to children, say of elementary-school age? What desirable changes in their thinking, feeling, and doing do we hope to induce through religious instruction? Some of us, I suppose, would spend hours trying to formulate satisfactory answers to these questions, were it not for the fact that our blessed Lord, long ago, answered them. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment."⁵ From our blessed Lord of whom Nicodemus said, "Rabbi, we know that thou art come a teacher from God . . ."⁶ we have received the first and greatest teaching objective, and from Him also the second—"Thou shalt love thy neighbor as thyself."⁷ To lead children to love God is the central and

⁵ St. Matthew, XXII: 37-38.

⁶ St. John, III: 2.

⁷ St. Matthew, XXII: 39.

final objective toward which all religious instruction should point and move. All explanations and applications of doctrine, all means that children use to acquire knowledge, habits, attitudes, ideals, and appreciations should either directly or indirectly aid them to love God and to increase in that love.

With the first and greatest objective firmly fixed in mind, our next task is to analyze it into constituent minor objectives. What does it mean to love God expressed in terms of a child's feeling, thinking, willing, and doing? What does it mean to love God, expressed in terms of child's duties to God, himself, and fellowman? Is obeying parents and teachers, praying in temptation, denying oneself for the missions, loving God? If these are expressions of it, then each becomes a specific constituent objective of teaching. Thus the analysis into constituent minor objectives of teaching may proceed. In the process Divine Revelation, Tradition, and the Church must guide. And once the constituent elements of the greatest and first teaching objective, to lead children to love God and increase in that love, have been determined, a major task of the teacher of religion has been completed. Clearly defined objectives is a *sine qua non* condition of the art of teaching catechism.

PROPER LEARNING ACTIVITIES

With teaching objectives clearly defined, the next step is the selection of appropriate learning activities through which the child will very probably attain a specific desired objective. We said "very probably will attain a specific desired objective" because the fact that one child learns by engaging in activities that ordinarily result in learning, does not say that every child will do the same. Freedom of the will, like experience, interests, and differences in mental ability and mental development, are always factors that influence learning no matter what method of teaching may be employed. The second step in teaching, therefore, is to select those activities that fit children, and in which they will learn effectively.

An example perhaps will clarify this point. We know that to keep the Commandments of God is to love God. Now suppose our specific teaching objective is to induce the child to honor father and mother. What activities should the child undertake so that he very probably will learn in what honor consists, why he is to honor parents, how he is to do it, and what he is to do to acquire and maintain the habit of honor for them even after their death? Should we tell him a story showing what a child saint did to honor his parents? Should we direct him to read the story and write it or tell it orally? Should we have him study the answer of the catechism, ask questions about it, and then reproduce it from memory? Whatever learning activities may be selected, it is most important that they fit the age, experience, interests, and abilities of the child. Exercises too easy or too difficult should be avoided. Where children attentively engage in appropriate learning activities, they generally learn easily and effectively. More might be said about kinds of activities—manual, verbal, memory, and the like, also about the nature of the subject matter to be taught as a determinant in the selection of activities, but these questions must yield place to more important considerations.

THE INSTINCT OF LOVE

The art of teaching requires, in the third place, that the teacher observe certain fundamental facts pertaining to the child and his learning. In the endowment of the child he should recognize the part played by instinct. Defined as an inborn tendency to act in a specific way in response to appropriate stimuli, it precedes the functioning of intellect, will, and to large extent the senses. Psychologists differ as to the kinds of instinct. There is one instinct, however, that is important to the teacher of religion—the instinct of love.⁸ We grownups love a person for his noble qualities: generosity, courage, and kindness. The little child, on the other hand, loves its mother though it has no conception of this or other obligations to her. It loves her instinctively. And this instinct implanted by the Creator will normally manifest

⁸ McCarthy, *op. cit.*, 16-17.

itself in external action long before intelligence. Advancing in age and mental development, and experiencing more and more parental care, protection, and sympathy, the child will tend to increase its love for parents. Now the teacher of religion should recognize this instinct of parental love and "devise means of directing and elevating it to the spiritual plane."⁹ It can be the starting point for developing in the child genuine love of God. And love, after all, is the fundamental thing in the Christian religion.

INSTRUCTION AIMED AT INDIVIDUALS

In connection with the learning of the child, psychology requires that the teacher proceed from the known to the unknown, from the concrete to the abstract, from visual impression to mental pictures, and from facts to definitions.¹⁰ The teacher, therefore, should be thoroughly acquainted with the experiences of the child, his surroundings, play life, hobbies, companions, and the like. Besides heredity and early home training, the aforementioned factors have contributed much to making the child what he is—an individual in many respects different from his fellow classmen. Individual differences in the child make it imperative that the teacher instruct not a class, but individuals in it, that is to say, the boy with little or no religious home training and the girl with good religious background, the boy with a slow mind and little interest in religion and the girl with average mental ability and keen interest.

Ample use of visual materials, especially with young children, is commendable practice. Appealing to several senses at the same time, e.g., sight, hearing, and touch, will produce a sort of composite sensual experience which makes for a strong mental picture. Memorization of very important answers is urged provided the children first understand them. Understanding before memorization makes the latter easier, quicker, and more conducive to permanent learning.

⁹ McCarthy, *op. cit.*, 18.

¹⁰ Joseph Tahon, *The First Instruction of Children and Beginners*, 74-75. London: Sheed & Ward, 1930.

Some of the best principles of pedagogy and psychology are implied in the practical directions of St. Augustine¹¹ to a certain deacon of Carthage:—"do not confound the young with too many facts, nor even the others who may be being catechised; do not tire the memory; insist on what is substantial or important and omit the rest, or at least pass over it lightly; present the truth clearly and entirely, but adapt your presentation to the intelligence of your listeners, and with the slower ones make use of many comparisons and illustrations; put forward the love of God as your principal theme and central purpose; aim above all at purity of heart; proceed with that charity which made St. Paul write to the Galatians: 'My little children, of whom I am in labor again, until Christ be formed in you'."¹²

TESTING

The fourth step in teaching procedure involves testing the learning of the child. As in any subject, so also in religion, testing is necessary to determine, so far as is possible, the extent of the child's learning. Test results that show how much and how well a child has learned at least partially indicate how much and how well the teacher has taught. Not only that but well-constructed tests, periodically administered, can help to fix learning in so far as they generally necessitate reviews. Again, they can serve to incite learning efforts especially in children who discover from their scores that they know very little about the subject. Analysis of children's errors in examination, moreover, can be used to valuable purpose both for the immediate correction and future prevention of them. Testing merely to secure information for a mark is not using the examination to the maximum benefit of either teacher or child.

Closely related to the question of testing is that of assigning marks. And respecting marks in religion, it seems to me that we should base them not only on the results of paper-and-pencil examinations but also on daily conduct. If

¹¹ St. Augustine, *De Catechizandis Rudibus* (tr., by Joseph P. Christopher, 1926), xxi-365.

¹² Gal., IV: 19.

religious instruction aims at leading children to love God and increase in that love, then manifestations of that love, at least within the school, in the way of voluntary attendance at Mass, frequent reception of the sacraments, truthfulness, obedience, kindness, honesty, and the like, should certainly contribute to the mark. Not only for knowledge of religion but also for practice of it and largely for the latter, should the mark in religion stand.

By way of summary, then, it may be said that the art of teaching catechism requires, among other things, that the teacher have clearly in mind definite objectives of teaching, that he select appropriate learning activities whereby the child will attain these objectives, that he observe certain sound principles of psychology and, finally, that he test the child's learning to ascertain the effectiveness of his teaching.

MASTERING THE ART OF TEACHING

To acquire, maintain, and improve the art of teaching catechism should be the earnest desire of everyone of us. To acquire it may take many years; to maintain and improve it, however, will require lifelong striving and study. In this pursuit journals and books on Catechetics, both in English and foreign languages, will aid us. Teachers of religion should grow in their art as their pupils advance in knowledge and virtue. Improvement of teaching means sacrifice of time, leisure, and pleasure; it requires study. But sacrifice is the test of our love of God. And what we aim to lead others to do, we ourselves must certainly live and do.

THE NEW METHOD OF RELIGIOUS INSTRUCTION

Providential answer to the questions which worry our contemporaries, the doctrine of the Mystical Body is an antidote to communistic and nationalistic theories.

By J. D. Crichton, "The New Method of Religious Instruction," *The Sower* (October-December, 1937), p. 205.

Religion In the Elementary School

PREPARING THE LITTLE CHILD FOR CHRISTMAS

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Christmas is in a special way the feast of little children. It is at the crib that we can realize best what our dear Lord meant when He said, "Unless you become as little children, you cannot enter the Kingdom of Heaven." This instruction of our Lord seems to have been destined for our day and for both parents and children, because we are the neighbors in time of the Little Flower, the saint of spiritual childhood. St. Therese has brought to the Church the fulfillment of the simplest, sweetest, most loving way of sanctity. It is the way of the favored little ones who rested in the arms of Jesus and were blessed by Him in the days of His earthly life. It is the way of the little ones in our own day who know Him as He lies in the Crib, or as He is rocked in Mary's arms, and as He lies in the Golden Crib of the Tabernacle.

In the days of His ministry, the mothers brought their little ones to Jesus that He might bless them. One of the most divine marks in God's dealings with mankind is the fact that He uses men to bring about His designs. His desire is to make every man a positive channel of grace for His fellowmen. The sacramental character of the family shows this plan of God in a special manner. Parents are intended to be the means by which God will pour out actual graces upon their children. Older children participate in this

design of God for the younger ones as do teachers and others who aid parents in training their little ones. The Sisters in the school room also participate in this mission of the parents as channels of grace to the children.

The Sisters, however, are a special channel of grace to the children under their care more because of their direct participation in the work of the Church than of their participation in the work of the parents. The Church is the spiritual mother of souls to whom she gives birth in baptism. The Church must care for and nurture these spiritual children to whom she has given birth. She does this in her priesthood through the Mass, the Sacraments, the teaching of the Gospel. Our parochial schools are one of the great means of "teaching the nations" through the instruction of the little ones. It is in this realization that we can understand the power of the Sisters over the hearts of the little children entrusted to her. It is in this realization that we sound the sacredness of the teaching vocation. The power is not her own; she is but the channel through which the power of Holy Mother Church flows forth to the children.

Parents and Sisters are one, then, in their task of bringing the children to Jesus. And Christmas is of all the feasts of the year, the one where access to our Lord is easiest for the tiny child. Preaching in the Temple, healing the sick, calming the storm at sea, suffering in the court of Pilate, mocked before Herod, crucified on Calvary—Jesus could not caress and bless the children at these times. The child can know of these things and understand a little about them, but the hour in which they happen is not the Children's Hour. But Advent to Epiphany—this is the Children's Hour in the life of Christ. Our duty as parents and teachers is to prepare them to live that hour so fully that their little lives will be raised to a new level of understanding and love. How can we do it?

The nature of the little child gives us our cue. First of all, the child has a natural faith—difficulties in accepting truth are few because he does not make them. Then the little child needs direct, simple sense experience. Ideas about things do not make much of an impression if they are not

accompanied by concrete experiences. Time is also a thing of which the child knows little. Therefore the present must be filled with experience—not a promise of tomorrow with nothing today. Let us see now how we can apply these three facts of the child's nature to the problem of preparing him for Christmas. The first Sunday of Advent is the time to begin activities. The child should know these things as a basis for action:

Christmas is coming soon.

Christmas is Jesus' birthday.

Jesus is God.

He made you and me and everybody (naming persons and things).

When Jesus was born He had no house, or crib, or other things.

Mary, His mother, and St. Joseph, his foster father, were sorry.

What will He have when He comes this Christmas—our house, a crib which we will make, gifts which we will give Him.

We will make Mary and Joseph and the Baby Jesus happy with us this Christmas.

Jesus will bless us and make us happy with Him.

This leads to the very definite question: How can we get our house, and especially the crib, ready for the Baby Jesus?

The crib must actually be spiritual, that is, made of prayers and acts of love and sacrifice. The very little child, even at two or three, can do this if the spiritual is made concrete. He will need constant teaching, always in a spirit of joy and love, keeping the whole process a serious task and yet a most delightful game; only if he has this guidance and support can he persevere. While the crib will be spiritual, there must be a box or basket or a bed that will actually be the crib in which the statue or picture of the Infant will be placed on Christmas morning. (Sets of statues of the Infant, Our Lady, and St. Joseph can be procured from ten cents up in Catholic bookstores. The child will accept a ten cent set in his home with the same rapturous joy as he accepts the

life-size statues in the church crib. He needs the concrete, but he has no difficulty about the size, material, etc. His beautiful faith makes all most real to him.) As he performs virtuous acts, the child can put in the straw, make the coverlet, and even a pillow. Our Lady, St. Joseph and even the animals can come to take their places when special things are done—for instance, saying morning prayers devoutly up to the day before Christmas could bring Our Lady to take her place beside the crib; night prayers could bring St. Joseph. Eating things the child does not like could make the straw, being obedient the coverlet, being nice to others when playing with others, the pillow. Special acts of love—telling Jesus he loves Him, asking Him to come on Christmas and be happy in our home, telling our Lady he loves her, giving a picture or statue a kiss, saying a prayer during the day—these could be special trimmings around the Crib in the form of flowers or snow or anything else which would show the child that he is waiting for the Blessed Babe. In all of this, hard or strange things should not be brought in. The child lives the same life as ever, but he conquers himself and does all now in the power of the Infant King. A calendar will help things along. By crossing off each day as the child straightens his spiritual accounts at night prayers, the time will be seen to pass. A mark thus I on the date could indicate that morning prayers were said that day, and thus—that evening ones were said. Each day as it passes will then be marked with the cross, indicating the winning of Our Lady and St. Joseph as guests at our home. The child can actually see the days passing by and time will come to have a real meaning to him. As we all know, children love stars and crosses and all other devices used as signs of having done certain things. A ten cent box of Dennison's markers (stars, crosses, triangles, etc., in various colors) can serve endlessly in making things concrete. It is easy, in this way, to keep up the enthusiasm of the child. What a welcome Jesus will get when the little one rushes down to see if He is there on Christmas morning. The Infant should be put in the crib on Christmas Eve after the child is in bed. Santa Claus, stockings, and presents under the tree become very secondary to the real Gift of Christmas, Jesus. Is not this as it should be

for the *child of God*, which the little one is? If the child is old enough to go to Holy Communion, what a welcome into his loving heart Our Lord will receive. If he is not old enough, his love and longing can be directed to the day when he will make his First Holy Communion. On this day he can satisfy his longing for Jesus by kissing the Babe in the Crib as a Spiritual Communion.

It takes a little time, a little planning and a watchful, loving heart to "bring the little ones" to Jesus prepared to give Him a loving welcome at the Crib on Christmas. But where is the man or woman of faith who can say that this is not only one of the sweetest but one of the greatest works that one redeemed soul can do for another. Our Lord's words are consoling: "Inasmuch as you did it to one of these My least brethren, you did it unto Me." It is in our own Christmas Communion and visit to the Crib that the Babe of Bethlehem will make us understand what it means to "do it unto Me."

Father F. X. Downey, S.J., of The Pro Parvulis Book Club had written that organization's Christmas choice for little ones. The story, a little boy's dream, is called *Taking Down the Crib*. Most unusual things happen in it. St. Joseph and our Lady are alive, and the animals at the crib frolic about and do the most unexpected things. Even the Babe in St. Joseph's arms tries to catch a sheep as it scampers by. Little boys will love the very human Sister Baptista as only a dream could make her. Victor Dowling's illustrations are most interesting.

High School Religion

TEACHING THE NEW TESTAMENT IN HIGH SCHOOL*

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The New Testament has been taught for 1800 years. It would be temerity to attempt to present a new method. The great methods of the past were the work of the great teachers of the past. Most of them met with eminent success. For me to choose one of those methods and crown it with my sanction would be the height of impertinence. . . . Pardon the personal note that will appear in this address. Whatever I present will be the result of years of trials and errors. The trials were all, more or less, of my own invention and the errors are my contribution. The practical wisdom resulting from the above trials and errors will be found in your deductions.

In the limited time at my disposal I will present my matter under three heads: (1) An Approach, (2) An Emphasis, (3) A Technique.

Experience has taught me that this Approach-Emphasis-Technique is the best fitted to the young people who are in our high schools in these chaotic times. I am equally convinced of its fitness for students on the same scholastic level

*This paper was presented by Brother John Joseph in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

who have not had the opportunities for religious instruction and training that are offered in the Catholic School System.

THE APPROACH

Dom Vonier in his book, *The Personality of Christ*, illustrates beautifully the two fundamental methods of studying the Life of Christ. He compares them to the two methods of studying a mighty waterway. The first method is to proceed from the ocean to the origins of the waterway. The second method is to proceed from the headwaters to the sea. The first method, to proceed from the ocean to the headwaters, is the method of St. Thomas who starts from the ocean, Christ's Divinity, and follows up the system to the human sources of Christ's life. This is the scientific, the theoretical, the theological method of presentation and is admirably fitted to its end.

The second method, to proceed from His Humanity to His Divinity, is essentially the natural procedure for man to find out the marvels of the Son of God, the Man who was God. It is the way of wonder. It gives youth a growing picture of a personality that was an historical reality; one who grows in their comprehension from the perfection of all that is human to the fulfillment of all the Prophecies, to the evidences of his Divinity, to the heights of Calvary, to the unchallengable evidence of His Resurrection, to His glorified state, to His Ascension to His Father, to His living reality in His Church, with His Humanity and His Divinity on our altars, that He may live in us and we in Him—a personality that has won them, seized upon their loyalty, gripped their hearts, made them His loyal disciples, and they cry out even more intelligently than did Peter: "Thou art the Christ, the Son of the living God." They will have come to the infinite sea of His Divinity.

Commenting upon the two methods of approach, the author says: "This is not the only instance where the theoretical presentation of heavenly things follows an opposite course to that of the practical realization of those things." This is the approach I have in mind.

The last words of this quotation give the objective that we are trying to approach—the practical realization of those things that we learn of Christ from the Gospels.

I believe that the natural, vital, presentation of the Christ of the Gospels, with His Humanity given the fullness of presentation that is in the literal story of His life, is the soundest way to bring the youth of today into contact with Christ, to make them conscious of a personal Christ. Today we are tasting the bitterness that follows the orgies of supermen who have lost the right concept of what it means to be men. There is no better remedy for the evils of the times than to show youth the only real super-man, the Man who was God, disparaging neither His humanity nor His divinity, but using His humanity as the simplest approach. We are to lift up Christ as He was. Being lifted up He will "draw all men to Him." Christ is the ideal man, the model to which all men must conform if they are to be saved. He lived a man's life with the fullness of a man's nature, lived under the laws of a man's nature, not as a God masquerading as a man, but as a man who was God. We must face the awe-inspiring fact that Christ was a man, a God ever reminding us that He was the Son of man.

This approach is consonant with the intrinsic nature of the New Testament—simple stories, told by simple men, who knew Christ and loved Him with a personal love, loved Him even unto death. They wrote what they wrote that the memory thereof might not disappear from among men. That divine inspiration makes their accounts the word of God is not their doing but God's.

Many falter at this approach because of the stupendous mysteries implied therein and defined by Holy Mother Church. The mightiest of human intellects have accepted exile or the gibbet in their defense, still they died not for the Dogma. Newman has aptly said that no man ever died for a syllogism. Neither did these men die for a definition. They died because they would not mutilate the glory of One they held dearer than life.

Youth takes these dogmas in stride as they go on and on learning more and more of the Man of Men. They have the

gift of Faith. Experience has often made me feel that this gift is not only the power to believe but an actual facility to believe. They take the great thundering dogmas that are implied in the text, gladly, fully, intelligently, because they throw more and more light on one whom they are growing to love more and more. They are in good company for Augustine says: "Through Christ, man—we go to Christ, God."

Timorous souls who fear the liberty of the children of God with their elder brother Christ, need but to listen to Christ's words to Magdalen: "I go to My Father and your Father; to my God and your God." The first phrase, to My Father and your Father, establishes our brotherhood with Him. The second phrase, to my God and your God, leaves no doubt of His common humanity with us.

This approach is the natural one, the one by which the early disciples came to know Him, the approach the apostles used with their converts; it is the way Christ presented Himself to men. It is consonant with the liturgical method of the Church which holds up Christ as the divine model, the man God. It is the absence of this personal element in the religion of too many Catholics that makes them so inert and unresponsive to the teachings of the Church.

Such is the approach and the objective ever before us.

Let me mention one objection in passing: "It is too emotional."—we hear! Christ Himself was emotional, everyone close to Him was emotional, the martyrs were emotional, the youth we teach are emotional plus; their emotional side is their real weakness. Some old pessimist may even interject that the only unemotional members of the outfit are the teachers. That is pure insolence and it is intentional. Candidly I am trying to jolt you into thought of the possibilities of the approach. Let the God who boasted of being the Son of Man be natural. Let His charm appeal to youth.

THE DOMINANT EMPHASIS

Now for what I have chosen to call the dominant emphasis. The young people we teach are full of the wine of life.

They love life. Away down in their souls where they live with themselves they long that life shall be real, fine, and noble for them. They are full of the wine of life. Many of them are drunk with it. I know no better way to lead them to noble living than to show them Christ living. It is this conviction that has led me to make the lessons in daily living shown in Christ, the dominant emphasis in my presentation of the Gospels.

Without any attempt at a systematic arrangement, let me jog your minds by a rapid but suggestive list of the character traits that can be illustrated in action from the New Testament stories:

CHRIST WAS:

Kind: Woman taken in adultery. *Gracious*: Samaritan woman.

Responsive: The woman of Canaan. *Courageous*: His life was a drive to accomplish an awful death.

Generous: Good thief. *Considerate*: Peter's wife's mother.

Manly: Dealings with men like the Centurion, Nichodemus, Pilate.

Winning: Little children loved Him.

Bold: Temple sellers. "Why strikest thou Me?" (Pharisees.)

Dauntless: Entry into Jerusalem. *Gallant*: "Let these go."

Sincere: Rebuking hypocrisy.

Loving: The Good Shepherd. *Patriotic*: Mourns over Jerusalem.

Grateful: Martha and Mary. *Unselfish*: With apostles.

Neighborly: Cana. *Tender*: Mary and Joseph.

Democratic: Come down—"I will dine with thee." (Zacheus)

Consistent: Herod. *Fearless*: "I go up to Jerusalem."

Self-possessed: Struck before Annas.

Asserting Rights: Before Annas and Caiphas.

All Things to All Men: Mary, John, Peter, Centurion, Pharisees the ignorant, learned, etc.

Patient: With sick, bothersome and ignorant.

Observant: Of nature, men, their activities, characters.

Broad-minded: With sinners. *Obliging*: The coals and fish broiling

Thoughtful of others: "I have compassion on the multitude."

Determined: Whole life plan.

Persistent: Trying to win Judas and Pharisees.

Prudent: Went into Galilee; went to Jerusalem alone.

Sympathetic: Lazarus.

Calm in Danger: On the Lake. Night before death.

Mild: With sinners. *Forgiving*: Peter and Thomas.

Forgot Injuries: "Peter, lovest thou Me?"

Clear-Headed: Frustration of His enemies' plans.

Politick: With Pilate; disciples of John, Nichodemus; in all, circumspect.

Shrewd: Daring them to convict Him of sin.

Adroit: The tribute money; "of whom was John?"

Unassuming: On a level with all.

Humble: The Son of Man. *Never Bigoted*: Dealings with Gentiles.

Absence of Ceremony: Even now.

Respect for All: Men, women, children, high and low, good and bad.

A Man's Man: Reliance on woman.

A Trained Athlete: Tanned and calloused . . . an outdoor man—loved the creatures of His Father—sacramentalized some of them.

A Fighting Man: Sword and Fire.

Adjustable: to men, places, circumstances.

Good Company: Emmaus.

Knew: Fatigue, weariness, disappointment, sorrow, labor.

A Great Teacher—An enemy of shams and pretenses—Free from envy—free from flattery—never played politics—was angry with cause—saw good in all—hated sin but loved sinners—He led personally—knew His men intimately—led the common life—grateful for favors—approachable—motives and effort greater than success—won simple people—at ease with Him—charm—of the people—meek and humble of heart—had friends and intimates—The Great Democrat — industrious — self-reliant — self-supporting — able to rough it—adjustable—a friend—:

Understanding—honest—candid—faithful — noble — human. He suffered all of life's treacheries and reverses yet He was ever—generous—helpful and constant.

No compromiser with lovers of: appearances—of reputation—of externals—of popularity—of fashion—of half-measures—of "tag-alongs," weaklings, poseurs, compromisers, dilitantes, aesthetes, paraders, "people with a line."

EVERYDAY VIRTUES

. . . . Note the instant respect and response of real, manly men when they came into contact with Christ—Nichodemus, the Centurion, the Leader among the Jews, even Pilate, the followers of John, yes, the good thief, for he was essentially fair. His words came from a manly sense of fairness. Can't you see the nailed right

hand of Christ, strive to free itself to welcome one who went part way to meet Him in His hour of agony: "This day shalt thou be with Me in paradise."

The more you come to know, not fancy, of true values in men and women and life, the more you can see of supernal living in Christ.

This is the emphasis that I feel meets best the demands of the young men and women in our high schools today. It is best fitted to their minds. It is in fullest accord with the liturgical methods of the Church. It lays a foundation of the realities of the life of our Lord and the lessons contained therein that will stay with them to the end. Each recurring year unto the end the Church will place these same tales before them. Years, experience, sorrows, disillusionments will find in them the wisdom and the strength they need to meet their daily tasks. If with this presentation we make a drive for a minimum of weekly Mass and Communion, the presentation of Christ in the Liturgy as the Man of Men, will carry them safely through creatures to the mountains of God.

It is the manner in which the apostles came to know Christ. It is the method they used to present Him to their disciples. It is Christ's own method of presenting Himself. THE WORD OF GOD must be no mere *symbol* or sign of an idea. God's nature being essentially *act*, His WORD must be essentially *act*. It is the infinitely sublime life of Jesus Christ—The God-man. And what God wished us to have of the Divine Story is in the New Testament.

TECHNIQUE

Permit me to make a few suggestions:

1. Do not becloud the subject with excessive readings, research, reports. You are teaching Religion not methods of research. If students read voluntarily, thank God.
2. Be eclectic in your method. Some topics are best handled by exposition, followed by questions; others, by throwing a thought-exciting question into the midst of the group; others, by discussion; some by summarizing. St. de la Salle insists that the Brothers teach the maxims of Christ. Take your New Testament and list the verba-

tim, axiomatic teachings of Christ regarding living. Some students will accumulate such a list in the course of the year. Any method that suits the particular lesson is the general method I advocate provided the approach, the objective and the dominant emphasis is sustained. Note books are my personal hobby.

TERM PAPERS

If you seek to be academic, the following titles of term papers are but a few selected from a possible hundred:

The Temple Racket, Men Who Could Never Get Along with Christ, The Irregularities in the Trial of Christ, The Jews Abroad—The Jews at Home—Who Crucified Christ? Then and Now, The Characters of the Apostles, Jewry when Christ Came, What the Talmuds did to the Law, The Maxims of Christ, The Human Wisdom in the Beatitudes, What Christ Did Not Condemn.

BIBLIOGRAPHY

Here is a list of books that were useful to me in cultivating a background. A judicious choice of a dozen of them will serve as a beginning. I hope they help you to find facility, enthusiasm and success in our work of bringing the young to Christ.

These books will help the teacher to acquire the necessary background. Most of these books have appeared during the past ten years. The older books are on your library shelves.

The Inward Vision—R. H. L. Steuart, S.J.—Longman-Green.

Temples of Eternity—R. H. L. Steuart, S.J.—Longman-Green.

The Personality of Christ—Dom Anscar Vonier, O.S.B.—Longman-Green.

Christianus—Dom Anscar Vonier, O.S.B.—Longman-Green.

Christ the King of Glory—Dom Anscar Vonier, O.S.B.—Burns, 1932.

The New and Eternal Covenant—Dom Anscar Vonier, O.S.B.—Burns, 1932.

- Christ and the Western Mind—Karl Adam—Macmillan.
The Spirit of Catholicism—Karl Adam—Macmillan.
The Son of God—Karl Adam—Macmillan.
Christ Our Brother—Karl Adam—Macmillan.
Jesus Christ, Model of Manhood—A. Goodier, S.J.—Burns, Oates.
The Public Life of Christ—A. Goodier, S.J.—Washburn.
The Passion of Christ—A. Goodier, S.J.
The Humanity of Christ—M. Meschler, S.J.—Herder.
Jesus Christ, the Son of God—Fouard.
In Christ—Fr. Cuthbert, O.S.F.C.—Longmans-Green.
God and the Supernatural—Fr. Cuthbert, O.S.F.C.—Longmans-Green.
In Christ Jesus—R. Plus—Benziger.
Christ in His Brethren—R. Plus—Burns-Oates.
The Life of the Church—M. C. Darcy, S.J.—Sheed & Ward.
Christ in the Christian Life—J. Duperry.
Himself—D. McAstocher.
Herself—D. McAstocher.
Christ is King—Martindale, S.J.—Sheed & Ward.
Creative Words of Christ—Martindale, S.J.—Sheed & Ward.
Christianity Is Christ—Martindale, S.J.—Sheed & Ward.
Jesus Christ, His Mind, His Heart—Henry Morico—Browne, 1932.
The Eternal Galilean—Fulton J. Sheen—Appleton.
The Life of All Living—Fulton J. Sheen—Century.
The Mystical Body of Christ—Fulton J. Sheen—Sheed & Ward.
In Habit Found As a Man—Fulton J. Sheen—Sheed & Ward.
Christian Life and Worship—G. Ellard, S.J.—Bruce.
The Doctrine of the Mystical Body—Abbe Anger—Longman, 1932.
The Church on Earth—Ronald Knox—Burns-Oates.
Outlines of Bible Study—J. C. Dougherty—Bruce.
Now I See—Lund—Sheed & Ward.
St. Andrew's Missal—Lohman.
New Guide to the Holy Land—Meistermann—Kenedy.
The Life of Christ—Maas, S.J.
The Life of Our Lord Jesus Christ—M. Meschler, S.J.
The Friendships of Christ—W. F. Ollivier, O.P.
Commentaries on the New Testament—Sister Cecelia.
His Only Son—W. F. Robison, S.J.
All of Father Bandas' Scriptural and Catechetical Books.

Father Laux's Biblical Studies.

Jesus Christ—Grandmaison, S.J.—Sheed & Ward.

Fire on the Earth—P. H. Furfey.

Ways and Crossways—P. Claudel—Sheed & Ward.

Layman's New Testament—Pope—Sheed & Ward.

The Things That Are Not Caesar's—Maritain—Sheed & Ward.

Jesus and His Apostles—Klein—Longman.

Back to Christ—Laclercq—Burns-Oates.

The Church of Christ—Rousseau—Bruce.

Jesus Christ, God and Man—Smith—Burns-Oates.

The Seven Last Words—Sheen—Century.

God and Redeemer—Hertzog—Benziger.

Ecce Homo—F. X. McCabe—Bruce.

THE PARENT AS EDUCATOR

The practical program for enlisting millions of fathers and mothers as Parent-Educators is not to be found in one formula. I do not advocate a particular panacea, but I can tell you that the home is not so far gone that its recovery is hopeless. There is a vast army of devout Catholic parents who are looking for a call to the colors, whose hearts beat with new courage when they see the banner of family Christian education raised aloft. During the past few years, in several scattered dioceses, there have been literally thousands of families studying diligently and with profit the little volume prepared under the auspices of the Parent-Educator Committee—and they have been improving the methods of giving religious instruction in the home. It seems to me that among the agencies that will fruitfully be engaged in recalling the Christian home to its high responsibility as a school of life and religion, will be the Confraternity of Christian Doctrine, organized by command of the Holy See in every parish. The Confraternity not only enrolls the most zealous parents, but provides, through contact with the pastors and consecrated teachers of religion, the ablest guides in leading parents to an appreciation of their duties and their opportunities. Of all the activities of the Confraternity of Christian Doctrine, its insistence on the responsibility of Catholic parents as religious educators of their own children, and its efforts to provide practical assistance for parents in the fulfillment of their sacred duty, will constitute its basic contribution to the religious education of youth.

By Edwin V. O'Hara, "The Parent as Educator," *The Franciscan*, Vol. 17, No. 11 (November, 1937), p. 5.

College Religion

THEOLOGY IN THE COLLEGE CURRICULUM

SISTER MARY EUNICIA, B.V.M.

Clarke College

Dubuque, Iowa

"The success Catholic colleges are attaining in helping students to live religious lives is due primarily to other forces than the religion courses," observes the Reverend Maurice Sheehy of the Catholic University in an article in *America*, and his comment reflects the view of many others that have preceded and followed it. The statement is nothing new; many Catholic colleges in the country are ready to admit that their religion courses are ineffectual and definitely unsatisfactory. A series of questions, raised but unanswered, in the 1931 *Proceedings of the N.C.E.A.* presents the problem from the angle of the Catholic college. It lists,

1. Are our courses in religion really organized? 2. Are they planned and conducted so as to give our students . . . a really complete and progressive knowledge of our holy religion? 3. Are they supported by thorough courses in philosophy? 4. Can we safely require more than eight credits . . . if not, how can religion have its proper weight in the curriculum? 5. Are our plans for teaching Religion as definitely formulated as our methods of teaching English? 6. How can we place the uninstructed in class with the well grounded and do justice to all?²

In individual cases some of these questions have been answered admirably, but for the most part the science of

¹ Reverend Maurice Sheehy, "Religion and the College," *America*, Vol. 45:272.

² Sister M. Lioba, "Some Distinctive Problems of Our Colleges for Women," *N. C. E. A. Proceedings*, 1931: 160-61.

education which has revolutionized every other department of the curriculum has left religion practically untouched. Teachers are not given opportunity for adequate training, the content of the courses is bound down by tradition, textbooks are unimproved, and at best the subject is a stepchild in the collegiate family. That the Holy Father is not satisfied with the present status he parenthetically implies when he says,

For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students.³

It may be argued that "Catholic atmosphere" supplies for all formal deficiencies, but in what other field would "atmosphere" be considered an adequate substitute for systematic procedure?

"Give a dog a bad name" is an old proverb, but by it has been hanged the interest of the college religion course. The freshman who has been studying "Religion" as an "extra" for twelve years is bored at the prospect of "the same old thing" in college. It lacks the appeal of biology, psychology, and sociology, yet, under its rightful name, "theology," the science of God would take its place on an equal footing, at least, with the "ologies" of body, mind, and society. The title would serve, too, as a stepping stone to the technical objective which has been forced upon Catholic as well as secular institutions by accrediting agencies. A thorough study of theology organized for the layman would command respect outside the walls of the institution as well as within them, and would earn its full accrediting rights by force of its own merits.

Theology in the college curriculum is not a new suggestion. In his *Idea of a University* Newman devotes the first three chapters to proving that theology as knowledge has dominated the intellectual world for years. He shows that in the study of the sciences, if one science is neglected, all are perverted for they tend to spread out and usurp what is

³ Pius XI, "Christian Education of Youth," p. 63. New York: The Paulist Press, 1931. *passim*.

not theirs. In defining what he means by theology in the college curriculum he says,

I simply mean the science of God, or the truths we know about God put into a system, just as we have a science of the stars and call it astronomy, or of the crust of the earth and call it geology.⁴

At the present time the students at the Catholic University at Nimeguen, Holland, are given a course in layman's theology to prepare them for the skepticism of the age.⁵ Current Catholic magazines in our own country are replete with articles pleading "Theology for the Layman". The need is great and the time is ripe; yet, American colleges are reluctant to be "the first by whom the new is tried". Paradoxically enough, when the change does come it will have to begin by "de-theologizing" the existing courses.

One of the principal contentions of those dissatisfied with the present religion courses is that at best they aim to turn out amateur moral theologians. Most of the textbooks are devoted almost exclusively to moral conduct, being compendiums of technical moral theology used in seminaries. The originals are intended to prepare the priest for his duties as confessor. Obviously they are impractical for "ninety-five to ninety-nine percent of the students in . . . Catholic colleges for boys, and one hundred percent of those for girls."⁶ Moral judgment is one part of religious education, but why concentrate on "giving gratuitous advertising to the numerous brands of Satan's products,"⁷ to the neglect of positive ideals of Christian living? A recent survey of the content of religion courses in two-hundred fifty high schools showed a proportion of ninety percent information, six percent worship, and four percent expression.⁸ It is doubtful whether the colleges offer much improvement, according to a statement of Reverend Norbert Hoff, instructor at Notre Dame who quotes the *Revue Intellectuelle*,

⁴ John H. Newman, *The Idea of a University*, p. 77. Chicago: Loyola University Press. (Edited by D. M. O'Connell.) 1927.

⁵ Reverend G. R. Rybrook, "Religion in the Curriculum," *Commonweal*, vol. 16: 554.

⁶ J. M. Cooper, *The Content of the Advanced Religion Course*, p. 7. Washington, D. C.: Catholic Education Press, 1924. *passim*.

⁷ Cooper, *op. cit.* p. 10.

⁸ Brother Francis de Sales, F.S.C., "Course of Religious Instruction," *N. C. E. A. Proceedings*, 27:260.

One of the most important causes of contemporary unbelief (is) the religious ignorance of a large number of baptized persons. In this bankruptcy, whether in primary Christian instruction or in college courses, the failure to adopt adequate methods is deplorable—we are satisfied with a mechanical education consisting in memorizing too abstract formulae composed by theologians rather than educators.⁹

Numerous attempts are being made to establish the study of religion on a satisfactory basis, but most of them are patchwork or substitutes. They will produce small results until there is a thorough-going curriculum revision which will provide for an attractive department of theology to help the student to mould his life more perfectly after the Divine Exemplar. Reverend Maurice Sheehy has made a timely appeal for graduate courses leading to master's degrees in religion for the preparation of teachers, and the N.C.E.A. has approved full-time instructors for religious teaching.¹⁰ The next step will be to give the teachers subject matter by providing an adequate sequence of undergraduate courses leading to a major in theology.

The first organization difficulty in many colleges is that of assigning the freshmen to classes adapted to their individual needs. This problem has been solved for the most part by the *Religion Placement Test for College Freshmen*, published annually by Bruce and Company. The fairness of this procedure to pupil and teacher is shown by a survey of results of the 1936 tests. In two colleges, one for men and one for women, the highest scores were attained by students who had no Catholic school training.¹¹ Under the old system, placement according to the number of years of previous study, they would have been assigned to the "beginners" group. In a large school where there must be many divisions, the test makes it possible to organize special classes for the poorly instructed and others for those who show superior ability. In small schools the test supplies the

⁹ Reverend Norbert C. Hoff, "Pertaining to the Study of Religion," *Journal of Religious Instruction*, Vol. VII, No. 9 (May, 1937), p. 845.

¹⁰ Sheehy, *op. cit.* p. 272.

¹¹ Reverend W. F. Cunningham, "The Freshman Religion Placement Test," *Catholic Educational Review*, May, 1937, p. 276.

teacher with a knowledge of the individual needs of each pupil. The prejudice against the objective tests as measuring rods of religion, evidences a misconception of the nature and purpose of the examination. It is not a question of faith, devotion, or the possible operation of grace in the soul, but a logical device for determining how far each student has "reason for the faith that is in him".

A radical departure from the traditional four-year religion course, and one that will at first be looked at askance, is the recommendation of a comprehensive examination at the end of the sophomore year which, if successfully passed, will complete the theology requirement. Two years of philosophy in the upper biennium, and elective courses in higher theology would constitute the department. A more detailed explanation of this program will reveal that its aim is not to sell the birthright of the Catholic college, but to enrich it.

Most college religion teachers will admit that students regard the subject as something to be prepared only if they have time on their hands. Many sophomores feel that they have little if anything more to learn about religion. They have reached a saturation point, and it is doubtful how much good accrues from what they submit to only with resignation. If this attitude is accompanied by a satisfactory performance on the two-year comprehensive, they have demonstrated their knowledge of what was formerly sprinkled over four years, and they are prepared to build a solid philosophy of life in the following courses. If the examination is not successful, the work must be repeated until this requirement for graduation is fulfilled. If the elective courses in theology are made vitally pertinent to the needs of youth there is no doubt that they will be willingly patronized.

A program which has been suggested by the Reverend W. F. Cunningham, C.S.C., of Notre Dame University,¹² includes a Bible survey for freshmen and apologetics for sophomores. The latter is no departure from the traditional course of most colleges, although many teachers will probably consider it more profitable to teach the Apostles' Creed to fresh-

¹² Reverend W. F. Cunningham, *The Pivotal Problems of Education*, p. 167. Indianapolis: John S. Swift & Co., 1936.

men than to attempt the Bible. It is upon the aim and procedure of each course that the possibility of a successful department can be built. A few brief suggestions will be sufficient for the ingenious teacher to work out his own syllabi.

The aim of the freshman course is not superficial, but rather to present dogma, moral, and worship in their historic setting, thus establishing our Lord Jesus Christ as the fulfillment of the promised Redeemer and the Christian ideal of life. How much can be gained by teaching these branches of our Faith simultaneously even in high school has already been demonstrated by Reverend J. J. Laux.¹³ His series of texts integrates them according to the developing mentality of the adolescent. The college student should be able to perceive their added significance when viewed in relation to the liturgical year. It is appalling to discover how little even educated Catholics know about the Bible, and since many freshmen are obliged to leave school before graduation, the first year is the time to get acquainted with it. One year does not provide time, of course, for an adequate study. Separate courses in each Testament may well be among the electives during the last two years. The year does offer, however, an opportunity to discover the basic principles of our Faith. A brief survey of the scope of the course will suffice to illustrate the idea.

In September a discussion of Newman's chapters on theology as a science would accompany a cursory exploration into the divisions of the Bible. October would investigate the dogma connected with the fall of man, its consequences to the race and the individual, the promised Messiah, and our Lady. A few of the best known saints and sinners of the Pentateuch and historical books could be presented and their stories linked. November might be devoted to a study of the Commandments with their historic setting in the Didactic books, and to the story of the Machabees in relation to the doctrine of Purgatory. The prophetic books of the Old Testament are the ideal subject matter for December to

¹³ Reverend J. J. Laux, "Definite Plan for Teaching Religion in High School," *N. C. E. A. Proceedings*, Vol. 29: 177.

Christmas. Tracing the story of the prophesied Redeemer and his Virgin Mother leads directly into January, the month of the Holy Family. The Boyhood of Christ, His baptism and temptations, covering the first chapters of the Gospels, would occupy this month.

February might be devoted to the Public Life of Christ, concentrating on the institution of each sacrament as it occurs. The Lenten season usually falls in March, covering the Passion and Death of Our Lord, and the concluding chapters of the Gospels lead up to Easter. April, the Paschal season, would include the Resurrection and the establishment of the Church, introducing the Acts of the Apostles. The final month of May could well be devoted to the Mission of the Church as the Mystical Body, explained in St. Paul and the other epistles.

This survey would obviously give opportunity to stress the dogmatic and moral principles related to the commandments and the sacraments, and would add significance to the accompanying ceremonies of the liturgical year. At the same time the student would have followed through the chronological development of his Faith and have discovered its related sources. The enthusiastic response which high school students have shown towards the New Testament as a textbook promises equally encouraging results for the adoption of the Bible as a freshman college text.¹⁴ Once Christ is established as the Model of everyday living, as well as the Hero of history, the union of practice and faith is certain.

The apologetic content for the sophomore year should aim to vitalize the questions which concern the American student today. A treatment of the traditional problems will necessarily come into the discussion as roots of modern conditions, but they will have more significance if associated with the immediate American scene. Reverend John M. Cooper says: The controversy is converging more and more on the four fundamental beliefs: the soul, God, Christ, and the Church . . . What has the Catholic Church done and what is she doing for the promotion of human well being? What purpose do her dogmas serve in the

¹⁴ Reverend W. H. Russell, "New Testament as a Text," *Catholic Educational Review*, Vol. 27:385.

attainment of this end? Does the Catholic moral code square with and make for human welfare?¹⁵

Father Cooper suggests a concise outline of procedure for developing his treatment of these problems.¹⁶

Another and more recent plan for the presentation of apologetics is adequately worked out by Reverend Norbert C. Hoff, in *The Journal of Religious Instruction*, June, 1937, in which he challenges the ingenuity of the teacher.¹⁷ Father Hoff divides the topic into six fields: God, Man, Gospels, Christ, Constitution of the Church, and Infallibility, working in visual projects on each section. The important objective in any method is to relate the content of the course with current periodicals which present the social atmosphere in which the student is living.

The examination given at the end of freshman year would include the work of both semesters. A student who failed in satisfactory performance would be required to repeat the course. At the conclusion of the sophomore year an adequate comprehensive covering both years would show whether or not the student had a sufficient knowledge of his Faith to warrant the discontinuance of required instruction. The last two years of his course would enable him to achieve a more philosophical view of his religion in relation to his present and future life. Having set up Christ as his Ideal, and acquired a thorough knowledge of his Faith, he would learn how "to use this knowledge in pursuit of this ideal."¹⁸

Some discussion is current as to the wisdom of the two-year philosophy requirement, especially in women's colleges, and a survey of forty-one such institutions shows that the increasing demands for teaching minors are crowding philosophy out of the curriculum.¹⁹ This condition is to be regretted, in spite of Nicholas Murray Butler's alleged remark that, "Abstract thinking is too difficult for most men and practically all women." Scholastic history has demonstrated

¹⁵ Cooper, *op. cit.* pp. 46-51.

¹⁶ *Ibid.* p. 51.

¹⁷ Reverend Norbert C. Hoff, "Visual Projects in the Teaching of Apologetics," *Journal of Religious Instruction*, Vol. VII, No. 10 (June, 1937) 906-911.

¹⁸ Cunningham, *Pivotal Problems*, p. 9.

¹⁹ Sister M. Aquinas, "Philosophy in the Catholic Woman's College," *N. C. E. A. Bulletin*, 1931:150.

woman's ability to grasp the subject. If its method is reflective thinking, introspection following observation, most women will achieve a higher score on the latter than will men. The significance of the importance of philosophy for women is clearly pointed out by Reverend I. J. Semper who says that modern false prophets are wise enough to know that women rule the emotional life of the world, and that by making their plea to women, the emissaries of Satan can work havoc unless the Catholic college fortifies its students by sound philosophical principles.²⁰ A series of philosophy courses for various needs is worked out by Reverend Gerald B. Phelan in the *N.C.E.A. Bulletin* of 1929.²¹

Provision for non-Catholic students who are under the guidance of a Catholic college should aim to give them wholesome views on life, and also an opportunity to fulfill a credit requirement. In many colleges today this goal has already been achieved by organizing a freshman class in natural religion, and a sophomore group in social ethics based on the principles of Christianity. This procedure has been found highly successful. One unexpected development has been the eagerness with which parents have greeted the course. They are glad that their children are getting some formal training in religion. In one institution the majority of non-Catholics who had completed their two-year work requested permission to attend advanced classes in Catholic Social Problems.²²

Elective courses in theology in the upper two years, which would lead to a major in the subject, offer a tempting variety. Everyday in the Catholic world and out of it the discussion about things of God grows more and more widespread. *Noblesse oblige* is expected of Catholic college students and most of them are anxious to be so well prepared that they will not fail. In addition to an intensive study of the New and Old Testaments, these courses offer suggestion:

²⁰ Reverend I. J. Semper, "Church and Higher Education for Girls," *Catholic Educational Review*, Vol. 29:223.

²¹ Reverend G. B. Phelan, "Sequence of Courses in Philosophy," *N. C. E. A. Bulletin*, Vol. 29:104.

²² *ibid.*

MORAL: (1) Layman's Moral Theology (stressing the positive aspect of charity and the works of mercy).

DOGMA: (1) The Dogma of the Redemption (covering the truths of the Fall, Incarnation, and Redemption).

(2) The Fatherhood of God (emphasizing the rights and duties of creatures, and the protection of Providence).

(3) The Immortality of the Soul (the truth of Judgment, Heaven, Hell, and Purgatory).

(4) The Dogma of the Eucharist (including the prophecy or foreshadowing, and the fulfillment).

(5) Dogmas of the Virgin Mary (What they are and how they have influenced the world: Immaculate Conception, Divine Motherhood, Perpetual Virginity, Assumption).

(6) Dogma of the Mystical Body (The Mission of the Church).

HISTORY: Cultural and Social Backgrounds of the Church in various periods.

APOLOGETIC: (1) The Divinity of Christ.

(2) The Constitution of the Church.

PHILOSOPHY: (1) Asceticism and Mysticism.

(2) Theodicy.

Each institution would necessarily adopt courses fitted to its peculiar aim and the shifting needs of society. The sequence of courses in philosophy would integrate with those in theology according to a devised plan. From the standpoint of religion and culture there need be no dearth of subject matter, nor should there be any tendency to develop a situation similar to the one referred to by the Reverend Alphonse M. Schwitalla, S.J., in his recent article in the *North Central Association Quarterly*. Father Schwitalla cites an example of a sequence in Theology which consisted of three-fourths historical aspect of Christianity, and one-fourth psychology of education.²³ The aim of the course should be a thorough understanding and appreciation of the things of God.

²³ Reverend A. M. Schwitalla, S.J., "Sincerity in Education," *North Central Association Quarterly*, July, 1937, p. 23.

This case for the revision of religious instruction in colleges does not intend in any way to depreciate the importance of the devotional and practical aspects of Catholic life which flourish there. Indeed, its objective is rather to keep step with them. In the last decade the increased interest in liturgical worship with all of its impressive ceremony has moved thousands of students to investigate it. The pace of Campus Catholic Action in America has astounded even the Holy Father. But the grave danger which threatens to undermine this praiseworthy movement is that without a solid foundation of knowledge it will build a wholly superficial edifice which cannot withstand the coming storms. Instruction is the primary work of the college, and as Reverend Walter Le Beau has well said:

Before Liturgy and the Mystical Body mean anything to a student that will be translated into terms of action and conduct, there must be subjective knowledge and deep conviction which impel him intelligently and freely to be "another Christ." This subjective element is the heart of religious instruction. It has its basis in knowledge and to develop it there must be a return to theology on the college level planned for the lay student. Nothing short of a thorough course in Christology will prepare him for liturgy and satisfy its demands. Not as it is taught through socialistic formulae, but in the manner of modern Thomists—Karl Adam, Jacques Maritain, and Christopher Dawson. Christ must be presented historically as one, with proportionate emphasis on the humanity and Divinity . . . Logic leads to conviction and without it all the emotional and devotional flowering is unsound.²⁴

Newman was thoroughly right, however, when he observed that "man is not converted by a syllogism" and the college which neglects the appeal of private and public devotion is on dangerous ground. An integrated program makes attendance at daily Mass and Holy Communion easy, the reception of the sacrament of penance convenient, and furnishes inspiration by a series of liturgical ceremonies honoring Christ the King, the Holy Souls, the Immaculate Conception, the Divine Infant, the Passion, Death, and Resurrection of Christ, Corpus Christi, and the glories of Mary. The popularity of the *Missa Recitata* in many colleges has made

²⁴ Reverend Walter LeBeau, "Dogma in College Education," *Commonweal*, Vol. 23:153.

the Mass meaningful in a new way to hundreds of students. The aesthetic appreciation which comes with participation in all worship is the spark uniting knowledge and conduct, and prepares the soul for eager cooperation with grace.

The possibilities of student Catholic Action through Sodality and Mission Crusade work are tremendous. They furnish the natural outlet for an enthusiasm based on intelligent conviction and fired with zeal for the kingdom of God on earth. The present achievements of the *Cisca* organization in Chicago and similar groups all over the country have attracted international recognition and imitation. Cynics are predicting that they are nothing better than froth and will dissolve as soon as each generation of students leaves the college. It is the business of the religion course to fortify every member with an intelligent and living faith that will permeate the whole social order to the end of time.

No doubt many who are dissatisfied with the present status of religion in the curriculum and anxious to better it will agree with some of these proposals, but ask, "What about the accreditation?" This is the stumbling block which confronts us all, although at the present time there seems to be a healthy trend underway. An interesting presentation of the situation may be found in the *Bulletin of the Association of American Colleges* for 1925. It gives an account of the findings of the committee appointed to investigate the policy and practice of colleges and universities in the matter of accepting credit for Bible and religious instruction as it concerns admission and transfer of students. Of the 289 colleges, 285 responded, and 42 of the 43 universities, some of which are classified on both lists. Three hundred twenty-seven institutions declared themselves in favor of accepting admission credits, 304 would accept transfer credits in religion, some limiting the number to a range from 3 to 40 hours. A Catholic institution is cited as not registering in the affirmative, explaining that it seemed to be the general practice of colleges not to do so. However, the institution expressed its readiness to conform whenever there was a universal trend toward it. The college was scored for misunder-

standing the attitude, in face of the statistics.²⁵ The experience of most Catholic institutions will, however, indicate that the whole report is a typical example of statistical mirage.

In order to smuggle a religion credit into the files of the ordinary State university it is necessary to camouflage it as Bible Literature or Social Ethics. Any Catholic College that does issue credit for religion must exercise prudence enough to raise the total requirement above the standard one hundred twenty hours. When the eyes of most of the scholastic world are held by the tangle of an arbitrary credit system, it is hard for the student to see how religion ranks on a par with his other studies while it lacks the prestige of a credit subject. The problem must be attacked from two angles.

The first approach is in curriculum revision, establishing theology on a dignified basis that will command the admiration of secular institutions. It is presumptuous to expect them to honor what we ourselves are neglecting. If the College Department of the N.C.E.A. is to continue its accrediting function it may well concentrate on raising the level of achievement in college religion. Once this goal has been reached the second step will be simplified. It concerns winning full recognition for theology as a credit subject and a major sequence. Again the N.C.E.A. College Department can justify a good reason for its being. An individual college, especially a small one, has little possibility of success. The movement has been started and an organized drive showing not only concerted action but justification for its demand has every reason to anticipate a victory—a victory that would enable all Catholic higher learning in America to fulfill more perfectly the specific end for which it was brought into being.

Norman Foerster recently declared that "the mind of the twentieth-century man is sick and the disease is chaos." He warns that we are rapidly approaching the state in which Europe finds herself and says:

The remedy is the adoption of a humanistic or religious working philosophy, and the cure, it may conceivably turn out, will not be

²⁵ Robert L. Kelly, "Academic Credits in Religion," *Association of American Colleges Bulletin*, Vol. 11:304.

complete until we have built up a metaphysics or a theology as impressive as those of ancient Greece and the Middle Ages . . . I do not think we are ready for the construction of a metaphysics or a theology yet . . . our disease has grown for two hundred years . . . and the remedy will take time . . . the last step (will be) the formulation of the metaphysics of theology.²⁰

Mr. Foerster offers as his only immediate solution the introduction of great books into the curriculum. But need we follow that circuitous route? Surely it is the province of the Catholic college to lead by a more direct way. Our condition is not such a disease; it is merely a lapse. We have as our heritage what the secular world is crying for, but in reaching out we only scratch the surface with futile fingers. We have followed their will-o-the-wisp long enough, and found only confusion—let us turn our eyes back again to that steady Beacon Who is “the Way, the Truth, and the Life.”

YOUTH AND RACE PREJUDICE

It is encouraging to find so many young Catholic graduates and undergraduates, from all parts of the country, organizing study groups in preparation for activity in the importance of interracial justice. These study clubs are fortunate in having the recent book, *Interracial Justice*, by Father John LaFarge, S.J., as a guide and text-book. It is an admirable presentation of the Catholic teachings on the subject of race relations. The chapter on the Catholic Interracial Program will serve as an invaluable guide to young Catholic groups in organizing and in preparing a definite program of action.

The interracial problem is one of the most important tasks confronting leaders in the field of Catholic Social Action. It is an opportunity for service which makes a particular appeal to Catholic college men and women who are admirably qualified to render distinct and conspicuous service. The extent to which the Catholic youth of today actively participate in this task, will largely determine the progress of the Catholic interracial program. Indeed, the future success of this great Catholic movement lies almost entirely in the hands of the Catholic youth of today.

By George K. Hunton, “Youth and Race Prejudice,” *The Christian Front*, Vol. 2, No. 11 (November, 1937), p. 161.

²⁰ Norman Foerster, “The Liberal Arts Curriculum,” *North Central Association Quarterly*, July, 1937, 9. 49.

Confraternity of Christian Doctrine

RESPONSIBILITY OF THE CHURCH FOR CATHOLIC STUDENTS ATTENDING SECULAR COLLEGES*

MOST REVEREND JOHN T. McNICHOLAS, S.T.M.

Archdiocese of Cincinnati

Norwood, Ohio

Assuming that Catholic students attending secular colleges and universities in the United States today number 100,000, we have one hundred thousand reasons to care for their spiritual well-being.

We may divide these 100,000 students into two groups: First, those who have no real justification for attending secular colleges or universities; and, secondly, those who are wholly or partially justified. It is manifest, however, to all that the Church is not equipped, either academically or economically, to care for 100,000 more students at the present time in Catholic colleges and universities of the United States.

Undoubtedly, thousands of Catholic students in our secular colleges and universities are in the proximate danger of becoming atheists or agnostics, chiefly because superficial, or ignorant, or mentally perverted professors are seeking so to mold the minds of their youthful victims as to make them accept their own atheistic or agnostic position. Under the plea of liberalism and misnamed democracy, college and university professors are now going from bad to worse by favor-

*This paper was presented by Archbishop McNicholas in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

ing nations and groups that are avowed crusaders in the cause of world Communism. These Catholic students who seem justified, for academic or economic reasons, in beginning their work in secular colleges or universities are urgently in need of the attention of the Church if they are to be rescued from the very serious dangers which threaten their spiritual lives, not merely as spanned by earthly years but by eternity.

There is justification for other students attending secular colleges and universities. Of the forty-eight agricultural colleges in the United States, not one is Catholic. It is to be hoped that the call to the land will give us many trained Catholic rural leaders. The need of such leaders is most imperative. Professional schools that will not tolerate the destruction of the religious sense of students by atheistic or agnostic professors are sorely needed. But, again, the Church is in no position to multiply professional schools. It would not be reasonable to ask her to duplicate all, or even many, of the schools, departments, and courses of secular colleges and universities. Even assuming that the Church were willing to attempt such duplication as her resources permitted, it is utterly impossible for her to do so at the present time. But there is the ever-present duty of caring spiritually for all Catholic students of secular colleges and universities whether or not their attendance be justified. That care will consist often in inducing students to leave a scholastic environment where the loss of their faith is inevitable; for others, that care will mean direction, inspiration, encouragement to challenge false statements and to undertake a well-planned course of reading.

There can be no question of our duty of trying to care for all students who are not under Catholic influence. Pope Pius X, in 1905, in his Encyclical letter on "The Teaching of Christian Doctrine," states in the clearest language the urgent obligation of all Bishops to make due provision for the religious instruction of these students. The Pope of blessed memory says: "We do decree and strictly command that in all dioceses throughout the world the following regulation be observed and enforced: Where there are pub-

lic academies, colleges, and universities, let religious doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion."

When His Excellency, our present Apostolic Delegate, was professor in Rome, his solicitude and resourceful efforts in behalf of the lay students of the secular university of the Sapienza made them well-instructed and militant Catholics. To this group of young men and women the Holy Father himself on several occasions, when receiving them in audience, expressed his paternal anxiety for the safeguarding of their faith and for the future apostolate which His Holiness hoped they would undertake in the learned world in which they were to move.

While the secular college and university life of our country offers many distressing aspects, it is very gratifying to know that our American Bishops everywhere have so earnestly tried to carry out the command of Pope Pius X by providing religious instruction for the students of State and secular universities. Today, more than ever, they recognize their pastoral problem. Using the language of Holy Scripture, they can say to these students: "It is not the will of your Father, who is in heaven, that one of these should perish".¹

The danger of moral infection from the degrading radicalism and communistic tendencies of the atmosphere of the secular university is clearly recognized. The greater the dangers to which students are exposed, the more solicitous and resourceful will be the bishops and priests and an informed Catholic laity in counteracting them.

At our secular colleges and universities there seems to be need, as chaplains, for priests of two types. One should be the scholarly type, a man of books, who has no inhibitions about meeting the members of a faculty or sitting down at the conference table with them. Such a man, while uncompromising in the cause of truth, should not be of the aggressive type, but should be able to deal calmly with error

¹ St. Matthew, xviii:14.

and to treat charitably the erring, leading them gently truthward.

Many of these professors are not malicious. It is incredible, however, how ignorant they are of the scholarship of the Church in the Middle Ages. Her teaching and her position are either practically unknown to them or they have sought information from poisoned sources. The chaplain who is of the scholarly type and who makes the impression on members of the faculty and the students that he is ever ready to investigate questions and to be helpful in whatever way he can in their scholastic affairs, is likely to exercise a very great influence.

The second chaplain should be a man who is the students' pastor, one who is sympathetic to young men and women pursuing their collegiate or university courses. He should be one who understands the young people of today, who are irreverent without intending irreverence; who, lacking chastening experience, brush aside all sanctions as belonging to a bygone age; who are excessively independent and over-confident of their power to mold their own lives. This second chaplain, in a word, must love souls and must spend himself generously for them. This type of priest is able to do very much on the university campus.

Rarely can all the qualities required in the two chaplains described be found in the one priest. When they cannot, it does seem advisable, wherever possible, to have two chaplains rather than one who may lack some very necessary qualifications.

In considering the alumni of our secular colleges and universities, we sorrowfully acknowledge the needless losses to religion that we have sustained. At the same time we must thank God for all that has been accomplished among them. But considering our pastoral responsibility, we see clearly that the hazards of higher secular education increase each year. More intensive efforts must be put forth to save our young men and women exposed to the subtle propaganda of atheistic Communism and Godless radicalism, rampant especially in schools which mistake license for liberty.

OPPORTUNITIES OFFERED THE LAITY IN THE CONFRATERNITY OF CHRISTIAN DOCTRINE*

MOST REVEREND JOHN J. CANTWELL, D.D.

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The task assigned to me is to speak of the opportunities that the Confraternity of Christian Doctrine affords to the laity. It is the mind of the Sovereign Pontiff that Catholic men and women should interpret Christ to a world daily growing more forgetful of His divine mission. This can be done not only by living Christ-like lives, but by word and work asserting His omnipotence, His wisdom, His goodness, and His love. The Encyclical Letter on "Catholic Action" was written with this end in view. Propagation of Faith at home and abroad these many years has been almost exclusively left to priests and to the religious of both sexes. How nobly they have toiled and how fruitful has been the harvest is a theme for joy and thankfulness. But the sacrificial, the sacramental, and the evangelical mission of the priest, the disciplined life and austere habit of the religious, do not, and should not, dispense Catholic men and women from the blessed task of manifesting Christ. St. Peter thus writes to the first Christian community: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues Who hath called you out of darkness unto His marvelous light."

The laity are now invited, requested, and urged by Christ's Vicar to take a part under their Bishop in propagating the Faith. No longer may a well instructed Catholic lay the flattering unction to his soul that he has done all

*This paper was presented by Archbishop Cantwell in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

that religion demands when he takes a seat in the Bark of Peter, pays his fare, and lets someone else do all the rowing.

The religion of Christ in our age is not spread as of old by missionary saints who convert whole nations in a generation. Today it is propagated by a missionary-minded people declaring Christ in their lives and conduct and speech. The apostles, few in number, were sent forth to preach and to baptize, and to win a pagan world to the Gospel. The vocation of the Catholic today is to win a world, once Christian, rapidly going pagan, to the Gospel. It is to rescue the children of Christian peoples who are forgetting the traditions of their Fathers and are living semi-pagan lives in the valley of the Shadow of Death. It is to restore to a world appealing to class interest and to the physical unity of blood and race a forgotten faith in Christ and in the power of His Spirit.

The Catholic laity have a larger field for the exercise of religious zeal than priests and religious. The harvest is great but the workers are too few. We priests, like the Levites, live our lives apart from the multitude. People will listen to you when they will not listen to us. Priests and religious, comparatively few in numbers, cannot possibly reach the multitude whose souls are starving for the bread of eternal truth and thirsting for the waters of refreshment. This opportunity for service should constrain the laity. It demands such a knowledge of religion that the religiously minded men and women shall be able to give to those who inquire an account of the Faith that is theirs—"How beautiful are the feet of them that preach the Gospel of peace, of them that bring tidings of good things."

In all our parishes are graduates of Catholic schools and colleges who should be inspired and encouraged to band themselves into literary societies, reading circles, and study clubs, that they may become co-workers with us in the work of the ministry. Truth must be alert, not dormant. The intelligent Catholic must be able to give a reason for the truth that is his. He should be able to answer such popular objections as are so often made in good faith. How often has he not been told that the "Catholic Church is out-

dated, and three hundred years behind the times, that it is opposed to scientific pursuits, that it is unreasonable and bigoted when it asks the contracting parties in a marriage to oblige themselves to bring up their children in the Faith of the ages. They must know that the claims of religion can never yield to the arrogance of unpatriotic nationalism."

Catholics cannot rest satisfied with holding a diploma from a Catholic school or college. They should translate their knowledge into practical, helpful, and appealing teaching. We are living in an age when the intellect is supreme. Never since Eve, in search of forbidden knowledge, brought death and all its woes upon herself and posterity, has the search for knowledge been more intense and general. Never since Lucifer, the Sun of the Morning, would make himself like to God, have there been more recruits to the banner of the Fallen Angel than in our time.

This revolt against God and the teachings of Christ, this blind indifference to a Day of Account, is responsible for the existence of a large criminal class in a country where it should never have a home. We have not the same reasons for criminality as are found among races long victims of injustice, depression, and war. We have schools and colleges, social and recreational centers, parks and playgrounds, and yet, the resources of our Police Departments are overtaxed, our reformatories and penitentiaries are overcrowded. Youth continues to lie, and steal, to dishonor parents, and to yield to sinful passion. Crime, we are told, is destroying our American youth.

There is no doubt but that the neglect of parents is responsible for the waywardness of youth. Parents too often do not believe in discipline, either for themselves or for others. They are careless in the giving of good example. They have adopted a theory that excuses parental correction as outmoded lest the natural development of the ideal child be hindered by inhibitions. And so to the school teacher is delegated the entire responsibility for the training of children, and, at the same time, the parents refuse

to give in the home the cooperation that is necessary if the teacher's work be effective.

Two things should unite in the development of Christian youth—there is the example and the training of parents, and there is the aid of the Church. I am sorry to think that the modern parent permits young America to do its own sweet will, and keeps hoping for the best. It is impossible for religion to fulfil its high mission unless there be sympathetic cooperation between the Church and the parent. In Germany, where a new religion is being organized and where the Divinity of Christ is denied, not one person in a hundred attends the church that Martin Luther founded. England threw the prestige of the State over the established church, yet the pews in the established church are empty, while the larger number frequent the chapels of non-conformity and fill their soul's hunger not with the fatness of revealed truth but with the intellectual vagaries of preachers and the extravagancies and gymnastics of spiritual experience.

You know the sad condition of the Church here at home and the efforts that are being made, especially in country districts, to sustain a teacher of religion. Sometimes churches are closed entirely, and sometimes a number of congregations unite under one pastor. Can we not hear the Voice of Christ lamenting this condition: "Oh, Jerusalem, how often would I have gathered thee as the hen doth her brood under her wing, and thou wouldst not". If the many, then, do not learn religion either in the Church or school, how can a rising generation know aught of its duties to God or man, or have love for the beauty that is ever ancient and ever new. To Christ the people were given as an inheritance, and the ends of the earth as His possession. He looks once more upon a world that hears Him not. He sees the fields ripe for the harvest, and sighs for reapers to enter into the fields. We witness in our day the establishment of schools for the teaching of communism, and for the subversion of the established order of government. We see men and women fanatically giving themselves to the propagation of a religion that is anti-Christ and anti-God. When we see people so zealous

for the triumph of wrong, how can Catholic men and women sit back and let the priest and the religious do all the work of manifesting Christ?

A distinguished Italian whose name is in honor wherever the science of electricity is taught realized the duty of the cultured layman. Professor Volta, week after week, abandoned his study to go with all humility to help the parish priest to teach religion in the parish church. The chivalry of Europe, bearing a sword in the one hand and with the cross upon their arm, went far from home, and braved the perils of desert and sea that they might have the supreme glory of rescuing the tomb that Christ made glorious from infidel hands. The romance of the Crusades is among the sagas of the world.

Here at home are children made to the image of God, looking for someone to teach them the story of man's creation and of man's redemption and of a love that surpasseth understanding. As the Crusaders went out to fight, so should men and women today gather with their priests and their bishops and teach the young neglected by the indifference of parents—the victims of broken homes, the innocent victims of poverty and sin. And I speak, too, for the children of the rich and the well-to-do, who know not God, whose hearts are far from Him, and who fatten on the flesh pots of Egypt rather than on the Manna of Life.

All of our Catholic children, for many reasons, are not in Catholic schools, and for them the Confraternity of Christian Doctrine is doing more than any other organization to lead them in the way of Christ.

From my own personal experience, I can testify to the good accomplished by the Confraternity of Christian Doctrine in the Archdiocese of Los Angeles since it was first inaugurated. Throughout the past year, upwards of 27,000 children are receiving regular weekly instruction under the supervision of over 1400 religious and lay teachers. Besides this, there are special vacation schools which teach many thousands who cannot be contacted during the school year. A program consisting of prayers, Christian Doctrine, liturgy, music, and handcraft, has been of inestimable value, not only

to the children who take advantage of these opportunities, but also the parents who are edified by the change that takes place in the children through the influence of religion.

In the conduct of these schools, mention must also be made of the valuable work of the "fishers" and drivers. During the past year over 600 drivers have given of their time to transport teachers to their centers, while 325 others have gone into the highways and byways to bring to parent and child alike the glad message of Christ, His Church and His Sacraments. Their work has been arduous—verily, they that sow in sorrow shall reap in joy.

Nor is the Confraternity unmindful of the needs of our children in the public high schools and colleges. To boys and girls in such unhappy surroundings, the strong meat of Christian Truth must be given, not only as an antidote against pernicious doctrines, but also as a source of strength to bring to their lives harmony of peace and joy. In combating the baneful influence of an irreligious atmosphere, of a philosophy without God and without hope, study clubs and junior Newman clubs have found much success.

How well European countries have responded to the plea of the Pope is seen in the zeal of university students who spend their vacation in a desolate countryside teaching catechism to the peasants. This is particularly the case in Croatia and Slovenia. The "Equipes Sociales" in Paris consists of young men and women who lecture in the slums on any subject in which they are competent. They are known to their communistic audiences to be Catholics, and are accepted as intelligent, modest, and friendly. In France and Belgium "Study Weeks" play a great part in the development of "Jeunesse Ouvriere Chretienne", and also the "Jeunesse Agricole Chretienne" and "Jeunesse Independante Catholique". And the accounts that come to us from Australia are very satisfactory.

The Church of God today desiderates men and women who are not ashamed of the Gospel of Christ. It looks for men and women who treasure at a great price the Faith that they received from devoted fathers and mothers. It wishes for men and women who are too proud to sell their birth-

right of religious truth for social advantage or political appointment. The Church of God would surround herself with men and women, well instructed in their Faith, who are prepared to instruct others unto justice. She wants men and women, who, after a busy day, are unselfish enough to spare some time to bring children to the feet of Christ, men and women who can be pillars of the Church, whose lives are obedient to her laws, whose souls are filled with the light of Divine Revelation, and whose talents are not wrapped in a napkin.

THE JOURNAL OF RELIGIOUS INSTRUCTION

Two years ago in the Decree of the Sacred Congregation of the Council, "On the Better Care and Promotion of Catechetical Education," the following words from Pius X's encyclical letter, *Acerbo Nimis*, are quoted: "Faith in our day is sickly and almost to be accounted dead for no other cause than the careless, negligent teaching of Christian doctrine, or the omission of this duty altogether."

Teachers of Religion, without exception I think, are eager that this terrible rebuke may not apply to them. Let us consider briefly what the teacher must do that his or her work may avoid such a condemnation. For an efficient participation in the work of religious instruction the teacher must, first of all, have an adequate knowledge of Christian doctrine. However, this is not enough. He or she needs also a knowledge of children and youth, and in particular: (1) a knowledge of their religious and moral needs, and (2) a knowledge of how man learns both as a child and an adult. The teacher must understand how man acquires a religious character and recognize the factors that further or interfere with religious development. He must know those learning experiences that have been found to be efficacious and those that have been shown to be distinctly inhibitory. Our Holy Father has commended this type of study. In a news item of September sixth from Vatican City, he is quoted as rejoicing with a group of Italian teachers in their study of the religious psychology of children.

By Ellamay Horan in speech presented in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

THE SISTERS' WORK IN THE CONFRATERNITY*

MOST REVEREND ROBERT E. LUCEY, D.D.

Diocese of Amarillo

Amarillo, Texas

A Sister's work, like that of a good mother, seems never to be finished. We are constantly assigning to our Sisters new opportunities for service and new techniques to be learned and employed. Half a century ago to be a nursing Sister required reasonably good health, deep devotion and high idealism. The Sisters learned to nurse by nursing. Today qualities of the heart are still required but an informed mind is also demanded. Today our Sisters are studying hospital administration, hall supervision, record-keeping and accounting. They are trained to serve as technicians and pharmacists; they manage the X-ray laboratory. They attend hospital conferences and they even stand up and speak in public. But they have not ceased to be good religious because they have gone scientific.

The same is true of our Sisters in child-caring institutions, maternity hospitals, Good Shepherd Convents, clinics and social centers. A quarter of a century ago all that we asked of these Sisters was that they be kind to the children and say their prayers regularly. Now these Sisters are studying psychology, psychiatry, behaviour problems, clinic administration, child care, causes of delinquency, case work, record-keeping and a host of other subjects in the category of social sciences. The Sisters are now trained social workers, but they are still the pride and glory of Catholic charity. Whereas a quarter of a century ago our slogan was, "Charity with a heart," now we add—"the head."

So, too, our teaching Sisters have met the challenge of rising standards in education. Not a few of our religious orders number among their members Doctors of Philosophy,

*This paper was presented by Bishop Lucey in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Masters of Science or Art, Doctors of Music, and other Sisters distinguished in the field of education. A few years ago the term "teaching Sisters" conjured up a classroom in a parish school. Now the "teaching Sister" is found in the Confraternity center, in the settlement house, in the parish hall, in the church, in the remote mission chapel and, sometimes, in the great outdoors, under a spreading tree, on the wind-blown plains. The teaching Sister goes to the child wherever he is to give him the word of God.

But the teaching Sister does not go unprepared. By decree of Holy Mother Church she must know her religion and be trained to teach it. The Sister may take charge of the class of religion as a doctor of philosophy or a master of science, but that equipment, most excellent and desirable, is not enough. The teaching Sister must be a theologian.

If I seem to place the standard too high I would refer you to the decree of the Sacred Congregation of Religious issued in November 1929. Here the Church declares that the duty of learning Christian doctrine thoroughly is incumbent especially upon those who are consecrated to God in religious congregations. The Church is particularly solicitous that the members of these institutes of both sexes be well taught in Christian doctrine and that they may with all due diligence instruct in the same the boys and girls entrusted to their care.

To this end the Sacred Congregation, with the approval of the Holy Father, decrees as follows:

During their probationship and noviceship the young men and women shall review their Christian doctrine and learn it more thoroughly, so that each one shall not only know it by heart but also be able to explain it correctly; nor shall they be admitted to take the vows without a sufficient knowledge thereof and a previous examination.

After the year of noviceship all the religious who are to be employed in teaching Christian doctrine to boys and girls in primary schools, whether public or private, must be so trained both in the catechism itself and in the teaching of it to children, that they shall be able to pass an examination before the Ordinary or examiners delegated by him.

As regards the program for the preparation of this examination, the schedule which is in use by the Vicariate of Rome for determining fitness to teach catechism in the elementary schools, may be used.

If, however, religious men or women are intrusted with the teaching of Christian doctrine to boys and girls, not in schools, but in a parish, then they must take care to procure a testimonial of their fitness from the diocesan curia.

From this decree of the Sacred Congregation the following facts emerge: 1—Our Sisters must be theologians to the extent that they may pass an examination in Christian doctrine and its teaching before the Bishop of the diocese or his delegate. 2—To teach in the Confraternity they should procure from the Chancery Office a testimonial of their fitness. This is why we say that a teaching Sister might be a doctor of philosophy and still not qualify for Confraternity work.

The mind of the Church, expressed so clearly in this decree of 1929, is again revealed in a decree of the Sacred Congregation of the Council in 1935 in which the Confraternity program is made mandatory. Here again our devoted Sisters are directed to prepare themselves to teach Christian doctrine and actually to cooperate with the parish Confraternity.

The objectives of the parish Confraternity are known to all of you. The number of children who do not attend a Catholic primary or secondary school is startling. About them destructive and demoralizing influences are at work. If we do not make a concerted and continuing effort to save them to the Church the charity of Jesus Christ is not in us. But what about the millions of non-Catholic children growing up all about us bereft of religious influence? Canon 1350 tells us that we must consider these non-Catholics as our wards in Christ, which means that we are their guardians and protectors. What sort of guardians have we been? Consider as an example the colored children, a race dear to the heart of God. They will flock to our catechism centers if we give them a chance. That has been proved in St. Louis. I fear that as guardians and protectors of our non-Catholic wards we are poor and miserable in the sight of God.

In ever increasing numbers our Sisters are enlisting in Confraternity work. They have always had plenty to occupy their time and talents. Theirs is a glorious record of achievement in educational and charitable work. But they have responded splendidly to the challenge of our age. In a world

that is forgetful of God they are teaching the younger generation to know and love Him. I could not mention, nor do I know, all of the communities that are devoting their efforts largely or solely to this work among children, particularly those of public schools. A few names come to my mind: The Sisters of Social Service, the Holy Family Sisters, communities of exiled nuns from Mexico, the Missionary Catechists of our Lady of Victory, the Missionary Servants of the Most Blessed Trinity, the Missionary Helpers—Servants of the Sacred Heart, the Parish Visitors of Mary Immaculate, and others on the eastern coast. But, as the theme of this section is the Parish Confraternaty and the Teaching Sisters, most of our suggestions will refer to the participation of our school Sisters in the work of the Confraternity.

The efforts of our Sisters fall naturally into three categories: year-round work, vacation schools and correspondence courses. In many places, especially in rural districts and missionary areas, the vacation school is stressed to the detriment of year-round catechetical instruction. These two units of the Confraternity are not mutually exclusive nor a duplication; they are complimentary.

The year-round program of the teaching Sisters would include their own parish, missionary centers, a needy district to which their parish is sending help either after school hours or on Saturdays and Sundays and, finally, perhaps a rural community during the summer. In all of these they should be directed personally by the pastor and assisted by the lay workers of the Confraternity as fishers, teachers, follow-up workers and motor corps. Under the pastor the Sisters should give the program unity, direction and coordination.

The Sisters should give the home visitors lists of careless parents and of tardy or absent children. They should let them know the results of their field work and encourage them whenever possible. By means of weekly conferences the Sisters may help inexperienced lay teachers, outlining for them what to prepare and study for the following week.

Older children and high school students who will not come to a catechism class may be enrolled in clubs. By means of Catholic literature, books of religion and discussion groups,

the Sisters can help these youth immensely. The lay assistants may help in recreational and social activities. We need not add that contact with the children is one road to the hearts of the parents.

A valuable adjunct to year-round catechetical instruction is the vacation school. It affords an opportunity for giving some intensive religious training. In this field so recently developed, the Sisters throughout the country are giving splendid service. Some of them have helped in their own parishes, some in immigrant districts of large cities, and still others have gone to live in rural districts for the summer where the children had perhaps never before seen a Sister. The spiritual life of a community receives an impetus from such a school; the religious loyalties of the people are re-awakened, especially where the Sisters have taken an interest in the home conditions of the children.

The Confraternity program should be followed faithfully by the pastor, the Sisters and the lay teachers. A catechism class held for an hour or two daily is not a vacation school. Recreation, religious handwork and music are indispensable aids in arousing and holding the children's interest in the vacation school. At the close of the school the little ones should not be abandoned but a follow-up carried on by Confraternity workers.

A third field of activity for teaching Sisters is the correspondence course. These have proved to be of special help in rural communities far removed from the church. Any pastor would be glad to have the good Sisters take over the mailing out and correction of lessons. A note of commendation from the Sister to a child for exceptional work would prove encouraging.

Our teaching Sisters have an opportunity of training future leaders in Confraternity work. A contest may be organized in the parish school to determine which pupil can bring the largest number of public school children to catechism class. This will develop missionary zeal. The children may be encouraged to bring Catholic literature to school for distribution at the Confraternity Center. Children in the upper grades may make charts for use in missionary districts and present programs at centers. Academy and college groups

may form a Junior Confraternity and do field work under the supervision of an experienced Sister. Christmas stockings and toys may be prepared for the poorer centers.

The Confraternity of Christian Doctrine has developed new methods of teaching religion to children. The materials and technique employed are admirable and should not be neglected. A group of Sisters in every community should be given time for special study in this field. When a Sister has worked out some project that would be of assistance to others, information concerning it should be sent to the National Office of the Confraternity.

When Sisters are thoroughly conversant with the Confraternity program they may help to train inexperienced lay volunteers in their parish and city. They may also arrange a yearly retreat for the members of the Confraternity in their convent or academy. Needless to say, our Sisters may add the priceless element of prayer to this whole adventure in religious education. In communities where works of education and charity go hand in hand, some of the Sisters might be specially assigned to the work of parish visitation, so greatly needed everywhere.

Any honest man will admit that the above program of activities for our teaching Sisters will add many new duties to their already crowded days. I cannot close, however, without making one more suggestion. Before very long our public schools in many sections will dismiss the children during school time for religious education. This development is on the way. It will be necessary to have certain members of our teaching orders devote full time to the religious education of the public school children. We might prepare ourselves now for that day by having some of our Sisters appointed in certain places to give religious instruction to these children on week days after school or on Saturdays.

We realize that the demands upon our Sisters' time are already in many cases too many for their strength and numbers. Perhaps adjustments must be made. But this we know: thousands of the laity are laboring in the Confraternity with great personal sacrifice; our consecrated Sisters will never be outdone in generosity.

LAY TEACHER INSTITUTES CONDUCTED BY TEACHING SISTERS*

MOST REVEREND THOMAS K. GORMAN, D.D.

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Our concern here and at all the conferences of this great Congress is the religious education of the public school child. Yet I think it should be emphasized over and over that the programs we discuss can never be substitutes for the properly integrated curriculum of the Christian school. I say this because I fear that there is a growing notion that the work of the Confraternity may be so intensified, through religious vacation schools, weekday religious instruction, and so on, that the expansion of parochial schools and high schools will become less important. Pastors and people might in time be tempted to get out from under a portion of the tremendous burden of school support. Yet no matter how much we may be inclined to yield to such pleasant temptations, we must remind ourselves constantly that such ideas are based upon a false and inadequate concept of the basic philosophy of Christian education. This latter is not reading, writing, arithmetic, science, history and art baptized by a half hour of drill in the catechism a few times each week, but the integrated and co-ordinated training of youth in the Christian way of life. There can be no substitute for the soundly Catholic home and the basically Christian school.

This much said to clarify our Catholic ideals of education, we may come at once to grips with the reality which confronts us and which has suggested the topic assigned to me for discussion this morning, "Lay Teacher Institutes Conducted by Teaching Sisters".

*This paper was presented by Bishop Gorman in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Back of the program opened by this topic lies the fact that the available supply of professional, full time religious teachers falls far short of the number that would be required to impart a minimum of religious instruction to the vast army of children now attending public schools and high schools. Professional lay teachers of religion are either not to be had or we are not yet able or willing to finance them, where they would be obtainable. Hence we must have recourse to volunteer lay teachers, and it goes without saying that such willing workers must be both carefully selected and adequately trained for their task, if their service is to be productive of good results.

Neither the methods of selection nor the course of studies to be followed come within the scope of my present assignment. These questions will be treated elsewhere by experts during this Congress. We will, therefore, take it for granted that prospective volunteer lay teachers must be given some sort of training by competent instructors. Such work may be done by specially trained people, the parish clergy or teaching sisters, and the classes held for them may be called Lay Teacher Institutes, if you must have a fancy name for them. Here we are interested in what the teaching sisters can do to aid this program.

In a large center, the organization of such a lay teacher institute is a rather simple matter and has been done in many places with great success. All the diocesan director of the Confraternity has to do is fix his program of studies, call together a faculty from among the clergy teaching sisters, trained catechists, religious or lay, find a central meeting place, gather in the prospective volunteer lay teachers from the surrounding parishes, and there he has the institute. The fact that such a thing has not been tried yet in many places by no means proves that it could not be done, if a few people would only wake up and get to work.

Yet, I am not thinking here so much of the large centers of population as of the smaller parishes and the rural districts. In such places the teaching sisters may become a tremendous help in organizing and conducting simple but adequate

lay teacher institutes. There come to my mind at least two situations in which the teaching sisters can do this work.

In the first place there is the comparatively isolated parish with a parochial school. It may be the only parish for miles around, or it may be situated in a fairly large community with several parishes in the city or immediately surrounding it. The pastor of such a parish should be able, with the aid of his neighboring pastors, where there are such, to organize an institute for volunteer lay teachers, if the sisters of his school are willing to help him. A corps of lay teachers would thus be made available to help the priests of the parish or parishes and the sisters, who probably go out to the missions and surrounding parishes on Saturdays, Sundays or weekdays after school anyway. Is there any need for me to stress the tremendous extension of the program of religious instruction that would result?

In the second place there is the parish or mission to which teaching sisters or catechists go once a year for several weeks to conduct religious vacation schools. What is to prevent such sisters from organizing simple institutes for the lay teachers who must aid them in their work and continue the program of religious instruction throughout the year? The constant complaint, as far as my experience goes, in such less favored parishes is that, while the religious vacation school is splendid, the lessons of one year are forgotten by the time the next session of the vacation school begins a year later. Lay teachers must, therefore, be trained to carry on after the sisters have returned to their school work. It may seem that the brief visit of the sisters does not give much time for lay teacher training. But where the religious vacation school is held year after year it is possible to accomplish a great deal. The human material the sisters have to deal with in the beginning may not be of the best, due to lack of early training, but no parish is so remote that it has not one or more graduates of Catholic boarding schools and colleges running around loose, although I have heard it whispered that our highly advertized institutions somehow are failing to instil the spirit of Catholic Action into their pupils and that one earnest man or woman who never saw the inside

of a Catholic school but was raised in a real Catholic home is worth ten sophisticated convent graduates when it comes to interest and work (I don't know the why of it, but I tell you what I hear). After five or six years many of the older pupils to whom the sisters themselves have taught the elements of religion will be available for higher studies and can be prepared to teach.

The above simple suggestions may not seem very elaborate, but I am convinced that their extensive application would help solve the problem of securing competent lay teachers for volunteer Confraternity work. I plead, therefore, with the responsible members of communities of teaching sisters to use their influence to secure the interest and co-operation of their groups in the work of conducting such institutes not only in the large centers, but in the remote parishes and during the Religious Vacation School period.

Although the primary purpose of the Lay Teacher Institute is the preparation of Confraternity teachers, a secondary fruit will be the continuation of religious education for large bodies of youth and adults. The program also opens a highway of approach to the elusive young man or woman of high school age and to the masses of post school youth. A continuance of the contacts of school years is thus made possible for the teaching sisters. To my way of thinking there is too much inclination on our part to wash our hands of responsibility for our graduates after we have presented them with our blessing and a diploma.

The rest of what I have to say has little to do directly with the question of lay teacher institutes, but is important, if the work for the religious education of the public school child is to be fully developed. I trust that you will bear with me, therefore, while I lay several considerations before you.

We have dealt with the volunteer lay teacher. My view is that Confraternity work would make enormous strides, if we were able to develop a body of professional lay catechists and confraternity workers. Years ago much Catholic welfare work was done by volunteer workers and a good deal still is, but every well organized diocesan charity program

today has its corps of paid, trained workers. Something like this must eventually come in the field of extra school religious education. It will come once we recognize that there is a vocational field here for the trained lay as well as religious teacher and prove ourselves able and willing to finance this work, just as we have in the field of Catholic social service.

If professional lay teachers are needed, then the field is wide open for trained religious catechists. I mean sisters who never go into a parochial school classroom, but devote all their time to home visitation and religious training of public school children. Several such communities already exist and are doing splendid work. The growth of such groups must be encouraged in every possible way. More like them should be founded. In a diocese like my own, and in many other places, they offer about the only possible solution of the religious education problem, because parish schools are largely out of the question.

But what I want especially to discuss is the entrance into this field on an ever increasing scale of members of communities of sisters now almost exclusively engaged in parish school, high school, and academy work. Of course our teaching sisters have for many years been conducting Sunday schools and weekday religious instruction classes as well as First Communion and Confirmation courses for public school children. In recent years, too, they have gone into the work of the religious vacation schools in ever increasing numbers. I would not by any means want to be understood as belittling such magnificently fruitful labor. On the contrary I would like to suggest ways and means for its expansion and more effective prosecution, and that in a way which would make for increased efficiency and relieve classroom teachers among our sisters of the backbreaking burdens they now try to carry in their so-called spare time.

What I would suggest is simply this: Let the many large and well-established communities of teaching sisters select a number of their subjects for special training as catechists, for this special type of work has its own problems and methods which require definite preparation, with a view to assign-

ing them to this apostolate to the exclusion of class-room work. True, whole communities have been founded and more will be established for the religious training of the public school child, but it is a difficult thing to found a new community and develop it to a flourishing state. Existing communities would have resources and facilities which could be acquired only after years of struggle by a new foundation.

Now, granted that we have crossed the first hurdle and persuaded the venerable mothers general and their counselors to adopt this plan, what do we propose to have these specially trained sisters do? Fields of work would be begging for their services, as indeed new schools are crying for teaching sisters, but there are two programs which might easily be undertaken without interfering with community life any more than the classroom work of the sisters does at the present time.

The first project would not call for any new outlay for convents or school buildings. It would simply mean the expansion of the religious education program already carried on in parishes with schools. What I suggest is that at least two of these specially trained sisters of whom we spoke above be stationed in a parish which already has a school conducted by their community. They would not have any regular classroom assignment, but would devote their efforts entirely to the religious training of the public school children of that parish and where necessary of the surrounding parishes and missions. Their work would be that of the now familiar religious catechist, viz., home visitation, instruction classes, sodality work, supervision of the efforts of volunteer Confraternity workers, organization of Sunday schools, weekday religious instruction classes, advanced classes for public high school pupils, and so on. There would be no difficulty about their keeping occupied and in the long run they would in most places come into contact with more children than the six or eight classroom sisters who devote all day, five days a week to classroom work. About the only expense added for this work would be the salaries of the sisters, and the cost of transportation, which could be shared by the group of parishes in which they would work. It would

be essential that they be furnished an automobile and that they operate it themselves, otherwise their movements would be hampered. Here is a field ready for development by such responsible superiors as are au courant with modern actualities. The program would at the same time provide full time catechists and relieve teaching sisters of the exhausting burden of extra school work they are now trying to carry. Once its possibilities are grasped by pastors and sisters, the religious education problem for the public school child in parishes with parochial schools would be far closer to solution than it is at present.

The second project that I would suggest for these specially trained sister catechists of the present teaching orders involves the foundation, in a parish that has no parochial school and little chance to have one for many years, if ever, of a catechetical center with four or more sisters in charge. Their work would be the establishment of contacts with the children of the parish and neighboring parishes and missions and carrying out of a religious instruction program together with certain forms of social service they find to be necessary. I want to recommend to every pastor and responsible religious superior here the attentive and devout perusal of an article which appeared in *Extension Magazine* for September, 1937, which covers the sort of program I have in mind and have been advocating for a number of years. The article is written by a pastor of a rural city parish in the new diocese of Lansing, Michigan, and his project is already under way, thanks to the co-operation of the Mother Provincial of the Dominican Sisters of Adrian, Michigan. I sincerely hope and pray that more community superiors will recognize this long neglected field for what it is, the greatest opportunity for the service of the cause of Christ in the person of his neglected little ones. In case any community here represented should be interested, I have two or three places in the diocese of Reno ripe for the experiment. If anyone has any questions to ask I would be glad to answer them at the end of this meeting.

There is just one point I wish to mention in closing. Catechetical work requires a different approach from classroom

teaching. For the most part, the classroom teacher is presented with a room full of youngsters from the better Catholic homes and all she has to do is to go to work teaching them. The catechist has to spend a lot of time gathering her pupils. The human material upon which she works are the neglected and neglectful ones. The motto of the Canadian Mounted Police, "The Mountie always gets his man," might well, *mutatis mutandis*, become the ideal of the catechist and her classroom sister as well. There is, I am afraid, too much passivity about many of our school sisters. A little more interest in the home conditions of their pupils and effort to bring pupils to the school room would make their work more effective. Every school sister might well become a member of the Confraternity of Christian Doctrine not only of the section devoted to teachers, but especially and above all the class known as fishers. I am firmly convinced that in order to meet modern conditions our teaching sisters would do well to shake off that spirit of retirement that prompts them to limit their activities to the classroom and imbibe some of that missionary zeal that would prompt them to go out into the highways and byways and compel the little ones to come in. Passivity and rigidity are at present hampering their work.

TEACHING RELIGION IN THE HOME: THE PARENT-EDUCATOR

In this Confraternity, above all, there is work, duties and responsibility for all. Obviously, no other form of Catholic Action is so all-embracing, and no other offers more salutary opportunities to its full membership. The scope of other approved and blessed fields of Catholic endeavor, rightly deserving the name of Catholic Action, no matter how noble their purposes, is limited as far as membership is concerned. The Confraternity of Christian Doctrine above all others, deserves to be called Catholic Action, because it is Catholic, *universal*, and gives every member of Christ's Mystical Body an opportunity to promote the Kingdom of Christ.

By Most Reverend Christian H. Winkelmann, S.T.D., in his speech presented in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Theology for the Teacher

THE CHURCH OF CHRIST

XIII. THE CHOSEN ONES

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The Church of Christ according to the divine plan is to be administered by human instruments appointed to rule and govern, to teach and sanctify. These, by the power divinely given them either in the rite of ordination or the conferring of jurisdiction, are set apart from their fellows to do the work of God in the sanctification and salvation of mankind. Now it is absolutely certain that God will always provide a sufficient number of priests for His Church, that He will in His providence direct and lead young men towards this sublime calling and bring them to the attention of the rulers of the Kingdom, who will aggregate them to the ruling body to share in the powers of order and jurisdiction. For this pertains to the indefectibility of the Church, and the daily Sacrifice may never cease through lack of priests and that the teaching and government of the faithful may not be found wanting through lack of spiritual rulers.

On the other hand, however, it is absolutely certain that no one invites himself to this high calling of a ruler in the Church of God. No one has a strict right to be a priest. For as St. Paul pointed out: "The Holy Ghost hath placed you bishops to rule the Church of God"¹ and a very important

¹ Acts, XX:28.

part of the duty of ruling is to determine who shall succeed the ruler in office and who shall be assumed to share in his task of ruling. It is most evident that from the very beginning the apostles recognized this as their right and duty. For, in every community formed by their preaching, they selected certain members on whom they conferred the necessary power to provide for the spiritual needs of the faithful. In every city, priests and bishops were designated and ordained by them to rule in their place. It belongs then to the bishop to call one to the ranks of the clergy and in particular to the dignity of the priesthood. And this is technically the true vocation to the priesthood, the official invitation to enter the priesthood, to come forward to receive the laying on of hands with the calling down of the Holy Ghost in the rite of ordination. Until the bishop sees fit to call one, there is then no vocation in the technical sense of the word, though the Church has rightly ruled that it is a grave sin to force one to accept ordination against his will and equally grave to exclude from ordination one who is quite fit for this call. But again none is to be called and ordained unless there is work for him to do. Many are not called, who are fit, because they have not presented themselves; and the judgment of the bishop is to be respected when he refuses to induct some into the ranks of the priesthood who appear to be worthy. We speak always of the vocation to the priesthood, for at the present day the discipline of the Church requires that no one receive even the rite of tonsure or be inducted into the clerical state unless he has the firm intention of going on through all the stages of orders to the priesthood. A relatively short period of time is spent in the exercise of any order, even sacred, lower than priesthood, and even that exercise is directed to preparing the cleric for the final state of the order of priesthood. Each order is the testing ground and the further trial of his fitness for the supreme office of the eternal priesthood of Christ, perpetuated in the earthly ministers of the Church. And of this the bishop, the high priest of the New Dispensation, is the final judge in ordinary cases. It is a matter of discretion for the ruler of the diocese to choose from among the many who may be fitted those who are to be associated with him in

the government of the flock entrusted to him. But above the bishop there is, of course, the Holy Fathre who may call to the office of priesthood his subjects who are under his jurisdiction throughout the entire world. It pertains to him to call even those whom an individual bishop has rejected, when in his judgment he feels that the candidate will be useful to the service of the Church. But this is naturally by way of exception.

It is with this certain truth always in mind of the office of the Bishop in the matter of vocation to the priesthood, that we may consider precisely in what consists a vocation to the priesthood as found in the one chosen for this high office. There has been much misunderstanding on the point, the accidental and extraordinary has too often been stressed, while the essential and ordinary signs of the priestly vocation have been passed over. Thus, first of all, a vocation is not a mysterious voice speaking in the soul of one called to the priesthood. One may point to examples in history where God has directly intervened in a miraculous manner to call one to the office of priest. The most striking example is that of St. Paul, struck down in full career as a persecutor of the Christ to become His apostle to the nations. In the Old Testament, Moses is an outstanding example. But to these and other exceptional cases are to be compared the countless instances of the ordinary vocation to the priesthood, in which no unusual movement of the spirit was manifest and no interior voice was heard. One will wait in vain usually for such a call, a positive and direct invitation summoning one to go up to the altar of God to offer the new and everlasting sacrifice of Christ. We go even further in asserting that a vocation does not consist positively in a strong and almost irresistible attraction to the priesthood, nor negatively in a marked distaste for the things of the world. These may or may not be signs of a vocation to the priesthood, but none of them is strictly necessary. In fact many are called to the priesthood who do not feel a very strong attraction towards it but, on the contrary, perceive in it many features that will be a source of difficulty to them. In like manner many are called to it in spite of their attraction to the good things of this world. So also it is the common teaching of the

theologians that outside a most unusual case of direct divine intervention, no one ever sins gravely who refuses to follow the inclination, no matter how strong he feels to the office of the priesthood. Never are the signs of the divine invitation so clear and compelling as to make it certain that one resists the will of God in electing to serve God in another calling. The example of the saints of God is at hand to show this, for we are not lacking instances in the history of the Church where they attempted to evade, and even successfully evaded the call of the Bishops who were desirous to enroll them in the ranks of the clergy. In like manner the Church, at the present day, refuses to allow any bishop to invoke penalties against anyone who has been ordained to the lesser orders, yet refuses to advance to the priesthood. She will not even allow the bishop to curtail his exercise of the orders he has already received unless he has been guilty of some crime which canonically merits such suspension of the exercise of his power of orders.

Having thus removed any misunderstanding we are now prepared to follow the direction of the saintly Pius X of blessed memory in determining just what constitutes a vocation to the priesthood in the candidate or subject of the Holy Orders. He first of all made it perfectly clear that no one has ever any right to ordination until freely chosen by a bishop. With the bishop then rests the final word. Then proceeding to consider the qualifications which should be looked for in one whom the bishop wills to call he insists that "it by no means consists at least necessarily and ordinarily in a certain inward desire of the prompting of the Holy Spirit to enter the priestly state. But on the contrary to justify his being called to orders by a bishop nothing further is required than a correct intention and fitness for the priestly state." For, after all, one must remember that none is called to be a priest for his own sake but for the common good of the Church in the service of the faithful. It does not then belong to the individual to thrust himself into this high calling but to the superiors in the Kingdom of God to select with all possible care those who shall occupy the office of guides and rulers of souls. Neither does God ordinarily intervene in any special manner to supply candidates for the order of

Priesthood, but in His providence that "stretches from end to end mightily yet disposes all things sweetly" prepares His elect who in His own good time will present themselves to the bishop who will summon them to the task.

The bishop looks before all else to the fitness of the candidate. That fitness consists essentially in such gifts of nature and grace, combined with probity of life and attainment of professional knowledge, as afford a well grounded hope of the ability of the candidate to discharge in a proper manner the duties of the priesthood and worthily fulfill its obligations. The observation of the candidates for Holy Orders is conducted over a long period of years, and the bishop is aided by all those to whom he commits the care of his subjects who aspire to ordination: Thus the parish priest, with whom the boy lives during the vacation periods; the instructors in the schools which he frequents, since it is the mind of the Church, though not always possible, that even from his tender years the aspirant to the priesthood be in schools that are directly concerned with the training of candidates for the priesthood; in particular, in the Seminary, the administrative officers as well as the professors concern themselves with the fitness of the seminarian to continue along the way. His conduct is scrutinized, his character is studied, his whole bearing is considered as far as it can be noted from external observation in view of the fact that he will spend his life in the service of the Church with the heavy responsibilities and duties that such service entails. Side by side with this external testing, the spiritual director is concerned with the intimate secrets of the consciences of these young men and while he respects their confidences he is by his very office obliged to direct them in their choice. He will recommend some to persevere in the way in which they have entered, others he will firmly command that they relinquish any intention they have of proceeding, still others he will counsel gently to seek another vocation, since they are dubious material at best and show no promise of improvement.

It would take too long to explain in detail the many points that go to make up what is included in the expression "fitness for the priestly state". But we can enumerate certain qualities and aptitudes necessary for all who aspire to the

priesthood. They are demanded by the life of a priest who gives himself to serve the Church. Thus, under physical qualities, good health is required and no one is to be advanced to the priesthood who is physically unable to cope with the calls that will be made upon his strength in the care of souls and the duties of his office. Over and above good health there must be also the natural energy without which the best of health is of little practical value. For sloth even though mainly physical, is a handicap in the required activity of the priest. Under the head of intellectual qualities, common sense is demanded, for the exercise of prudence plays a major part in priestly labors that deal with so many different classes of persons, and call for so many decisions of major importance under widely varying circumstances. Without a great fund of common sense, intellectual brilliance will never fit one to serve the Church in the priesthood.

But common sense and natural shrewdness do not of themselves suffice to fit one for the priesthood. A priest must be able to learn all that is required for the proper fulfillment of his offices. It is a long course of studies in ecclesiastical sciences that is prescribed by the Church after the candidate has completed the ordinary college course. Only those who can successfully complete this intellectual training may expect to be called to the priesthood by the bishop. To the priest, after all, is committed the immediate care of the faithful in all that concerns their eternal salvation. To the priest they turn for instructions, for guidance, for the sacraments, for all things that concern either faith or morals. And it requires years of careful study and training that he may be equipped to serve them properly in all these matters. In fact, the years of training seem all too short, if anything, to learn all that one is expected to know for the ordinary duties of the Christian priesthood. And yet they suffice for those who are endowed with the talent sufficient to master the subjects conjoined with their willingness to study and apply themselves to the task. Lacking talent and still more lacking industry some are eliminated and can blame only themselves that they are not finally chosen. Or where no fault is at hand, they are to recognize they lack the fitness and hence should not aspire to such a high office.

Yet more important than either physical or intellectual qualities and aptitudes are the moral qualities that God demands in those called to the priesthood. Before all else the divine call is contingent on the absence of vice, in particular the vice of impurity. As in the Old Law God called on his priests to sanctify themselves since they carried the vessels of the Lord, the appurtenances of the Temple of the all-Holy God, much more the priests of the New Dispensation shall be free from every vice, since they come so much closer to the God of all sanctity and are so intimately associated in holy things. In particular, shall they be pure and chaste for concomitant upon their reception of the first of the sacred orders, subdiaconate, is the solemn vow of perfect and perpetual chastity, whereby every deliberate defection from purity, no matter how slight, is a mortal sin, doubly grave in its violation of religion as well as of chastity. None then shall dare to take that burden upon him unless he be of tried virtue in the matter of purity. But by his calling also a priest must flee not only the lust of the flesh but the lust of the eyes as well, for the Lord alone is "the portion of his inheritance and his cup," and he is to care for the poor of Christ, whom we shall have always with us. In him there is no place for the pride of life, for he is to be servant of all, and the more exalted in dignity, the more he shall serve the lesser of the brethren.

Hence the bishop seeks in the candidates for holy orders not merely ordinary sanctity of life, mere habitual freedom from graver sins, but that perfection of virtues which borders upon heroic sanctity, that they may spend themselves and be spent in the work of the Gospel. The life of the priest is a life of sacrifice and self-denial in the interest of others, and this constant drain upon his resources, this incessant labor without any hope for rest, is possible only by virtues that are supernatural and most strongly formed. Underlying them the Bishop looks for strength of character, which is not a matter of sentimental feeling, not a matter of fluctuating emotions, still less a matter of mere external observances in devotions and specious piety, but found in a courageous will. This, guided by sound judgments and high ideals, will stand firm and not waver in the face of difficulties,

nor be altered by the attraction of pleasure and wealth and power, but press on to fulfill all duties, hearkening to the voice of conscience at all times, in its dealing with all persons. This is the positive side, a character formed in and by the virtues, that is required over and above freedom from grave sins. Only such a character can stand the testing and temptations that beset the path of the priest both in his public work and his private life with God. And, in considering the candidates for orders, the bishop remembers that the moral qualities are like intellectual qualities, partly the gifts of nature and partly the work of grace. Hence no amount of training will, short of a miracle, make up for the lack of those natural endowments of character, which are required for the office of the priesthood. But, on the other hand, all the qualities may not be present from the beginning since it is a part of the preparation for the priesthood to equip the candidates with virtue no less than knowledge, but there must be good reason to hope for the timely appearance of the moral qualities, otherwise it were criminal to encourage them to advance towards the dignity of the priesthood.

Let these remarks suffice on that part of priestly vocation, which is designated as fitness. But besides fitness there is required in the candidate a correct intention, which is another way of saying that his intention must be supernatural, that by his faith he recognizes the nature of the priestly office and by his will he acquiesces in the assuming of its burdens and its obligations for the service of God and the Church. On the other hand, where he assumes the priesthood or aspires to it from purely natural motives, he has no vocation, for there is no room for merely natural motives in such a sublime matter. Thus, none shall enter the priesthood simply in order to please his parents. They have no right to choose this as the career for their children. Nor shall one become a priest simply to enjoy a quiet life undisturbed by family cares and business worries. Nor shall he become a priest to win respect and distinction. These motives are all unworthy, for they establish a comparison of the supernatural with the natural to the detriment and subordination of the supernatural to some natural good. But, on the other hand, one may become a priest in order to serve God in the

salvation of souls and to carry the gospel of Christ to mankind and thus help in spreading the kingdom of God. One has such an intention who honestly offers himself for the service of the altar, trusting and hoping that by the grace of God he will be enabled to do the works of the ministry and live up to the obligations imposed upon him by the priesthood. He submits his judgment to his superiors in the matter of his intellectual and moral qualities; in particular, he is guided by his spiritual director in the matter of his progress in virtue, and in all generosity accepts the invitation of the bishop to come forward for the rite of ordination.

This is the nature of the priestly vocation, which is partly in the candidate as wrought by the action of God in his soul through natural endowments and the working of grace, with the added gentle impulse of the spirit directing him to present himself as inspired by faith and the will to serve, but partly in the call of the bishop, who looks prudently to supplying the needs of the Church in his diocese by worthy priests. Both bishop and candidate recognize how serious and important is this matter on which depends not merely the salvation of the aspirant to the priesthood but the salvation of the souls of many others. It is, therefore, necessary to seek the aid of God in prayer that He may enlighten them, but it is also necessary to seek the prudent advice of wise directors of souls, for no one is a competent judge of his own qualifications for so high an office. Yet after long prayer and prudent counsel, it is the candidate himself who must decide and must assume the burden of the priesthood. Everyone must respect this freedom, not only those who are the natural guardians, the parents, but the spiritual rulers as well. Let the choice be made in the perfect and full understanding of the difficulties and dignity of the priesthood, the courageous resolve to accept this office and with God's grace to be faithful to it. Then when one has been found worthy by his superiors and is called, let him answer without hesitation, knowing that he has been led along the way by the gentle guidance of Providence. Though he has heard no mysterious inner voice, though nature may draw him away, in the sublime confidence of faith he is certain that "the finger of God is here".

New Books in Review

Jesus the Son of God Made Man. A Course in Religion for Elementary Schools. Book Eight. By Reverend Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B. Chicago: Archdiocese of Chicago School Board, 1937. *Work-Book Eight.* Pp. 145. Price 25c (wholesale). *Teacher's Guidebook, Book Eight.* Pp. 272. Price 50c (wholesale).

In earlier issues of this magazine the first seven books of "A Course in Religion" received review attention. In *Work-book Eight*, the year's study is introduced with a laboratory activity designed to make the pupil familiar with the organization of the book and the year's objective. It is concluded with an activity which summarizes the entire content of the year. As in each of the previous years this material for the eighth grade combines activities of understanding, pictorial representation, liturgy, literature and sacred music for the purpose of bringing about an understanding and appreciation of Religion and its practice in the exemplification of Christian conduct. The year's program provides review activities for the work of previous years. These reviews have been incorporated into almost every one of the twenty units presented during the year's work. The care with which the authors have developed this program for review in eighth grade is particularly deserving of commendation, thus bringing the course to a desirable conclusion. The aim of the year's work is "to prepare the pupil to give the historical evidences for Christ's existence on earth and His divinity, the activities of which are organized to make clear: (1) the sources of historical knowledge; (2) the proofs for the existence of Christ in the New Testament, early Fathers, early pagan writers, and material remains; (3) the proofs of Christ's divinity through His declaration, character, miracles,

prophecies, resurrection, and the Messianic prophecies; and (4) the belief in His divinity by the New Testament writers, early Gentile Christians, and the Church during her existence of almost two thousand years; and the restoration of all things in Jesus Christ the Son of God made Man." The illustrations in the workbook all belong to the subject matter for the year. They are copies of early Christian remains.

In the present edition of the *Guide Book* the authors not only give detailed assistance to the teacher in the presentation and subsequent study of each unit, but the section on classroom technique, pp. xi-36, has been rewritten and incorporates the result of the last three years' use of the technique, particularly in regard to the first grade procedure, guidance in the formation of virtuous habits and the teaching of the liturgical year.

Christ the Leader. By W. H. Russell. Milwaukee: The Bruce Publishing Company, 1937. Pp. x+458. Price \$2.00 (catalog); \$1.50 (list).

The author of this volume needs no introduction to readers of the JOURNAL OF RELIGIOUS INSTRUCTION. In this new text he offers the student and school a course in Religion drawn from the life of Christ. It is hardly necessary to say that in any work of Father Russell's there is an abundance of application to everyday living. The text is developed in short chapter-units and offers material for a year's course of two periods a week. The life, work, and teachings of our Lord are presented in such a way as to help the reader understand the scene of the statement of the act. The principle implied in the narrative is then explained and applications are made to modern living. In addition, the text offers much material of an historical and cultural nature as well as correlations with dogmatic and aesthetical matters together with practical guidance in making progress in sanctity. Questions are given at the close of each chapter; the author states, however, that he made no attempt at making these questions exhaustive. He adds:

Some of the questions are for the purpose of testing information; many of them are judgment questions and permit of more than one conclusion. The important thing is to develop the right attitude toward God. There is some danger in refining every answer down to a mathematical point. The Pharisees did this and lost the spirit of religion. Religion is love that does not seek to measure. There are, of course, problems that require specific answers. At the same time it is necessary to develop the habit of acting on principle or of making a decision from God's viewpoint. This habit is especially difficult in our day when so much of education is statistical and quantitative. In religion God aids the individual in making a decision when He sees that the person has the right disposition.

In his introduction the author recommends his text for third year high school use or for the freshman college year. The author also had in mind study clubs in the preparation of this material.

We wish space would permit us to give Father Russell's sixty-four unit titles as illustrative of the author's organization and application of content.

The Confraternity Messenger. Dayton, Ohio: George A. Pflaum, Publisher, Inc., 124 E. 3rd Street, 1937. Price 35c per subscription for the school term when 30 or more copies are sent to one address. Individual subscription rate: 70c yearly; Canada \$1.15.

This is a weekly primer for religious instruction classes published under the auspices of the Episcopal Committee of the Confraternity of Christian Doctrine. The four-page paper may be used as a primer in the classroom and as an instruction periodical for catechetical classes for public school children. Father William R. Kelly, superintendent of schools for the archdiocese of New York, is the editor of this new *Messenger*. Teachers need no introduction to Father Kelly's splendid understanding of the religious needs of small children. He was one of the first persons in this country to provide material appropriate for the instructional needs and development of the small child. It is the intention of the *Confraternity Messenger* to follow the liturgical year. The

illustrations have been selected for their story-telling qualities and are lithographed both in black and white and in color.

Child Psychology and Religion. By a Teacher of Those Who Teach Religion. New York: P. J. Kenedy & Sons, 1937. Pp. 156. Price 60c; 70c postpaid.

In sixteen informal chapters the author, whose name is not given, offers a variety of suggestions to the teacher of Religion, each of which is based on a knowledge of children. While the book was prepared to use in the preparation and guidance of lay catechists, priests and sisters, in fact all who deal with the religious instruction of children, will find helpful material in its pages.

Parish School Administration. By Reverend Paul E. Campbell. New York: Joseph F. Wagner, Inc., 1937. Pp. xi+177. Price \$1.75.

This volume should have a large reading public. Seminarians, priests, pastors, supervisors, principals and teachers will find in it valuable content. The author, superintendent of Catholic schools for the diocese of Pittsburgh, is well known as a contributor to *The Homiletic and Pastoral Review*. The material of the chapters of this book first appeared as a series of articles in that magazine. Father Campbell assumes that his readers have a knowledge or at least an intelligent approach to the field of Catholic education. Furthermore, he does not expect all readers to agree with them, but he does wish to offer a challenge. The following chapter headings will give the reader some idea of the scope of the volume: I. Teamwork Between Pastor and Principal, II. The Pastor Helps the Principal, III. The Pastor and Parental Coöperation, IV. Administering the Curriculum, V. The Principal and the Curriculum, VI. Enriching the Curriculum, VII. The Further Enrichment of the Curriculum, VIII. The

Principal Evolves, IX. The Principal and Special Supervision, X. The Free Principal Inspires Teaching Performance, XI. School Records and Reports, XII. Pupil Classification Aids the Principal, XIII. Professional Leadership in the School, XIV. The Teacher Grows in Power, XV. The Modern Pupil Progresses, XVI. The Physical Side of School Administration, XVII. The Principal Delves into Details, XVIII. Conclusion.

I Also Send You . . . Christ and His Church. By Thomas H. Moore, S.J. New York: Fordham University Press, 1937. Pp. ix+180. Price \$1.50.

The author, professor of Religion at Fordham University, has for his purpose in this treatise on Christ and His Church to give reasons why those who attack man's faith in the Catholic Church fail. At the same time the author establishes the reasonableness of the faith Catholics put in their Church and the unreasonableness of those who say that such a faith cannot appeal to a sound thinker. The volume is organized under the following headings: 1. He Who Is, 2. From God to Men, 3. Who Wrote the Gospels? 4. Fact or Legend? 5. The Divine Claim, 6. He Is Risen, 7. Personal Sketches, 8. The Birth of the Church, 9. General Characteristics, 10. The Mission to Teach, 11. The Mission to Rule, 12. The Mission to Sanctify, 13. The Catholic Church, 14. The Protestant Churches, 15. The Greek and Oriental Churches, 16. Papal Infallibility, 17. Papal Encyclicals, 18. The Bishops, 19. The Mystical Body of Christ.

"The Call to Youth." Series of Radio Talks Arranged for Leadership Study. In Cooperation with The National Broadcasting Company. Washington, D. C.: National Council of Catholic Women. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 125. Price 15c postpaid; \$5.50 per 100, plus transportation charge.

Anne Sarachon Hooley, Chairman of the Nation Youth Committee of the National Council of Catholic Women

edited this volume and planned and participated in a large number of the radio talks, arranged for leadership study by Our Sunday Visitor Press. The seventeen addresses were delivered to national radio audiences.

The Book of Saints. Compiled by The Benedictine Monks of St. Augustine's Abbey, Ramsgate. (Third Edition) New York: The Macmillan Company, 1937. Pp. xi+328. Price \$3.00.

Planned as a reference volume *The Book of Saints* carries for each saint his liturgical classification; an account of his martyrdom; an explanation of his sanctification; the date of canonization (when known); his feast day, principal shrine, and special works; mention of relics and emblems which particularize him in art and sculpture—and other facts of importance and interest. The student who wishes to do research will find reference to further biographical material. Over nine thousand persons canonized by the Catholic Church are listed in this volume.

Next Sunday's Sermon. By John K. Sharp. Philadelphia, Pa.: The Dolphin Press, 1937. Pp. xiii+324. Price \$2.00 net.

The publisher announces that this volume is the first of its kind to appear in English since 1900. The following paragraph is from the author's preface:

The present volume on *general homiletics* attempts to supply a manual on sermon composition and delivery that will be useful to students in theology. I venture to hope also that its review of the principles of sermon composition and delivery, as well as its many suggestions or germ plans for sermons (listed separately in the Index) will be found immediately practicable for priests as well. As may be seen from the Table of Contents this book considers first, the *Preacher*, then the *World* which he tries to persuade to Christ, and finally, the *Sermon*. This latter and final section constitutes the bulk of the volume. It is divided into three parts. First, under the general purpose of preaching—*Ut veritas pateat, placeat, moveat*—it reviews the important and frequently neglected principles

of grammar and of style, the various forms of composition, the means of interest and persuasion. Secondly, under the title, *Building the Sermon*, it considers the several elements of sermon preparation, of gathering, organizing and developing the sermon material; it discusses the parts of the sermon and, finally, mastering the sermon. The last part of the book, under the general title, *Delivering the Sermon*, presents an introduction to phonetics, good usage, voice mechanism and training, vocal qualities and their use, gesture and suggestion, confidence while preaching, and several tests, charts and diagrams. Throughout I have tried to illumine the way and to make abstract theory more intelligible by the use of practical illustrations and examples.

Father Sharp is also author of *Our Preaching*. He is professor of Homiletics at the Seminary of the Immaculate Conception at Huntington, Long Island, New York, and the third and final volume of this present series on preaching is now in preparation. It will offer sermons, object lessons and biographies to acquaint the preacher with Catholic pulpit traditions.

The Priest's Way to God. By Thomas Plassmann, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. xix+355. Price \$2.00 (plus postage).

We believe the following paragraphs from the author's foreword give a clear explanation of a well organized volume, offering valuable readings and guidance to seminarians and priests:

In the course of preparing seminarians for their sublime goal, for the "dies quam fecit Dominus," the writer was accustomed to follow the text of the rite of Ordination, as set forth in our Pontifical; and gradually he gained the conviction that among all our spiritual, ascetical and mystical writings there was none to equal this venerable text in loftiness of standards, orderliness of presentation and practicality of direction. Convinced that the pages of the Pontifical voiced the mind of Mother Church, "sicut erat in principio, et nunc, et semper," he felt that the holy Priesthood could best be re-established in Christ (Eph. 1:10) by faithfully rehearsing and explaining to our future ministers of the altar the time-tested teachings of this sacred volume.

And this conviction was mingled with the regret that whenever, on ordination morning, he beheld the Levites kneeling in the sanctu-

ary, anxious, excited, overcome with the solemnity of the hour, the golden words of the Pontifical failed to reach the bottom of their hearts, the while graces ineffable flooded their souls and the finger of God imprinted thereon an indelible mark. And so this modest little book was compiled, that the aspirant might assimilate beforehand at his leisure the lessons of the most glorious hour in his life; and that, when this hour had passed, the ordained priest might reflect upon them in calmer moments and make them his norm in life.

Wedlock. By C. C. Martindale, S.J. New York: Sheed & Ward, 1937. Pp. x+63. Price \$1.00.

Four conferences, given by the author at the Farm Street Church of the Jesuits, make up the content of this volume. The author concentrates his attention on the supernatural element in Christian marriage.

The Road of Pain. By Reverend Hugh F. Blunt. New York: Joseph F. Wagner, Inc., 1937. Pp. v+194. Price \$1.50.

The Introduction of this volume presents an interesting history of the devotions of the Stations of the Cross. The author's purpose has been to describe in detail the scenes perpetuated in the different stations. *The Road of Pain* may be used for devotional and reference purposes.

Grace of the Way. By Sister Monica. New York: Benziger Brothers, 1937. Pp. viii+194. Price \$1.50 net.

Thirty-six brief readings make up the content of this volume that takes its name from the title given by the author to the last reading in the book. The volume's subtitle, "Little Spiritual Studies in Daily Life," describes the author's purpose in writing this volume for the Catholic laity.

BOOKS RECEIVED

A Sister of Saint Joseph. *Joseph the Just. A Book of Little Meditations, Devotions and Prayers to St. Joseph.* New York: Benziger Brothers, 1937. Pp. xi + 118. Price, \$1.00.

A Teacher of Those Who Teach Religion. *Child Psychology and Religion.* New York: P. J. Kenedy & Sons, 1937. Pp. xi + 138. Price, 60c.

Bandas, Rudolph G. *Modern Problems in the Light of Christian Principles.* Series I. A Manual for Classes, Study Clubs, and Open Forums of College and University Students. Chicago, Illinois: Loyola University Press, 1937. Pp. 167. Price, 40c list.

Baschab, Rev. Charles R. *A Manual of the Catholic Religion.* Part One: The Knowledge of God. San Francisco, California: Text Book Publishing Company, 21 Washburn Street, 1937. Pp. 223. Price, \$1.00.

Blunt, Rev. Hugh F. *The Road of Pain.* Considerations on the Drama of The Stations of the Cross. New York: Joseph F. Wagner, Inc., 1937. Pp. v + 194. Price, \$1.50.

Campbell, Rev. Paul E. *Parish School Administration.* New York: Joseph F. Wegner, Inc., 1937. Pp. xi + 177. Price, \$1.75.

Madeleine, Sister Helen, S.N.D. de N. *With Heart and Mind.* New York: Benziger Brothers, 1937. Pp. 124. Price, \$1.25 net.

Martindale, C. C., S.J. *Wedlock.* New York: Sheed & Ward, Inc., 1937. Pp. x + 63. Price, \$1.00.

Monica, Sister. *Grace of the Way.* Little Spiritual Studies in Daily Life. New York: Benziger Brothers, 1937. Pp. viii + 194. Price, \$1.50.

Moore, Thomas H., S.J. *I Also Send You.* Christ and His Church. New York: Fordham University Press, 1937. Pp. ix + 180. Price, \$1.50.

Morrison, Bakewell, S.J., and Rueve, Stephen, J., S.J. *Think and Live.* "Science and Culture Series." Milwaukee: The Bruce Publishing Company, 1937. Pp. vii + 183. Price, \$1.70 (Catalog); \$1.36 (List).

Plassmann, Thomas, O.F.M. *The Priest's Way to God.* Pater-son, N. J.: St. Anthony Guild Press, 1937. Pp. xix + 355. Price, \$2.00 plus postage.

Russell, W. H. *Christ the Leader*. Milwaukee, Wis.: The Bruce Publishing Company, 1937. Pp. x + 458. Price, \$2.00 (Catalog); \$1.50 (List).

Schorsch, Rev. Alexander P., C.M., and Schorsch, Sister M. Dolores, O.S.B. *Jesus the Son of God Made Man*. A Course in Religion for the Elementary Schools. Book Eight. Chicago: Archdiocese of Chicago School Board, 1937. *Work-Book Eight*. Pp. 145. Price, 25c (wholesale). *Teacher's Guidebook, Book Eight*. Pp. 272. Price, 50c (wholesale).

Sharp, Rev. John K. *Next Sunday's Sermon*. Suggestions on Sermon Composition and Delivery. Philadelphia, Pa.: The Dolphin Press, 1937. Pp. xiii + 324. Price, \$2.00 net.

The Book of Saints. Compiled by The Benedictine Monks of St. Augustine's Abbey, Ramsgate. Third Edition. New York: The Macmillan Company, 1937. Pp. xi + 328. Price, \$3.00.

PAMPHLETS

A Simple Prayer Book. Brooklyn, N. Y.: International Catholic Truth Society, 1937. Pp. 68. Price, 10c; \$7.00 for 100 (Postage extra).

Sheehy, Rev. Maurice S. *Some Spiritual Problems of College Students*. Washington, D. C.: National Council of Catholic Men. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 37. Price, 15c postpaid. In quantities, \$5.50 per 100.

WHAT CAN HIGH SCHOOLS AND COLLEGES DO FOR SOCIAL JUSTICE

Commencement orators are fond of dwelling on the place to be taken by the youth of today in the social order of tomorrow. To make this aspiration a reality more is required than fervid June oratory. Youth must know the problems it faces and the principles on which to base their solution or its zeal will be transmuted into misguided fanaticism. This knowledge must be realistic even though it be conveyed to young men and women largely innocent of business experience. It is this difficult task which is faced by the Catholic high school and college.

By John F. Cronin, "What Can High Schools and Colleges Do for Social Justice?" *Wisdom*, Vol. 2, No. 9 (New York, October, 1937), p. 4.

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Editorial Notes and Comments

CONFERENCES AND CONVENTIONS IN 1938

We are not enthusiastic about those teachers who view their teaching with complaisance. We question the ability of supervisors and administrators who are happily satisfied with the work in their schools. We wonder why convention speakers so frequently talk in generalities. We can see the need of these same generalities in establishing the broad outlines of a program, but we are quite confident that while they sound very well they are usually sterile in results. They do not arouse teachers and supervisors. The various Catholic educational conferences that are held in this country, particularly those of a national character, are no longer blazing first trails. Some of them have been meeting for years. We would like to recommend that those responsible for their programs offer more specific assistance to teachers and administrators, that they endeavor to evaluate the success of our work and offer more actual assistance toward the realization of objectives. Any cursory examination of year books will show that conferences, year after year, are repeating themselves. There are new speakers but the same generalities, grand and glorious generalities though they be, they need more interpretation. Let us hope that program makers will give us fuller interpretation, more exact assistance in arriving at and in evaluating the realization of the Catholic ideal in current practice.

HELPING CHILDREN AND YOUTH TO PRAY THE MASS

There are many children, a few adolescents and some adults who find it difficult to use a missal. Keeping up with the celebrant, finding the place, and distractions of more or less an intellectual nature interfere with their spirit of devotion. We are in favor of teaching the Missal. We have seen it taught most successfully. We know persons who are most grateful for their knowledge and ability to use the Missal during Holy Mass. But for the very young and for those groups of adults who find the formal missal too complicated we would suggest the following as a valuable experience in learning to pray the Mass. Let the learner, using a copy of the Ordinary of the Mass, prepare seven or eight short prayers in his own words; for instance, prayers that he will make (1) while the priest is at the foot of the altar, (2) during the prayers before the gospel, (3) during the gospel, (4) during the offertory prayers, (5) at the preface, (6) before the consecration, (7) at the consecration and immediately following, (8) before Holy Communion. The prayers the individual should be guided to formulate should be in the spirit of the prayers the priest is making in the Mass at that time. We would recommend that the teacher check each child's work to see that no idea foreign to the prayers of the Mass is present in the prayers of the child. The preparation alone would be a valuable learning experience, one, without doubt, fruitful for a more active participation in the Mass.

APPLYING KNOWLEDGE

It is psychologically impossible to think that pupils in possession of a certain body of information can apply the

same to particular situations. In fact, very frequently the learner is unable even to identify the situations. The application of knowledge is not a simple mental process. It needs to be learned just as an original principle itself has to be learned. Pupils and students can be guided in applying learning by a careful analysis of a large number of situations, followed by a statement in connection with this analysis of the fundamental idea which appeared in the different situations. However, the cultivation of the desired attitude is defeated when the teacher starts out with the statement that each of the cases about to be submitted illustrates the particular factor under discussion. Far better is it to give mixed examples that will require the learner to discover the type of application in each case.

IN TEACHING CHURCH HISTORY

This JOURNAL has never advocated the placement of Church History in the Religion curriculum of the school. However, there are many schools today in which Church History is still an integral part of the work in Religion. Without doubt, those who advocate Church History as a separate course believe that students will procure from the same a greater love and understanding of the Church, that they will be able to apply the History they have studied to the present, at least in terms of contrasts. In the field of secular history it has been found productive to use a current event of great importance in the nation as a starting point for a backward inquiry as to causes that led up to the event. If this approach were used in the organization of courses in Church History, the idea of application that is usually so difficult, is taken care of at the beginning. In

other words, the historical study would be undertaken for the purpose of giving an explanation of a present situation. It might prove an interesting experiment for a few teachers of Church History in our high schools and colleges to work with this idea.

THE CONFRATERNITY AND CAPABLE TEACHERS

In this issue, under the title of "The Diversified Program of the Religious Vacation School Program", the reader has an opportunity to become familiar with the Confraternity program in the Diocese of Providence. In his discussion Father Collins mentions that Confraternity teachers in Providence were sought from public school teachers and other capable lay people. While the National Center of the Confraternity has recommended that only mature adults participate in the work of religious instruction, we sometimes hear of classes in Religion for public school children conducted by high school youth. This is not desirable; in fact, it is dangerous. Providence, Rhode Island not only sought out capable people, but their teachers were certified as lay catechists only after they had had a course of preparation that was conducted over a period of sixteen weeks. More than seven hundred persons during the past year pursued this course dealing with doctrine and methods.

THE NEW METHOD OF RELIGIOUS INSTRUCTION

The modern desire is for *une religion vécue*, a vital and vitalizing religion, a life, not a mere assent to a number of dogmas. In an admirable introduction the editor sums up the matter somewhat as follows: To make contact with life (i.e., "*religion vécue*") we must make *life our point of departure* and our method of instruction must be *lively*.

By J. D. Crichton, "The New Method of Religious Instruction," *The Sower* (October-December, 1937), p. 205.

THE APOSTOLATE OF THE LAITY*

RIGHT REVEREND MONSIGNOR JOSEPH M. CORRIGAN

The Catholic University of America

Washington, D. C.

In the long centuries which have marked the unfolding of the divine plan of the Church of Christ, proof has been given, period after period, that as often as any great danger has threatened the Church or any great part of it, side by side with that danger has been found the divine remedy, waiting always the response of the faithful to put that remedy into practice. So, at various times have arisen the great religious orders, one by one, charged with a great task of overcoming the evil pressing upon the Church. Very often, of course, the evil has had its root in heresy and schism. Even, however, when the evil was within the Church, the remedy was still to be found in groups of men and women consecrating themselves to the great task of changing conditions. We see, for example, that when wealth and corruption had reached even into the high places in the Church of God, St. Francis of Assisi and his poor companions, wedded to My Lady Poverty, went up and down the world teaching Gospel truths by word and practice to the rank and file of the faithful.

When, therefore, today we stand appalled at the lack of religious conviction in the hearts of so many of the rank and file of the Nation, it is in keeping with Christian hope that we confidently expect a remedy right at hand suited to reach and overcome this grievous condition. In those bygone centuries when the opportunities of education were not within the reach of the ordinary man, the voice of the

* This paper was presented by Monsignor Corrigan in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

leader was the main channel of instruction and advice and guidance for the people. Today, however, when every man glories in his ability to read and, in many cases, flatters himself that he is also thinking when in reality he is taking his opinions ready-made for him from some prejudiced editorial or professorial source, there is needed a remedy that will permeate the body of the people and meet them in every condition and turn of life. What remedy is at hand which fits the need? The evil abroad in this land today, involving as it does the denial of religious authority, makes it impossible to rest the hope of remedy in the teaching or preaching authority of the Church. Consequently, it is no longer the question of any special group with apostolic zeal. The American people hear no pulpit, recognize no spiritual leader. Where is the medium that can reach into the street where they live, into the place where they work, into the places of their social recreations? Thanks be to God, His answer is ready and, to the believing mind, obvious.

There has never been, in the history of Christianity, a time when there was so devoted, so thoroughly Catholic, so perfectly practicing a laity as is to be found in the American Catholic Church today. Therefore, the command to preach the Gospel has been participated from the sanctuary to the laity, and the man and woman living in the street with neighbors of no religion, working in the shop or office with such, and seeking relaxation in like company, constitute the only hope of bringing to our non-Catholic fellow-citizens the truths by which we live.

Our non-Catholic fellow-citizens will not be interested in our doctrines as such. If they be impressed by the number of our institutions, our churches, our schools, our welfare establishments for young and old, very likely their impression is not free from a certain apprehension. They have heard very little that is good about Catholicity. Great buildings speak to them of wealth and power. They see thousands of men marching through city streets in the name of God, a masculine Christianity, which they know can not be duplicated outside the Catholic body. Small wonder that

we have to face misunderstanding, so often amounting to rash and evil suspicion! Yet, to these, our fellow-citizens, must we carry the Gospel of Jesus Christ, if we are to share a nation made great by its humble dependence on the God of Nations.

This is the great apostolate of the laity. There is a language which you can speak, which your non-Catholic neighbor readily understands. If he finds his Catholic neighbor a fairer man to deal with, a man of sterling truth when his word is given, a man devoted to his home and little children, a man recognizing the discipline of law and constituted authority, then must the non-Catholic recognize the fruits of Catholic living and be impelled to seek the underlying motives of Catholicity.

Now, this obligation to preach the Gospel by the life we lead is incumbent on every one who wears the proud Catholic name. No matter how lowly the station in life, no matter how narrow the circle in which a man acts, on him, nevertheless, rests the obligation of setting his life as a guiding light to the man beside him who has never known, never had a chance to know, the glory of a life by faith. This fundamental commission rests, therefore, on every one. Thus, as the sphere of influence widens, either because of better talents, or better opportunities, or better standing in the community, or better respect among his fellows, in precisely the same proportion increases the Catholic's part in this great apostolate of the American Church.

In this great destiny offered to Catholicity in this American Nation we know that much has been accomplished by the individual life as it is lived in simple virtue. There has been, however, due to the humble immigrant beginnings of so many of our Catholic people in this country, a dearth of that power of communication so necessary if this commission is to be fulfilled. To a very great degree our people have been content, in the religious liberty which they found in this country, to live their Catholic lives in the undisturbed peace which, for the most part, they have found here. The awakening consciousness of responsibility for the diffusion of our great heritage of the Faith of Christ has

finally found a response in the widespread effort looking to a better knowledge of the truths of religion and a better power of expressing them. That consciousness has become articulate in the various activities which have been stimulated and given further guidance in this splendid convention now drawing to a close. The great underlying principles of the new consciousness must be, for the individual, that Catholicity is not a creed alone, to be professed; is not even the practice of the most sacred acts of worship, but that Catholicity is a life to be lived. To move, to be, and to have our being as a living cell in that great Mystical Body, of which Christ is the living Head, must come to mean that out from such a life will come radiating influences fraught with beneficent meaning in the lives with which such a life comes into contact.

Living Catholicity, however, will quickly show better ways of being helpful to our neighbor. It will bring, first of all, to the Catholic an eager desire to know, in a realizing way, the truths which we believe. Hence, the group on Study Clubs comes into its own as a heartening help in our own religious life. The sharing, then, in a competent way, of the good we know, calls for our part in the Confraternity of Christian Doctrine. The intelligent and mature use of the Catechism that we memorized in childhood will discover for us new treasures with the old. There are those who would easily underrate the value of such helps, even consider them trifles in the progress of the Church in this country. Yet, with the picture before our eyes, on which we have been meditating, of the one way of permeating with the beautiful truths we love the drab lives of those who have never known the joy of being lovable in the sight of Christ—these trifles take on a meaning which, in their persevering fullness, means the perfection of our preparation for the task given to the Church of Christ in this great American Nation.

Wherever a Catholic finds himself or herself alone in a group of non-Catholics, there, in the Providence of God, that Catholic is the Church with its mandate to preach the Gospel to every creature. We have said that the responsi-

bility in this commission will vary with the talents with which God has equipped the individual soul, but there can be no escape from the responsibility of showing forth to our non-Catholic fellow-citizens the open book of a blameless life and of an intelligent appreciation of the truths by which we live. Leadership even of a very small group may mean unmeasured good in many lives. Every one of us lives two lives—one in our own contacts; the second in the lives of those whom we influence.

There can be, therefore, no question of the serious responsibility of being a Catholic citizen in these United States today. In the epochal phase through which we are passing, when men have definitely set themselves to a new social philosophy, there arises an opportunity which we dare not fail to meet. That new social philosophy must be Catholic in its attitude toward the individual, toward the family, toward the state, and toward properly constituted authority. This necessity arises from the fact that these are the foundations on which alone can ever be builded the edifice of national greatness. So great is our opportunity in this critical hour that we dare not fail. Ours it is to bring the bulwarks of faith and hope to the defense of a nation which irreligion threatens to destroy; ours it is to show forth the charity of Christ in the love of our fellow-men in such measure as to win them to a knowledge of the saving truths of revealed religion. This is our commission to do the work of the Church of God in this Republic; thus, at the same time making a vital contribution to the peace and welfare of our beloved America.

THE JOURNAL OF RELIGIOUS INSTRUCTION

I would like to call your attention to the JOURNAL's Advisory Board. It reads like a Who's Who in the field of teaching Religion. The JOURNAL is happy to have this opportunity to acknowledge publicly the generous services rendered by this Board. They have helped with advice and suggestions, with articles, personal contributions and with assistance in procuring subscribers.

By Ellamay Horan in her speech presented in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

OLD TESTAMENT STUDIES

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EDITOR'S NOTE: The author of this article is professor of Sacred Scripture at St. Mary's Seminary, Cleveland and president of the Catholic Biblical Association. Father Newton has graciously consented to write monthly for us a short article dealing with a Biblical subject. Readers who would like to see particular topics treated in this section are asked to send their suggestions or questions to the Editorial Office of the JOURNAL or to Father Newton in Cleveland.

There is some evidence of an awakening interest in Bible studies. Both in the grades and in high school more direct attention is being given to this important branch of religious instruction, and the methods are improved. That this is a move in the right direction should require no demonstration. With still more thought given to the subject and the manner of presenting it, we may some day realize the blessings which Benedict XV attaches to a knowledge of the Scriptures; spiritual strength and joy, and the attainment of the highest of all knowledge, the supereminent knowledge of Jesus Christ. This event is justification for all the effort we put into the discipline.

This new interest, however, is almost entirely confined to the New Testament; at least we cannot with equal confidence claim it for Old Testament studies. There is reason for this only in the fact that the New Testament is nearer to our present interests. But with this allowance, we must recognize a danger that the intensification of our efforts on the New Testament might increase an already sad neglect of the Old Testament. We must not discard this as if it were out of date, or put it to one side as if of no value to us. Catholics, generally, are poorly versed in the Old Testament. A further step is taken when a group from a Catholic College can put the question, "Are we supposed to believe

in the Old Testament?" The danger is then becoming proximate. A few thoughts might help to straighten out our views.

One reason for interest in the Old Testament comes to mind at once. It is just as much a part of written revelation, just as much an inspired document, as the New Testament. Fundamentally, therefore, it offers the same spiritual advantages: when we read it with devotion we are in communication with the Holy Ghost, receiving from Him the same elevation of intellect and strength of will. This in itself might be sufficient reason for not permitting the Old Testament to lose its place in our estimation.

A practical motive attaches to this. The Old Testament has suffered much more than the New from the attacks of modern rationalistic criticism. It is a rich field for objections which seek to put revelation in opposition to reason. The extent to which this attitude has found its way into almost all phases of current secular education is startling. The professor of whatever subject can find illustration for his attack upon revelation in these Sacred Books. One of the favorite forms is to make the illustration a jibe against the Catholic Church. "Catholics believe . . .", and there follows some witticism. The objections as a rule are not weighty. But they are objections; and when not answered, or answered without satisfaction, they do much harm. Catholic Apologetics, therefore, ask that we know something of the Old Testament that we may be able to say at least whether or not we hold the proposition which is advanced. For the most part what is needed is but an intelligent and benevolent reading of the Sacred Text.

But there are also other and more positive motives which should appeal to us. In general, the Old Testament is the preparation for the New. This has many aspects. The full understanding, or at least a better understanding, of the New Testament supposes some acquaintance with the Old. It should be recalled that in His teaching our Lord took this for granted in His audience. The Jews were accustomed to the reading of the Law and the Prophets in their

synagogues, and to the use of the Sapiential Books in their discussions and prayers. Jesus, then, could say, as He so often did, "It is written", and take for granted that His hearers followed Him in the allusion to the Old Testament. The written account of these teachings still make the same assumption. Nor is this true only of the Gospels. The Acts of the Apostles and all the Epistles freely call up arguments from the Old Testament. It is said that there are some 350 citations of the Old Testament in the New. Many of these are hardly more than allusions and demand for their appreciation some further knowledge of the context.

This is especially true of the Messianic Prophecies. The story of our Lord and the two disciples on the way to Emmaus is illustrative. The disciples needed a better understanding of the prophecies, and St. Luke narrates: "And beginning with Moses and all the prophets, He expounded to them in all the scriptures the things that were concerning Him."¹ This is our Lord, and the Scriptures are the Old Testament. The picture confirms our contention that Christ may be seen in all sections of the Old Dispensation. Moreover, that Dispensation was the preparation for the New Covenant established by our Lord. This is a most important aspect of the Old Testament, and without it we have but a partial appreciation of what the New Covenant is. Without some knowledge of the various covenants between God and man, the burden of the Old Testament story, we fail to reach a full understanding of their realization in Christ.²

More particularly, each department of the Old Testament offers peculiar spiritual advantages to the devout reader. The Historical Books are rich in instruction. The lesson of God's goodness, read in the story of His relations with Israel, made David exclaim: "O God, thy loving kindness is before me always!" Properly understood, the story of Israel can convince us, as it did the chosen people, of two divine qualities, goodness and constancy, loving kindness

¹ St. Luke, XXIV:27.

² Rev. William L. Newton, *Notes on the Covenant*. Cleveland, Ohio: Seminary Press, 1227 Ansel Road, 1934. Pp. xx+235.

and fidelity to promise. When this conviction is acquired, the reader may justly entertain a feeling of confidence and of closeness to God. He will know better what is meant by "divine providence". In taking up the Sapiential Books he moves into a still richer field. Consider only the Psalms. They mirror not only the mysteries of the New Law, but they build up in the soul those virtues which are required for a good Christian life. What an advance he would have made if he could fill his soul with their sentiments and words. As the Blessed Virgin and Zachary he could then speak with God in the language of God. It is no wonder the Psalms have had such a prominent place in the spiritual lives of God's children, under both the Old and the New Dispensations. And when he comes to the prophets he is listening to God's special messengers to men. He is looking into the very spirit of the Old Order, he is reading into the very heart of the ancient revelation.

There is little doubt of these advantages. May it not be for this reason that the Books of the Old Testament have been preserved for us? This thought is worth pondering. If all spiritual direction, which is of the nature of the Scriptures, were now confined to the New Testament, what use was there in the effort the Church has made to preserve the Old? The serious advice, both of the ancient Church Fathers and of the more recent papal encyclicals, makes no distinction of the Testaments when it urges us to read the Bible. It is true that this encouragement attends first to the New Testament, but simply because it is assumed that this is the more appealing. In ancient and modern times the advice touches the Old Testament with as much earnestness as it does the New.

We must acknowledge that, with our limited time, we cannot give a complete course on both Testaments. It is difficult to find a place in the curriculum into which we can slip a few hours on the New Testament. The conclusion must not be: to give only the New Testament. This can lead to harm. It can form the impression that we need not attend at all to the Old Testament, or that it no longer means anything to us. Both views are erroneous.

What then are we to do? It would not take long to run through a brief Special Introduction to the Old Testament. This would provide opportunity of teaching the dignity and the value of its Books, and thus offer some guidance. Then a summation of the History of Israel, in itself so captivating and so important for Religion, might build up an interest that could lead to the intelligent and devout reading which we seek to foster. The matter is important, increasingly so. It can be hoped that a little more thought and planning on it, especially by those who fashion our curricula, might locate for it a place in our study programs.

INSTRUCTION PRIMARY

Action follows from principles. Accordingly adequate instruction must precede any form of group activity. Even though the school were to sponsor no direct application of these principles, its trained graduates would each in his own field apply them to the problems of his day.

The subject matter to be studied will naturally be the great social encyclicals of Leo XIII and Pius XI. An entire year of ordinary religious classes or of study clubs would not be too much to devote to this study. The real difficulty confronting the teacher inexperienced in economic problems is that of grasping the vital realities touched by these great documents and conveying them to immature minds. Since many social justice classes discuss only boring generalities or use every vague discontent as a pretext for condemning communism, without offering a positive solution for such unrest, it is clear that here method is an important as content.

To conduct an interesting class in social problems or to give intelligent guidance to a study club, the teacher must be well acquainted with economics. If such be not the case the encyclicals become vague and pointless. They were written to guide Catholics in the solution of economic problems and become almost meaningless unless one knows their occasion and purpose.

By John F. Cronin, "What Can High Schools and Colleges Do for Social Justice?" *Wisdom*, Vol. 2, No. 9 (New York, October, 1937), p. 4.

Religion In the Elementary School

THE USE AND ABUSE OF CHILD ACTIVITY IN TEACHING RELIGION*

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A little over a year ago a thoughtful pastor said to a Sister who was about to open a vacation school for the first time in his parish: "Sister, all I ask of you this summer is that you give the pupils a great love for and appreciation of their religion".

The Sister planned her work carefully. With the injunction of the pastor uppermost in her mind she approached her lessons largely through a variety of interesting activities. Each day she decided on the chief outcomes that she would expect from the class. A number of high school boys in her group became so fascinated with the work that she had outlined for them, that they frequently remained after hours to complete their tasks. And when, after two short weeks, the school closed, these same boys, some of whom were to attend the state university during the coming year, asked whether they might have the privilege of joining the class again the following summer.

With her work thoroughly planned, we may be sure that this teacher covered a reasonable amount of ground in

*This paper was presented by the author in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Christian doctrine; but at the same time she accomplished something infinitely more valuable. She developed in her students desirable attitudes toward their religion class, a most important factor for effective learning. Her unusual success was no doubt due to a large extent to the purposeful activities through which she approached the lesson in religion.

What do we mean by purposeful activity? An activity, as understood here, is the pursuit of an enterprise in connection with some study, the performance of some work either physical or mental, under careful direction, for which the child himself shoulders the responsibility. Usually an activity engages both the physical and the mental powers of the child, the physical powers predominating in the lower grades and the mental powers in the upper grades. An activity is purposeful when it yields certain definite outcomes which are clearly defined in the mind of the teacher. For example: An activity may be planned to teach the children the difference between natural and supernatural contrition. The teacher chooses a particular kind of activity, let us say a playlet, because she knows that her class enjoys that type of work and because she has pupils who need special training in cooperation. Her primary purpose, of course, is the teaching of the religion lesson. It is also the outstanding idea in the minds of the pupils. Her secondary purpose: to create an atmosphere of joyful activity, to accustom the children to shoulder responsibility, to give them opportunity for cooperation, for acquiring poise, etc., is not generally sensed by the pupils. Such secondary learning is sometimes designated as concomitant learning, because it goes hand in hand with primary learning. A third type of learning that also takes place where there is purposeful activity is the knowledge that is incidentally acquired in the course of the work and is later recalled by association. It is called associate learning. So the child that has been obliged to look for information from other sources than the text book learns much that is not directly connected with the subject but that nevertheless associates itself permanently with the lesson that holds primary importance.

Note what one authority has to say of purposeful activity: "The purposeful pursuit of an enterprise means not only more efficient action and better learning results, but also better organization of these results for future use."¹ And he goes on to say that a project in which a child is allowed fully to participate, increases practical efficiency, brings better results in primary, associate, and concomitant learning and in the end makes for greater happiness to all concerned.

Perhaps it may be well to stop here in order to dispel any misunderstanding as to the purpose of activities in the teaching of religion. We do not use activities for the purpose of leading the child to discover a religious truth for himself, as some would have it. Surely every teacher understands that the mystery of the Blessed Trinity, for example, cannot be solved by the child's experiments. We learn and teach this mystery from the Catechism. But we impress its meaning more deeply on the children by means of activities. In other words, instead of merely having them recite doctrinal truths as stated in the Catechism, we get the pupils to think and talk about them and to repeat them, not so much by constant and monotonous drill but by drill indeed that is performed under happier circumstances than those of continued, meaningless recitation. We shall see this point more clearly as we proceed:

Let me state, then, some of the advantages one may expect from purposeful activities:

1. There is no better way to learn to do than by doing. The child that learns more clearly what the works of mercy are by discussing these works, by telling how they have been carried out by others, by the saints, by neighbors, by friends; who become alert to opportunities for practicing the works of mercy by suggestions from the class, by reading Catholic periodicals, by finding pictures that illustrate these works, and most of all by actual experience, surely that child has been better prepared to live a life of charity than the one who boasts that he can recite the works of mercy without a mistake but gives little further thought to their signifi-

¹ W. H. Kilpatrick, "School Method from the Project Point of View" in the *Classroom Teacher*, Vol. I, p. 223.

cance in his own life. Here, then, we have primary learning: a thorough knowledge of the works of mercy and their implication in daily life.

2. Activities encourage effort and awaken in the children a sense of responsibility. Through this effort and sense of responsibility knowledge is, again, more deeply impressed. We all appreciate more what we have attained by our own efforts than what is merely thrust upon us. By shouldering responsibility we become self-reliant. The child learning his religion in this way will retain much better the lesson which he has to explain to the class, through the material he has to gather, the pictures, stories, and examples he has to find, than one who learns simply from the printed sentence in the text book or the explanation of the teacher. We have here concomitant learning,—effort, responsibility, self-reliance—hand in hand with primary learning.

3. Activities teach the use of reference material. A pupil who becomes responsible to a group for some interesting information must, if the work has been carefully planned, learn to gather his facts from reliable sources, perhaps from the *Bible*, a Church History, the *Catholic Encyclopedia*, or a more comprehensive Catechism than that used as a text. He learns to find worthwhile information by himself and incidentally gathers a great deal of knowledge that he had not set out to find. We have here associate learning following naturally upon primary learning.

4. All the while that a pupil is happily engaged in working out some little project or problem by himself, he is forming desirable attitudes: toward the subject in which he is interested, toward the school that provides opportunity for such work, and toward the teacher who shows that she respects him as an individual when she places responsibility on him and gives him a chance to express himself in his own way; and finally toward all that the teacher stands for: law, order, religion—Christ Himself.

5. Through well-planned activities repetition and drill work loses much of its monotony. Repetition and drill there must be. But its dull routine may be much relieved by skillful

planning. In place of a continued recital of the same thing the children, having performed some piece of work—let us say a sandtable project showing a foreign mission—are called upon repeatedly to explain their work to the teacher, the class, the assembly, to visitors, parents and friends. They would tell of the value of the soul; of the Redeemer who came from heaven to save all men; of the pagan that does not know God; of the missionary priests and Sisters who leave their homes because of their desire to save these souls; of the work that we can do to help the missionaries; etc. Children delight, as we all know, in showing their own work and explaining its meaning. They do not realize that repetition is taking place all along the way.

6. Activities can often be so planned that children of different abilities and talents can all be made to contribute their share to the whole. The little foreigner who has not yet learned to master the English language becomes as important when he holds up the chart that some one else is explaining as the boy who constructed the miniature altar. All in all, school life is tremendously enriched when the routine work of the class is occasionally broken by some special activity, be it a program to honor the Blessed Mother, a booklet helping the child to understand the coming Forty Hours Devotion, or a round table discussion of the problem of cheating and its evil results on the individual.

And yet we can see by the very advantages we have just enumerated, how abuses can easily creep in. There is danger, in our day, that we lose sight of the end we are trying to achieve and that we make use of activities for their own sake instead of making them a means to an end.

By what signs shall we know whether we are using activities as they should be used? By asking ourselves whether we have attained the primary purpose for which we have selected the activity. Ordinarily and quite logically the chief aim of an activity undertaken in the religion class will be to acquire knowledge, to arouse enthusiasm for a cause, or to motivate right conduct. Therefore, unless a pupil can give assurance that he has mastered the information, or put into practice the virtue, or acquired desirable attitudes aimed at

in his study, the activity is a failure so far as the primary purpose is concerned.

Let me enumerate some of the current abuses:

Do you know of children who have proudly carried home an elaborately designed booklet which was merely copied from the blackboard or from another booklet, and which represents little or no learning value?

Have you ever seen picture outlines for color work which have been copied and recopied until the design had become so distorted that there was left neither sense nor beauty?

Do you know of teachers making frantic efforts to have their children fill in the words of their work books with little or no time left for explanation of more than the word itself? And have you ever seen work books left incomplete until the end of the year, which had then to be hastily filled out with no time left for checking and correcting?

Perhaps we, too, have seen class room exhibits that suggested more teacher activity than child activity.

Perhaps we ourselves have been so intent on seeing the finished product as a work of art that we have failed to give the pupils valuable opportunity for making a choice of their own and so have missed the chance of making an activity as purposeful as it might have become.

Perhaps, in our eagerness to show off the pupils' work, we, too, have lost sight of the congenial atmosphere that was to be an important part of the activity and as a result created undesirable rather than desirable attitudes in our children.

Perhaps we know of a group that were so engrossed with a multiplicity of details that they lost sight of their primary purpose altogether. For example, we sometimes see beautiful and elaborate Mass projects that could be made to yield so rich a store of knowledge and appreciation, only to learn afterwards that but a few members of the group really knew what it is all about.

Perhaps, at the end of much labor and still more nervous strain we have sometimes had to admit to ourselves that the end did not justify the means; in other words, that the

subject did not prove important enough to warrant the time and energy put into it by pupils and teacher.

Perhaps—perhaps! We even snatched up the next best suggestion that came our way and hastily used it just to keep the pupils busy without much thought as to the needs of our class or the specific subjects that were to be stressed. Again, let me give an example. A First Communion class would naturally profit more by a simple Mass booklet showing Holy Communion as an integral part of the Mass than by an activity centering on sacramentals. A high school class who are reviewing the commandments might profit much more by an activity aiming to bring out in full splendor the value and beauty of purity than by an illustrated note book dealing with heresies.

And finally and once again, perhaps we have spent hours and days working feverishly on some class project and then dropped it completely for as many more hours and days, only to take it up again whenever the spirit moved us.

And now, for our own practical use, let me outline for you a simple but very important lesson that has been made impressive and interesting with the aid of a few activities.

We shall take a lesson from a modern religion text for grade five. The story is that of the great St. Augustine, bishop of Hyppo and Doctor of the Church. A number of important doctrinal lessons may be gathered from the story: The grace of God and the repentant sinner, confidence in prayer, the mystery of the Blessed Trinity. Suppose that a teacher wishes to stress especially the mystery of the Blessed Trinity. She plans a simple booklet that is to contain a few outstanding truths every child should know. Her plan might be something as follows:

1. AIM: To review the great truths referring to the Blessed Trinity and to impress my pupils with the fact that there are certain truths taught by the Church which we must accept by faith. Also to inculcate a greater love for and devotion to the Blessed Trinity.
2. After reviewing the doctrinal truths of the Blessed Trinity from the Catechism, I shall tell the children about the proposed booklet, what it is to contain, how it is to be made,

etc. I shall impress upon them the fact that the work is to be their own and that they are to assume full responsibility for it. I shall arouse their enthusiasm and ask them for suggestions. We shall talk about the booklet until I am reasonably sure that they all understand its importance and meaning.

3. By means of pictures and blackboard drawings I shall explain symbols. The pupils will then find symbols of the Blessed Trinity in church, in their missals, and in other books. Each pupil will choose one particular symbol of the Blessed Trinity according to his own taste as a cover design for his booklet. The design may be either a drawing or a cutout and will be made during the art period.

4. After the cover design has been made, the pupils will be called upon to explain how their symbol represents the Blessed Trinity.

5. On page one of the booklet each pupil will write the story of St. Augustine on the seashore. The story will first be written during the language period and rewritten for the booklet during the penmanship period.

6. Page two will contain sentences such as the following, proposed by the class: Each sentence is to be placed on a separate line in order to show its importance:

There is only one God.

There are three persons in God: the Father, the Son, and the Holy Ghost.

The Father is God.

The Son is God.

The Holy Ghost is God.

All three divine Persons together are only one God.

All three divine Persons together are called the Blessed Trinity.

St. Augustine could not understand the Blessed Trinity.

We cannot understand the Blessed Trinity.

Because we cannot understand the Blessed Trinity we say it is a mystery.

A mystery is a truth that we cannot fully understand.

7. On page three we shall further develop the subject as follows:

God the Father created me (Picture of a tiny baby).

God the Son redeemed me (Picture of a crucifix).

God the Holy Ghost sanctified me (Picture of a baptism or of the Holy Ghost).

8. Page four will contain the following:

Prayers I can say to honor the Blessed Trinity:

The Sign of the Cross.

"Glory be to the Father, etc."

"I believe in God the Father".

The first and second prayers will be written out in full. The Creed may be recited by the pupils so that they can point out where each of the divine persons is mentioned. Only part of the prayer need be copied on this page. We shall decorate the page with small symbols of the Blessed Trinity, the design being made by each pupil himself according to his taste.

9. The pupils will find short poems in honor of the Blessed Trinity and commit one to memory. One of these short poems will appear on page five of the booklet (There is a poem "The Blessed Trinity" by Father Faber which all can use if necessary).

10. During a written language period the pupils will write the story of St. Augustine on the seashore in the form of a play. The class is to decide which play should be given by the pupils. Several different groups may prepare to give the play. Each child will then write his own or one of the more acceptable plays on page six of his booklet.

11. Page seven will complete the booklet with a picture or drawing from the life of St. Augustine. Each pupil will then write some simple invocation of his own to St. Augustine and sign his name under the invocation. The prayers may be as follows: "St. Augustine, pray for me;" or, "St. Augustine, help me always to believe all that the Catholic Church believes and teaches."

12. I shall give the pupils as much freedom of choice as possible within certain reasonable limits, particularly as far as color scheme, drawings, and mechanical make-up are concerned.

From this lesson and all that has been said before, we should now be able to set down a number of practical suggestions for the use of activities in teaching religion:

All activities should be well planned by the teacher. The approximate time, the outcomes to be expected, the periods during which the work is to be done, all should be clearly set down.

An activity should serve a definite purpose which the teacher must have clearly in mind.

Activities should be chosen with a view to their relative value in teaching a specific lesson.

The amount of material, time and energy spent on the work should be in proportion to the benefits to be derived.

The pupils should know at every step the meaning of their work and should be able to repeat the outstanding facts of the lesson or story.

An activity should be well within the range of the children's ability.

An activity should make allowance for individual differences.

An activity should be interesting rather than burdensome; simple rather than elaborate; instructive rather than ornamental; progressive rather than spasmodic.

Activities, then, as used in the teaching of religion, are merely a means to an end. The end, in a specific sense, is to emphasize some religious truth or lesson. In a broader sense, it is, so to impress the children with a love and understanding for their religion that they joyfully accept its teachings and carry them out in their lives twenty-four hours of every day. Therefore, unless all the children understand what they are doing, unless they have imbibed the truth or the lesson to be learned, an activity may easily become an abuse instead of becoming a valuable asset to the teacher of Religion.

High School Religion

A STUDY OF THE CONTENT OF THE CURRICULUM IN HIGH-SCHOOL RELIGION

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EDITOR'S NOTE: This is the last chapter of a dissertation submitted to the Faculty of Loyola University, Chicago, in partial fulfillment of the requirements for the degree of Doctor of Philosophy. In another issue we will publish chapter two of the author's dissertation dealing with his problem in the light of earlier research.

SUMMARY AND CONCLUSIONS

The purpose of the present investigation was to discover the relative importance of the topics which are included in the religion curriculum for the high school at the present time. No adequate solution to the problem of attaining the objective of Christian education can be found until adequate means are determined. In other words, What shall be taught? What practices best insure the development of "the true and finished man of character"?

The Catholic educator is aware that in constructing the religion curriculum for the high school no traditional topic is absolutely useless or extremely undesirable. But since the time devoted to religious instruction is limited, it follows that a selection must be made. Educators agree that it is better to devote adequate time to the more important topics. If we adhere to the principle of relative importance in select-

ing the content and determining the emphasis, confusion is avoided and the major objectives more surely attained.

The present study aimed to discover which topics in the religion curriculum at present receive the major emphasis, and which topics are treated in passing. Secondly, by securing the opinion of a jury of experts, it was hoped to determine which topics should receive the greatest emphasis, which should be adequately presented, and which should be omitted if sufficient time is not had for a more thorough presentation. The investigation is a preliminary evaluation of content material in the hope that the findings may be useful in reorganizing the religion curriculum and may inspire more exhaustive research of the various elements that comprise the course of religious education. Methods of presentation and grade placement of content material are beyond the scope of the present study.

Part I. Preliminary Investigation

The problem involved a study of five widely used textbooks (ten volumes) in high-school religion in order to determine the emphasis placed by the authors on the various topics included in the religion curriculum. Educators agree that the textbook adopted in any subject determines to a marked degree the content of that particular subject.

The first step in the investigation was to discover which topics receive major emphasis in the authors' treatment of them, which are adequately presented, and which are mentioned in passing. An answer to these questions was found by measuring the amount of space (centimeters) devoted by each textbook to the development of the topics included in the religion textbooks. In this way the relative importance attached to a topic by the authors was determined. The percentage of space devoted to the development of each topic was ascertained. A rank scale of the percentages was then constructed. The topics fell into three classifications of approximately one hundred items each. Those falling into the first one hundred were designated as Class 1, those falling into the second one hundred as Class 2, and the rest as Class 3.

A review of the literature of the field revealed no study that directly attacks the problem of the content of the high-school curriculum in religion from the viewpoint of experts in the field of religious education. Secondly, no study has been reported that compares the judgment of the authors of high-school textbooks in religion with the judgment of a jury of experts.

Part II. *The Check List*

A check list of 313 topics treated by a majority of the textbooks, was compiled, submitted to, and returned by a jury of 160 outstanding Catholic educators and authors, prominent supervisors, principals, and teachers of high-school religion. The same check list was submitted to fifty parents and alumni of Catholic high schools to be evaluated according to specific instructions.

Both juries were asked to divide the topics into three classes. They were instructed to: 1) Mark with a number one (1) those one hundred (100) topics which should be adequately presented to every high-school student some time during his four-year course in case there were time for only one hundred topics (Class 1); 2) Mark with a number two (2) those one hundred (100) topics which should be added to the one hundred assigned first place, in case there were time for 200 topics (Class 2); 3) Mark with a number three (3) those one hundred and thirteen (113) topics which should be treated in case sufficient time remained.

The vote of the jury of experts and that of the parents and alumni was then tabulated. It must be remembered that the vote of the jury of parents and alumni cannot be considered to have the same value as that of the jury of experts.

Part III. *Comparative Study of Author Emphasis and Vote of the Juries*

The final step in the investigation was to compare the opinion of the jury of experts as expressed by their vote with that of the authors of the textbooks as indicated by their presentation and development of the topics included on the check list.

This comparison may be found in Table V, page 111, where the topics of the check list are arranged according to their rank value determined by the vote of the jury of experts. The second column indicates the rank value of the topics determined by the emphasis (amount of space) given them by the authors of the textbooks. Column three locates the 313 topics according to the rank value assigned them by the vote of the parents and alumni.

Among the more important findings of the present investigation are:

1. In the opinion of the jury of experts the first one hundred topics listed in Table V, p. 111,¹ should be adequately

TABLE V
SHOWING RELATIVE RANK VALUE OF TOPICS SECURED BY
ANALYSIS OF TEXTBOOKS AND TABULATION OF RETURNS
FROM JURY AND FROM PARENTS AND ALUMNI

Topics	Jury	Authors	Parents and Alumni
89. Mortal sin	1	56.5	2.5
26. The Mystery of the Incarnation—Explanation....	2	56.5	19
90. Venial sin	3	158	12.5
254. Contrition—Nature and necessity.....	4.5	215	66.5
35. The Redemption—Its necessity, nature, etc.....	4.5	42.5	26.5
194. Necessity of prayer.....	6	119.5	10.5
2. Necessity of Faith.....	7	189.5	19
105. Love of God—Nature, benefits.....	8	19	5.5
74. Hell—Existence of	9.5	206.5	22.5
141. Duties of children toward parents and others.....	9.5	21	7.5
66. Forgiveness of sins—Existence of power to forgive	11	112.5	2.5
91. Temptation	12	65	16
206. Necessity (Baptism)	13	205	71
167. Duty of restitution (Seventh and tenth commandments)	14	159.5	122
78. Purgatory—Existence and reasonableness of.....	15	82.5	9
163. Obligation of avoiding occasions of sins (5th and 9th commandments)	16.5	241	26.5
106. Love of neighbor—Necessity of.....	16.5	28	12.5
34. The Blessed Virgin—Mother of God.....	18.5	74.5	26.5
278. Unity and Indissolubility (Matrimony).....	18.5	84	22.5
160. Sins against purity—Gravity and effect: Adultery, etc.	20.5	89.5	26.5
174. What it forbids (8th commandment).....	20.5	15	19
173. What it commands (8th commandment).....	22	152.5	19

¹ Editor's footnote—This table did not appear in the author's summary. We print it here for the convenience of readers.

Topics		Jury	Authors	Parents and Alumni
162.	Means of combating temptations (6th and 9th commandments)	23	77	26.5
24.	Nature and consequences of original sin.....	24	33	61
100.	Deliberation and free will necessary for merit and sin	25	142	5.5
29.	Christ the Redeemer	26	51.5	30.5
258.	Confession	27	5	103
21.	Nature of Man—Immortality, Spirituality of the soul	28	8	90.5
88.	Nature of sin in general.....	29	82.5	1
30.	Christ True God	31	6	42
43.	Foundation (Church of Christ).....	31	127.5	26.5
257.	Purpose of Amendment	31	138.5	182.5
166.	Violations of justice—Stealing, pilfering, wasting	33	47	103
71.	Heaven—Existence of	34.5	220	54
253.	Examination of conscience.....	34.5	150	103
61.	Obligation to belong to the Church.....	36	229.5	14.5
136.	Sunday observance—in general.....	37.5	51.5	66.5
235.	Manner of assisting at Mass.....	37.5	125	152
31.	Christ True Man	39	132	71
137.	Assisting at Mass (3rd commandment).....	41	111	61
283.	Mixed Marriages	41	173	61
252.	Necessity of the sacrament of penance.....	41	259	66.5
232.	The Mass a true sacrifice.....	43	36.5	61
38.	His resurrection (Biblical account)	44	215	87
70.	Particular Judgment	46.5	173	75.5
41.	The Holy Ghost—Existence and nature	46.5	100	47.5
25.	The Immaculate Conception—Explanation.....	46.5	115	10.5
279.	Obligations of matrimony.....	46.5	235	34
4.	Existence of God—Proof from reason.....	49.5	7	34
67.	The Resurrection of the body—Fact of.....	49.5	97.5	54
14.	The Holy Trinity—Statement of Doctrine.....	51.5	26	42
222.	Holy Communion—Definition and purpose.....	51.5	89.5	47.5
40.	General Judgment	54	26	19
223.	Effects of Holy Communion	54	178	114.5
224.	Disposition of soul required.....	54	147	175.5
1.	Faith—Definition	56	259	14.5
50.	Papal Infallibility	57.5	67.5	97
104.	Conscience—Nature and rules.....	57.5	36.5	97
20.	Creation of Man.....	59	39	75.5
178.	Right of the Church to make laws.....	60	173	38
52.	Pope, Successor of St. Peter (Primacy)	61	45	109
47.	Authority of the Church—in general.....	63	127.5	75.5
161.	Temptations—Nature of (6th and 9th commandments)	63	134	81.5
202.	Effects of the sacraments.....	63	121.5	81.5
57.	Unity (Marks of the Church).....	65	203	81.5
60.	Apostolicity (Marks of the Church).....	66	132	90.5
181.	Third and fourth Precepts—Nature and obligations	67.5	45	145.5
227.	Frequent Communion	67.5	144	42
58.	Holiness (Marks of the Church).....	70	65	81.5
59.	Catholicity (Marks of the Church).....	70	72.5	87
183.	Sixth Precept—Nature and obligations.....	70	91.5	145.5

	Topics	Jury	Authors	Parents and Alumni
259.	Satisfaction—Performance of the penance im- posed	72	117	246
180.	Second Precept—Nature and obligations.....	73	13	145.5
18.	Divine Providence.....	74.5	97.5	167.5
256.	Perfect and imperfect contrition.....	74.5	61	175.5
147.	What it commands (5th commandment).....	76	95	75.5
218.	Proofs for Real Presence.....	77	30	71
189.	Sanctifying grace—Definition	78	60	122
5.	Existence of God—Proof from Revelation.....	79	159.5	54
139.	Holy Days—Obligation of observing.....	80.5	193.5	61
182.	Fifth Precept—Nature and obligations.....	80.5	132	152
11.	Catholic Rule of Faith.....	82	180	54
42.	Mission of the Holy Ghost.....	84.5	184	167.5
82.	Moral virtues	84.5	100	97
179.	First Precept—Nature and obligations.....	84.5	155	114.5
233.	Four ends of Mass.....	84.5	211	175.5
185.	Actual Grace—Definition	88	178	129.5
80.	Virtue in general	88	143	47.5
126.	Honor and invocation of the saints.....	88	18	81.5
226.	Preparation and thanksgiving (Holy Com- munion)	90	109.5	145.5
129.	Oaths—Nature of; when lawful.....	91	105	114.5
133.	Profanity	92.5	247	129.5
289.	General necessity of Catholic Action in Catholic life	92.5		38
39.	The Ascension of Our Lord.....	94.5	135.5	90.5
184.	Grace in general	94.5	162	42
109.	Sins against love of neighbor—Scandal, coop- eration in sin, etc.....	96	112.5	81.5
92.	Punishments of sin.....	97.5	140.5	54
144.	Catholic education (4th commandment).....	97.5	200	54
7.	Sign of the Cross—Its significance.....	99.5	105	109
79.	Fundamental principles of Christian life.....	99.5	12	7.5
175.	Duty of reparation (8th commandment).....	101.5	226.5	182.5
280.	Preparation for the Sacrament (Matrimony).....	101.5	115	197.5
132.	Cursing	103	253	167.5
33.	Public life of Jesus.....	104	20	167.5
64.	Communion of saints.....	106	76	139
228.	Sacrifice, the highest form of worship.....	106	56.5	87
267.	Disposition for reception (Extreme Unction).....	106	224	253.5
51.	St. Peter, Visible Head (Primacy).....	108.5	42	135
192.	Prayer—Definition	108.5	222	4
281.	Exclusive rights of the Church over Matrimony.....	110	203	135
94.	Breaking of bad habits.....	111	277.5	38
49.	Infallibility—in general	112.5	93	97
285.	Nature and effects of sacramentals.....	112.5	78	155.5
215.	Necessity (Confirmation)	114	244.5	160
115.	Sins against Charity—Hatred, envy, etc.....	115.5	238	152
244.	Parts of the Mass.....	115.5	45	160
36.	Passion, Death and Burial (Biblical account).....	117.5	26	122
95.	Seven capital sins and their contrary virtues.....	117.5	22	47.5
190.	Preservation of sanctifying grace.....	119.5	224	213.5
199.	Sacrament—Definition	119.5	267	30.5
225.	Disposition of body required (Holy Commu- nion)	121.5	138.5	224

Topics	Jury	Authors	Parents and Alumni
292. Catholic education (Catholic Action).....	121.5	.....	81.5
112. Definition of Faith, Hope and Charity.....	123	220	66.5
81. Theological virtues in general.....	124	70	253.5
93. Vice—Bad habits	125.5	229.5	109
217. Explanation of the definition (Holy Eucharist).....	125.5	129.5	109
46. Assistance of the Holy Ghost to the Church.....	127.5	224	197.5
260. Indulgences—Definition	127.5	269.5	167.5
44. Perpetuity (Church of Christ).....	129.5	155	103
62. No salvation outside the Catholic Church.....	129.5	62.5	145.5
107. Works of mercy—Corporal and spiritual.....	131	34	167.5
142. Duties of parents.....	132.5	50	122
201. Elements (Sacraments in general).....	132.5	102.5	175.5
187. Grace and free will (Co-operation).....	134.5	206.5	188.5
231. Sacrifice of Calvary.....	134.5	144	203.5
130. Perjury	136	248.5	209.5
99. Predominant faults—Ways of overcoming.....	137	226.5	109
195. Effects and fruits of prayer.....	138.5	229.5	129.5
290. Training for Catholic Action.....	138.5	.....	182.5
23. Trial and Fall of Man (Scriptural account).....	141.5	152.5	218.5
48. Teaching power (Church of Christ).....	141.5	213	155.5
77. Objections to existence of hell answered.....	141.5	211	145.5
274. Vocation to the priesthood.....	141.5	193.5	218.5
165. Hatred	145.5	265	182.5
249. Explanation of the definition (Penance).....	145.5	167.5	160
255. Qualities of contrition.....	145.5	118	188.5
276. Explanation of the definition (Matrimony).....	145.5	173	103
3. Qualities of Faith.....	148.5	100	139
156. Revenge	148.5	269.5	155.5
22. Man's elevation to supernatural order and accom- panying gifts	151.5	95	209.5
113. Sins against Faith—Heresy, etc.....	151.5	67.5	182.5
216. Definition (Holy Eucharist).....	151.5	265	47.5
265. Explanation of the definition (Extreme Unc- tion)	151.5	107.5	145.5
8. Scripture and Tradition—Definition.....	155.5	208.5	145.5
128. Text of the commandment (2nd).....	155.5	281	34
135. Text of the commandment (3rd).....	155.5	279.5	61
145. Rights and duties of citizenship.....	155.5	91.5	114.5
85. Religious life	160	29	122
159. Texts of the commandments (6th and 9th).....	160	277.5	34
200. Explanation of the definition (Sacraments in general)	160	166	97
219. Transubstantiation—Explanation of	160	62.5	155.5
284. Impediments to matrimony.....	160	121.5	135
6. Profession of Faith.....	164.5	215	135
65. Mystical Body of Christ.....	164.5	241	182.5
203. Definition (Baptism).....	164.5	105	122
204. Explanation of the definition (Baptism).....	164.5	105	122
32. Infancy and youth of Christ.....	167.5	31.5	233
114. Sins against Hope—Despair, etc.....	167.5	155	175.5
98. Nine ways of being accessory to sin.....	171	259	103
116. Virtues of religion—Direct worship of God.....	171	17	122
138. Servile works forbidden.....	171	193.5	233
186. Necessity (Actual grace).....	171	170	224
208. Minister of Baptism.....	171	187	258.5

Topics	Jury	Authors	Parents and Alumni
55. Laity—Rights and duties of.....	174.5	140.5	129.5
196. Lord's prayer—Explanation of.....	174.5	23	213.5
193. Kinds of prayer—Mental and vocal.....	176	137	103
140. Text of the commandment (4th).....	177.5	279.5	34
172. Text of the commandment (8th).....	177.5	282.5	61
275. Definition (Matrimony).....	179.5	263	42
146. Text of the commandment (5th).....	179.5	282.5	47.5
9. Scripture—Inspired by the Holy Ghost.....	181.5	184	203.5
164. Texts of the commandments (7th and 10th).....	181.5	274	54
111. Texts of the commandment (1st).....	183	256	71
212. Explanation of the definition (Confirmation).....	185	184	160
248. Definition (Penance).....	185	265	71
13. God's attributes: Unity, Wisdom, Omnipotence, etc.	185	16	160
211. Definition (Confirmation).....	187	259	81.5
148. Suicide.....	189	197	145.5
263. Conditions for gaining indulgences.....	189	173	228.5
234. Excellence, fruits (Sacrifice of the Mass).....	189	123	296
131. Blasphemy.....	192	233	203.5
191. Conditions for meritorious works.....	192	79	277.5
264. Definition (Extreme Unction).....	192	259	93.5
10. Tradition—Necessity.....	195	217.5	218.5
123. Sacrilege.....	195	251	167.5
268. Preparation of the sick room.....	195	251	167.5
17. Creation of the material universe (Scriptural account).....	197	42.5	209.5
270. Explanation of the definition (Holy Orders).....	198	203	167.5
197. Hail Mary—Explanation of.....	199	74.5	213.5
291. Catholic Action in the home.....	200	.....	167.5
269. Definition (Holy Orders).....	201	269.5	114.5
152. Quarrels.....	202	287	203.5
63. Church and State—Relations of.....	203	53.5	122
16. The mystery of the Trinity not contrary to reason.....	205	238	135
102. Nature of duty and right.....	205	274	193
198. The Rosary—Explanation of.....	205	217.5	228.5
121. Fortune-telling.....	207	274	193
108. Love of enemies.....	208.5	167.5	188.5
120. Superstition.....	208.5	189.5	233
83. Christian perfection.....	211	53.5	203.5
250. Elements (Penance).....	211	70	233
262. Kinds—Plenary and partial.....	211	178	253.5
69. Death—Universality of.....	213.5	169	129.5
287. The Ecclesiastical Year.....	213.5	3	302
37. Christ's descent into hell.....	215.5	193.5	224
45. The Church, a true society.....	215.5	189.5	182.5
84. Beatitudes.....	217	9	203.5
56. Parish Church—Activities and organization of.....	218.5	164	253.5
207. Substitutes—Baptism of desire, of blood.....	218.5	164	197.5
87. Gifts of the Holy Ghost.....	221	65	114.5
261. Power of the Church to grant indulgences.....	221	80.5	238
293. Catholic Action and your life work.....	221	.....	238
75. Pain of Loss (Hell).....	223.5	251	238
300. Reasonableness of our belief in God (Apolo- getics).....	223.5	.....	90.5

Topics	Jury	Authors	Parents and Alumni
150. Murder	225	220	224
205. Elements (Baptism)	226	109.5	203.5
277. Elements (Matrimony)	227.5	115	218.5
295. Catholic Action and citizenship	227.5	.....	197.5
176. When it is permissible to reveal faults	229	238	213.5
54. Priests—Jurisdiction of	230	229.5	267
165. Rights to acquire property	232.5	107.5	262
241. Ceremonies of the Mass	232.5	181	182.5
273. Powers of priest and bishop	232.5	119.5	246
209. Sponsors—Number and requisites (Baptism)	232.5	184	287
127. Sacred images and relics	235.5	48	238
236. The Last Supper	235.5	159.5	284.5
101. Law—Kinds, force	237	31.5	233
76. Pain of sense (Hell)	238.5	235	267
220. Devotions, practices (Holy Communion)	238.5	147	273
110. Christian love of self	240	198	218.5
53. Bishops—Jurisdiction of	241.5	80.5	289.5
246. Mass of the Faithful—Offertory, Canon, Com- munion	241.5	1	246
266. Elements (Extreme Unction)	243	149.5	246
19. Creation of the Spirit World	244.5	11	246
168. Capital and Labor—Relationship between	244.5	70	209.5
15. The Holy Trinity revealed in Scripture	246	196	193
72. Nature of Beatific Vision	247.5	189.5	209.5
286. Religious ceremonies and practices	247.5	36.5	282
86. Evangelical counsels	250	129.5	296
143. Duties of other superiors and inferiors	250	56.5	241
313. Infallibility of the Church and the Pope (Apolo- getics)	250	.....	145.5
301. Existence of God (Apologetics)	252	.....	129.5
103. Collision of rights and duties	254	274	246
158. Taking another's life—in war, in self-defense, in capital punishment	254	147	203.5
213. Elements (Confirmation)	254	95	258.5
288. Feasts of the Blessed Virgin and of the Saints	256.5	125	287
298. Catholic Action and leisure	256.5	.....	246
154. Abortion	259	285	175.5
303. Reasonableness of our belief in Jesus Christ (Apologetics)	259	.....	167.5
308. Reasonableness of our belief in the Church (Apologetics)	259	.....	139
27. Messiah promised and prepared for	261.5	14	218.5
170. Leo XIII and the Catholic program of social reform	261.5	72.5	277.5
294. Social Service—Purpose of Catholic	263	.....	253.5
153. Lynching	264	284	291.5
221. Instituted as a permanent sacrament (Holy Eu- charist)	266	254.5	267
299. Catholic United Action—Parochial organiza- tions; etc.	266	.....	262
96. Sins against the Holy Ghost	266	208.5	188.5
134. Vows—Nature of; cessation	269.5	125	122
151. Blows	269.5	287	282
271. Elements (Holy Orders)	269.5	36.5	267
307. Jesus justified His claim (Apologetics)	269.5	.....	267

	Topics	Jury	Authors	Parents and Alumni
125.	Spiritism	272	150	277.5
88.	How God distributes grace.....	273.5	164	258.5
97.	Economic organization of society and the Mys- tical Body of Christ; etc.....	273.5	.....	277.5
97.	Sins crying to Heaven for vengeance.....	275.5	235	193
169.	Socialism	275.5	184	238
28.	Messiah prefigured and foretold.....	277	86.5	228.5
45.	Mass of the Catechumens—Lessons of the Mass.....	278	2	293.5
24.	Christian Science	279.5	244.5	299
306.	Claims of Jesus (Apologetics).....	279.5	.....	253.5
177.	Secrets	281.5	241	291.5
296.	Catholic Action and the industrial problem.....	281.5	.....	262
309.	Founding of the Church (Apologetics).....	283	.....	193
171.	Labor unions and strikes.....	284	200	277.5
251.	Administering the sacrament (Penance).....	285.5	88	282
305.	Sources of our knowledge of Christ and His teaching (Apologetics).....	285.5	.....	228.5
302.	Man and his place in the universe (Apologetics).....	287.5	.....	246
12.	Protestant Rules of Faith.....	287.5	254.5	284.5
117.	Idolatry	289	244.5	246
157.	Modern dangers to life; e.g., aviation, etc.....	291	229.5	277.5
229.	Sacrifices of the Old Law.....	291	49	304
240.	Vestments	291	10	287
247.	Post-Communion	293	59	299
282.	Ritual for the celebration of matrimony.....	294.5	211	289.5
311.	Primacy of St. Peter (Apologetics).....	294.5	.....	273
312.	Primacy of the Roman Pontiff (Apologetics).....	296	.....	273
239.	Churches and liturgical objects.....	297	102.5	308
310.	Constitution of the Church (Apologetics).....	298	.....	253.5
210.	Ceremonies (Baptism).....	300	40	306
304.	Revelation and the signs of revelation (Apolo- getics)	300	.....	293.5
230.	The altar of sacrifice.....	300	24	304
73.	Other joys of heaven.....	302.5	200	267
118.	Magic	302.5	274	296
68.	Qualities of a risen body.....	304.5	176	271
214.	Manner of administering (Confirmation).....	304.5	86.5	304
237.	The Mass in the early Church.....	306	4	308
122.	Simony	307	244.5	301
272.	Orders—Minor and major.....	308	135.5	310
119.	Witchcraft	309	269.5	299
238.	Various rites	310	85	308
149.	Duelling	311	248.5	311.5
242.	Vesting for Mass.....	312	115	313
243.	The duties of sacristans.....	313	287	311.5

presented to every high-school student during his four-year course. From the present investigation it would appear certain that those one hundred topics are of such importance that they must be included in the secondary religion curriculum. In other words, they constitute the minimum essentials of the curriculum in high-school religion.

2. A comparative study of the vote of the jury of experts and the emphasis given the topics by the authors of the textbooks revealed the fact that there is a significant difference of opinion concerning forty-two topics. Table VI, page 131, lists these.²

3. Thirteen topics are placed in the first class (minimum essentials) by the jury of experts and third class (third one hundred) by the authors of the textbooks. According to the vote of the jury these thirteen topics merit greater emphasis than is now given them in the textbooks.

4. Twenty-nine topics are assigned to the third class by the jury of experts and to the first class by the authors. In the opinion of the jury of experts it would appear that these topics receive undue emphasis in the textbooks.

5. A further study of the vote of the juries and the emphasis by the authors revealed the fact that concerning thirty topics there is no agreement. (See Table VII, page 136.)³

² Editor's footnote—Topics on page 131 and following: Contrition—Nature and necessity; Hell—Existence of; Necessity of Baptism; Obligation of avoiding occasions of sins (6th and 9th Commandments); Heaven—Existence of; Obligation to belong to the Church; Necessity of the sacrament of penance; Christ's Resurrection (Biblical account); Obligations of matrimony; Faith—Definition; Unity (Marks of the Church); Four ends of Mass; Profanity; Church and State—Relations of; Christian perfection; Elements of penance; The Ecclesiastical Year; Beautitudes; Gifts of the Holy Ghost; Power of the Church to grant indulgences; Sacred images and relics; Law—Kinds, force; Bishops—Jurisdiction of; Mass of the Faithful—Offertory, Canon, Communion; Creation of the Spirit World; Capital and Labor—Relationship between; Religious ceremonies and practices; Duties of other superiors and inferiors; Elements of confirmation; Messiah promised and prepared for; Leo XIII and the Catholic program of social reform; Elements of Holy Orders; Messiah prefigured and foretold; Mass of the Catechumens—Lessons of the Mass; Administering the sacrament of penance; Sacrifices of the Old Law; Vestments; Ceremonies of Baptism; The altar of sacrifice; Manner of administering Confirmation; The Mass in the early Church; Various rites.

³ Satisfaction—Performance of the penance imposed; Four ends of Mass; Profanity; Prayer—Definition; Breaking of bad habits; Sacrament—Definition; Definition of Faith, Hope, and Charity; Theological virtues in general; Man's elevation to supernatural order and accompanying gifts; Definition of Holy Eucharist; Text of the second commandment; Text of the third commandment; Text of the sixth and ninth commandments; Definition of Baptism; Infancy and youth of Christ; Lord's prayer—Explanation of; Text of the fourth commandment; Text of the eighth commandment; Text of the fifth commandment; Definition of Matrimony; Text of the seventh and tenth commandments; Text of the first commandment; Definition of Penance; Definition of Confirmation; Conditions for meritorious works; Definition of Extreme Unction; Creation of the material universe; Hail Mary—Explanation of; Church and State—Relations of; Gifts of the Holy Ghost.

6. This study confirms the more or less general opinion of Catholic educators that a more extensive study of the content of the high-school religion curriculum would greatly facilitate needed reorganization. No adequate solution to the problems confronting the religion educator interested in high-school boys and girls can be made until the content of the curriculum is determined.

FAITH OF MANY IS IN DANGER

This is the season of conventions, and during the past few weeks several important national Catholic meetings have been held from which it is confidently expected much good will result. Conventions do much to create a national Catholic unity, and that, as much as anything else, is what the Church in the United States must strive for today. Catholics are too prone to "go along with the crowd," consequently they as individuals are not well posed on the Catholic teaching on many so-called modern problems.

The largest convention of the current year was that of the National Confraternity of Christian Doctrine, held in St. Louis. Attended by more than forty Bishops, the meeting was formally opened by the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani.

Speaking of the dangers of our times, His Excellency said:

"We know that the 'gates of hell shall not prevail', but it is only too evident that the faith of many is in jeopardy; the civil foundations of the nations of the world are in jeopardy; and even reason itself."

Repeating the Holy Father's praise of the parochial school system in our country, and urging support of the adult education movement sponsored by the Confraternity for Christian Doctrine, the Apostolic Delegate continued:

"Our people have need of learning how to defend the Faith themselves. And in particular of proving the Existence of God and the Divinity of Christ by arguments that are easy, solid and efficacious."

"Faith of Many is in Danger," Editorial, *Our Sunday Visitor*, Vol. XXVI, No. 26 (October 24, 1937), p. 2.

College Religion

NON-CATHOLICS IN CATHOLIC COLLEGES

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Let us begin with the realization of a fact: there are many non-Catholic students in our colleges at present, and their number seems to be increasing. It is difficult to find out in a formal way (and perhaps the information would be unreliable) just why they come to us for their education. For when one is asked to probe the depths of his soul and express the findings between the ruled lines of a questionnaire, he is apt to be appalled at the formidable prospect and take refuge in evasive or untrue answers. But a dean of freshmen here at the university has recently uncovered some rather striking and encouraging information. In the course of informal conversational conferences, interviewing the non-Catholic freshmen about their difficulties in studies, their nostalgia, prospects, etc., he has asked as an *obiter dictum* why they have matriculated at a Catholic school. About seventy-five per cent have responded that it was for the sake of religion and philosophy! As this inquiry was not carried on with the approved formalities, we are not prepared to state what percent came for philosophy, what percent for religion, or what percent for both; neither are we prepared to certify that it is exactly seventy-five percent, and not seventy-four percent or seventy-six percent.

The number, however, is impressive: about seventy-five percent of our many non-Catholic Freshmen have come to us to learn something about philosophy and religion. They and their parents have heard it repeated in address and article and book, that Catholic colleges are almost the only ones that give a broad education without destroying religious belief, that interpret life in terms of God and eternal truths. They come to us already torn loose, or about to be torn loose, from their religious moorings. Life is a puzzle to them, and they tremble to face the bleak future without guidance. It is, of course, superfluous to emphasize the importance of this situation or to attract the attention of teachers to the harvest that is awaiting us.

What do we propose to do about it? True enough, the students who remain to complete their course will take philosophy (at least psychology and ethics) during their last two years; but what about those who will be forced by circumstances to leave before graduation, or who will enter the professional schools after Sophomore year? and even for those who will stay in the college, what about their first two years? The classes in religion are open to all, but nearly all are too shy to make the venture, and if they do register for religion they do not understand what is being taught. Furthermore they are not prepared for such courses, and most professors find them a nuisance, as few of their questions can be answered without a long preliminary of philosophy and apologetics.

Hence about three years ago we introduced at the University an obligatory course in *Foundations of Morality* to be taken for one semester by all non-Catholic freshmen in the College of Arts and Sciences and in the School of Education and Social Sciences. This is followed in the second semester by a course in character education. At first the book we were using as a text in the first semester appeared to be rather satisfactory, but experience soon taught us that this very specialized situation required a book written with an eye to this very definite group. Hence we have just published a book, the contents of which embrace exactly

what these students need and want to know.¹ When the students' enthusiasm gets the better of them and they ask questions not pertinent to the matter already seen in class, it is gratifying to be able to indicate to them that their very question will be treated on page 75 or 100 or 125, etc. In other words, experience has taught us what this kind of student is puzzled about and we have put the answers in the book.

A hasty glance at the contents of the course would give the impression that it is introduced by a relatively lengthy treatise on Epistemology; and that impression is largely correct in so far as we devote about one-third of the time to this topic. For nothing is to be gained by telling these students about the human soul, evolution, God, moral law, unless they have first been initiated into the method of orderly thought. Many of them come to us laboring under the delusion that the only real source of knowledge is sense-experience, and it requires time really to convince them that this is not so.

The immediate results are highly gratifying. As soon as the students' initial misgivings have been dissipated by fair treatment in the first two or three classes, they react with enthusiasm. "The points you bring out in class each day are easy and simple, only we have never thought about them before." "This is the most interesting course I am taking." "I have never had anything even approaching this kind of study before." These and similar comments are the response to casual post-class questions put to individual students. This year the seventh class-meeting was introduced by the usual invitation for questions. It met with this response from one of the students: "Last night a group of us students argued more than three hours about the matter we had in class, and I have a number of questions to ask. . . ." This may serve as an index of the interest aroused.

That there is white-hot interest need not surprise us. Treatises on Adolescent Psychology tell us about the "period

¹ Morrison and Rueve. *Think and Live*. Milwaukee: Bruce Publishing Co., 1937. Pp. 183. Price \$1.70.

of skepticism" experienced by the adolescent, and it is precisely at this period, viz., the ages of seventeen, eighteen, nineteen, that we get our freshmen. They have been deceived and disillusioned, they have discovered that their parents and other informants are not endowed with omniscience, they have climbed into the driver's seat and taken hold of the steering wheel of their own lives, and they demand to know. "How can we know whom to believe? Can we believe anybody at all? How do you know when you are right?" These are the questions put by our young hopefuls.

This is not a convert-class, and while there have been a couple of conversions, and there may be others in the maturation stage, we are wary about falling into the error of *Post hoc, ergo propter hoc*. Conversions, of course, we welcome, but this is not the purpose of the class.

Our minimum hope with regard to the students' attitude towards the Church is that they will come to see that we are not a horde of benighted obscurantists; that we have something reasonable to say; that some of our dogmas (introduced at times merely by way of illustrating a point) are not the intellect-devouring ogres they are pictured in non-Catholic circles. And I think it is conservative to say that we accomplish this end in all cases without exception.

Our general prospect is that we shall give our non-Catholic students a priceless point of view obtainable in no other way. The great majority, I believe, complete this course with the conviction that it is reasonable to admit man's superiority to the truth, the spirituality and immortality of his soul, the existence of God the Creator and Ruler of man. It is safe to say that even those who admit these truths when they come, have no rational foundation for their position; it is based on emotion or uncriticized tradition. Our privilege it is to equip these young men with armament that will withstand the onslaughts of naturalism and atheism.

Confraternity of Christian Doctrine

RELIGIOUS EDUCATION OF CATHOLIC STUDENTS IN PUBLIC HIGH SCHOOLS*

REVEREND VINCENT MOONEY, C.S.C.
National Catholic Welfare Conference
Washington, D. C.

It is a privilege and a pleasure to participate in this Congress. The contacts and discussions do constitute a challenge and as a result our sense of responsibility is necessarily deepened. Confraternity leaders know that ignorance of Catholic truth, with its subsequent leakage, is a problem of major proportions. They also realize that the Confraternity program provides for one phase of a very difficult problem a practical solution—a solution imposed upon us by Canon Law and the Catechetical Decree of 1935.

This phase of the Congress program holds a special appeal for me because attention is being directed to the religious needs of our high school students. Youthful minds are undeveloped and impressionable. Youth lacks the experience and the judgment necessary to detect lies and half truths. For that reason alone we should focus our attention upon youth on the high school level.

In support of this position I wish to make three observations. Last June, the Reverend John T. Maloney submitted to the Catholic University of America, a thesis en-

*This paper was presented by Father Mooney in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

titled *A Plan for a Diocesan Office of Catechetics*. In that thesis Father Maloney stressed the following points: In recent years Catholic home life has been weakened. One-half of our Catholic children of grade school age attend public school. Over two-thirds of our Catholic students of high school age are attending public high school. Religious adult education has not kept pace with secular adult education. In some localities the multiplication of Masses on Sunday morning has compelled pastors to reduce the Sunday instruction. In some places the traditional Sunday School has been discontinued, while in many communities our Catholic adults are more capable of expressing secular views than they are of presenting religious truths. In the light of these findings it should be evident to all of us that there is a definite need for an organized program of religious education.

A second observation I wish to make is that youth is being organized today on a wide front. As concrete evidence of this fact let me direct your attention to a survey made by the American Youth Commission, a sub-committee of the American Council on Education. This survey or report is labeled *Youth-Serving Organizations*. It presents interesting data regarding 330 national, non-governmental agencies and programs whose principal concern is the youth of America. Half of the organizations listed are less than twenty years old. Many of them are decidedly worth while; some of them have little or no contribution to make to the sum total of our Christian culture; while others, in keeping with their clearly defined objectives, are definitely anti-social, anti-Christian, and un-American.

Besides giving us a definite insight into the wide range of influences affecting our young people, this Youth Commission survey indicates what is being done in the field of religious education by denominational groups. If we examine the report of the American Youth Commission we will find, for example, that the Protestants are not inactive. To further the cause of religious education three important national and international Protestant federations have made a serious effort to unify their forces. I refer specifically to

the Federal Council of Churches of Christ in America, which consists of twenty-three affiliated denominations; to the Council of Church Boards of Education, representing twenty-three denominational boards of Education and certain other groups; finally, to the International Council of Religious Education, which serves the whole Protestant field as a research and publication agency.

Each of these federations makes provision for committees and divisions primarily concerned with the religious training of youth. Recently these three groups, through their special committees, have joined hands with other interdenominational young people's organizations to form a Joint Committee on United Youth Program. This Joint Committee has adopted the attractive slogan, "Christian Youth Building a New World".

The implications of this report of the Youth Commission are very definite. It supports my contention that youth is being organized. It also leads me to believe that there are many reasons why we should be on the alert today if we as Catholics are to exercise any influence whatsoever in the shaping of policies and in the development of youth programs and youth movements in this country.

The third consideration I wish to offer concerns the dangers confronting youth today. Pius XI emphasized these dangers when he wrote in his Encyclical *On the Christian Education of Youth* (1929), "More than ever nowadays an extended and careful vigilance is necessary in as much as the dangers of moral and religious shipwreck are greater for inexperienced youth." Previous to that warning as given by the present Pontiff, the Holy Office on November 5, 1920 issued a Decree strongly urging organized Catholic effort in behalf of youth. After pointing out that certain associations attacked the faith of youth under the pretense of purifying it and of giving youth a better knowledge of the true way of life "above all churches and apart from any religious creed", the Sacred Congregation asked all ordinaries "to guard young people carefully from the contagion of these societies". These declarations of the Holy Father and the Holy Office should serve our purpose,

but in the event that more conclusive evidence is needed regarding the situation here in the United States, I refer you to the numerous statements made by certain members of the American Hierarchy who in recent years have taken definite steps to develop youth programs and to federate youth groups on a diocesan-wide basis. Time will not permit me to quote these statements, but for your information, many of them are a matter of record in the *Manual* published during the past year by Our Sunday Visitor Press.

You need only look about you with the eyes of faith in order to realize that modern life is fraught with dangers for our Catholic youth. Take the educational field, for example. In some quarters, uneducated educators are advocating among other strange doctrines, sex education in the public schools. This, they tell us, is a practical means of counteracting the crime wave among youth. Recently such a policy was recommended for all the schools in the city of Chicago. The dangers inherent in the propagation of an educational philosophy emphasizing sex cannot be minimized, and Simon Baldus makes that point very clear in an article appearing in the October issue of *Extension Magazine*. Now we all know that sex education has its place in the scheme of things, but we also know that the best approach is through the medium of moral and religious training and not through the development of intensive courses glorifying sex relationships and emphasizing sex problems.

Another danger confronting our youth today is the multiplication of radical youth groups and youth movements. Consider for a moment three organizations functioning along these lines. I refer to the Young Communists' League, the Young Socialists' League, and the American Student Union. Father Maloney has given considerable space to these movements in his thesis. In that connection I quote Father Maloney. "Communism is reaching out today, not only to our college campuses and university classrooms, but it is penetrating almost to the cradle. According to a government investigation conducted in 1934 there were thirty-six Communist movements organized among American youth. The two main ones are the Young Pioneers of America and

the Young Communists' League of the United States of America. The Young Pioneers take boys and girls from the age of eight to fifteen, and the Young Communists' League recruits its membership on the sixteen to twenty-one age level. The Young Communists League is a branch of the Young Communist International of Moscow and annually elects delegates to this world center of Marxism."

The Young Pioneers, operating on a lower age level, are highly organized, and they are feverishly active. The Young Communists are more numerous, and while it is difficult to determine the exact membership it is agreed that the membership is much larger than we generally believe.

Commenting on the efficiency of the Young Communists, Father Maloney tells us that their organization set-up is highly perfected; the unit meeting is the core of communist activities; these units meet at regular intervals and they follow a definite educational program. A strict discipline is constantly enforced, and finally the Young Communists' League is saturated with a missionary spirit.

The Young Socialists' League, with headquarters in Chicago, is the youth organization of the Socialist Party. It seeks to aid the Socialist and Labor movement in efforts to overthrow the Capitalist system, establish a Socialist America, a Socialist world. It carries on general education work and propaganda work among young people. It issues several publications including a bi-weekly newspaper, *The Challenge of Youth*.

The American Student Union with headquarters in New York is a left-wing organization for college and high school students. It is the successor to the National Student League and the Student League for Industrial Democracy. It claims a membership of approximately 20,000 students in 200 colleges and 125 high schools in 40 states. This membership includes persons of both sexes between the ages of fifteen and twenty-three. It issues several publications and employs the services of six fulltime employees at headquarters with eight fulltime workers in the field.

It would be difficult to determine just what effect these and similar organizations have upon our Catholic youth. I

do believe, however, that they constitute a menace, and I am thoroughly convinced that the only positive means of counteracting their pernicious influence is to fight fire with fire. This can be done if we follow Confraternity procedure and acquaint our Catholic youth with the positive teaching of the Church, through the medium of a program of religious education.

There is another survey published recently to which I would call your attention. I refer to a Bulletin entitled *Character Development through Religious and Moral Education in the Public Schools of the United States*. This Bulletin was prepared by the Bureau of Cooperative Research, under the direction of Henry L. Smith, School of Education, Indiana University. This Bulletin which should be read by every Catholic educator, summarizes the accomplishments in this particular field. It emphasizes the fact that "there is a totally inadequate work being done in the way of moral and religious instruction, and a totally inadequate program for the future development of the work". The report goes on to say "that the great majority of the children and youth of the United States are today receiving only a modicum of that moral and religious preparation for life to which every child has a right." The study charges that "much of the spiritual illiteracy of youth of today is due to the secularization of schools during the past few generations and to the lack of religious teachings by the churches." This study is an indictment of our educational system and assuredly we are indebted to the School of Education of Indiana University for this very candid statement dealing with a very delicate situation. It should also prove a real consolation to Catholic educators who in season and out of season have insisted that education not only teaches us the things we do not know, but it also teaches us to behave as we would not otherwise behave.

As regards Catholic achievement in the field of religious education you are, or should be, thoroughly familiar with the situation. I have checked a number of sources such as Father Maloney's thesis, reports of Diocesan Directors, articles which appeared in various publications. From these

sources I have noted certain general trends and clearly defined methods. It may be of interest to summarize them here:

1. Sporadic efforts in the field of religious education accomplish little. The hit-and-miss method is giving way to diocesan-wide plans which gave stability to the program.

2. Success in dealing with the vacation school and the long term grade school groups has convinced leaders that effective work can be done on the high school level.

3. A reawakened interest on the part of parents as regards home training is evident. This interest has been very pronounced on the grade school level, but it is carrying over to the high school field. The fact that only thirty per cent of our Catholic students are in Catholic high schools, the knowledge that many of the high school level are not attending school, have no gainful employment, has brought this situation closer to home.

4. Some pastors, following traditional methods provide special classes in catechetics, and they divide these classes according to the pupil's ranking in the public high school. In some instances certificates are issued upon completion of the course. In given cases these classes are compulsory but because of the apathy and indifference of both parents and students, not to mention the unattractive method of presenting subject matter, only a small percentage of those for whom the instruction is intended are reached.

5. In certain parishes the clergy conduct these special classes, adding social and cultural activities to the religious education program. One pastor, for example, meets his high school students every Monday evening, with ninety-six per cent of those eligible in attendance. Instruction is given, then follows a methodical discussion of modern problems in the light of Catholic teaching, and a social hour rounds out the evening's program. Special programs are arranged on a seasonal basis. The whole project requires hard work and some patience, but from personal observations I am convinced that the situation in this particular parish is receiving adequate attention.

6. Another plan adopted is the development of a religious education program in conjunction with meetings of parish groups and parish youth organizations. This policy is very effective, particularly in well organized Sodalities and Holy Name units. It is a practical means of making the traditional parish society more attractive. And where the religious education plan is carefully woven into the larger education program, it does produce results. This method is frequently followed in parishes and dioceses where the CYO has been established.

7. Through the medium of CISCA Clubs (a phase of the Chicago CYO set-up) organized as part of the extra-curricular activities' program of the public high schools, Chicago has gained some valuable experience. The CISCA program is still in an experimental stage. Some difficulties have been encountered, but sufficient progress has been made to justify the continuation of the clubs in many high schools.

In the state of Indiana, legislation and educational policies encourage the maintenance of courses usually labeled as Bible Study. In the cities of Gary and South Bend, priests have conducted such courses in public school buildings on school time. Credit towards the high school diploma was allowed to those students who completed the course. Where the priest holds a regular teachers' license he is privileged to draft his own examinations. When this license is not held, the students submit to an examination prepared for the State Department of Public Instruction by a special committee. Previous to the distribution of this examination the Bishops of the dioceses of Fort Wayne and Indianapolis approve the content.

An observation regarding content may be in order. Careful thought must be given to this matter when courses of instruction are outlined, texts adopted. The high school students demand reasons for their faith. They want practical application of principles in order that they may solve their doubts and difficulties. Therefore, the rational foundation must be used in conjunction with the arguments from infallible authority. The instruction must be vital and prac-

tical, intimately associated with the problems of everyday life.

Mention should be made here of the reactions of the priests in the Toledo diocese when Bishop Alter raised the question as to the most suitable hours for religious instruction of high school youth. In that connection the following data were reported:

1. The best arrangement is where the religious teacher has access to the public high school during a regular class period.
2. The next best is the dismissal of children during a regular school period to a suitable parish building. (In connection with this point, namely the dismissal of children during a regular school period for religious instruction, I would direct your attention to Pamphlet Number 39, prepared by Ward W. Keesecker, Specialist in School Legislation, Office of Education, United States Department of the Interior. The title of the pamphlet is "Laws Relating to the Release of Pupils from Public Schools for Religious Instruction." It indicates the legal questions which have arisen in connection with such a practice.
3. Where these other two are impossible, then an early evening hour seems to be the most favorable.
4. The least favorable hours and those with the smallest attendance were those immediately after the public school closing hour and between the Masses on Sunday.

From what I can learn no royal road is being followed in those areas where religious instruction and religious education is being carried on. The lecture method, the study club, the discussion group, the question box, the use of social activities as a bait—these are some of the more commonly accepted techniques. The study club, the discussion group, as well as retreats for high school students are growing in popularity especially in those dioceses where youth organizations and programs are coordinated on a diocesan basis. Such a coordinated set-up provides a common bond on an inter-parish basis. Perhaps the Confraternity leaders will devise some practical means whereby the Confraternity program may go hand in hand with the CYO program. Such a procedure would provide a definite program of religious education for the CYO set-up. I think most CYO leaders would relish such a contribution for the simple reason that the CYO has not been eminently successful in developing

the religious phase of its program in keeping with the progress made in the development of physical and social activities.

Here then, I must recognize the time limitation imposed upon me by your program committee, just as you have been obliged to recognize my limitations in the adequate treatment of this very vital topic. In conclusion, I would emphasize this fact—you are doing God's work through the medium of the Confraternity. You are not letting your emotions run away with your better judgment. You make no apologies for placing first things first. That, it seems to me, is the first contribution in the solution of the youth problem. If adults generally would emphasize the need of moral and religious training as suggested in the survey conducted by the Indiana University Department of Education, if Catholics generally would face the facts and make an accurate check of the number of Catholics on the high school level, the Confraternity would make rapid strides in those quarters where it is now looked upon simply as a fad, or referred to as just another organization.

Our path is marked out for us and our duty is quite clear. If we do not join our forces now, then, in the words of Josephine Van Dyke Brownston, "Priests of the future will be devoting their lives and exerting every ounce of their strength to bringing into the Church by missions and convert classes, a few of the many that are ours now for the asking."

SECURING THE ATTENDANCE OF CATHOLIC STUDENTS IN PUBLIC HIGH SCHOOLS AT RELIGION CLASSES*

REVEREND S. J. HOLBEL

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Buffalo, New York

The youthful virility and adaptability of the Catholic Church seem to contradict her nineteen centuries of existence. The skeptic and scoffer, and all who fail to see beyond her humanity, cannot understand how a Church as ancient as the Athenian Acropolis and the Roman Forum, can still, without a single fundamental change in her teaching, be as modern in the world of today as the latest trans-Atlantic Clipper. Yet America of 1937 beholds her handling a tremendous problem, the product of our new social order, with all the alertness and efficiency of the days when her age was counted in decades, and her problems were those provoked by the Caesars.

When state legislation and the closed doors of industry forced the youth of this country into classrooms, a gigantic problem was created for the Church as well as for the State. Already overburdened with her parochial school system, the Church in America was in no position to establish free secondary schools for her approximately one million adolescents who required this service. The vast majority of Catholic parents, on the other hand, either were financially unable to send their sons and daughters to private high schools and academies under Catholic auspices, or were too strongly enticed by the lure of a free course offered by the State. The obvious result is that approximately eighty per cent of our

*This paper was presented by Father Holbel in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Catholic boys and girls of high school age are attending public high schools, are being subjected to a godless system of education, are being deprived of that religious training and environment, through no fault of their own, at the very time they require them the most.

Clearly and quickly the Church recognized the problem. Their souls were her responsibility. Her duty was to keep Christ and His teachings in their minds and hearts. Religion still was, and ever would be, an integral part of true education. The defect in the education supplied by the State must be rectified by her. Her obligation was to supplement the education given to her youth in the classroom by a course in Religion.

This was a new field. While supplementary classes in religion for Catholic children in the public elementary schools had long been established, the formation of religion courses for public high school students opened up great and unknown areas. Here was a field "ripe unto the harvest" but the question perplexing the laborers was "How shall it be accomplished?". The question, then, of "What shall be done?" was supplanted by "How shall it be done?". Only those who have earnestly striven to answer this question fully realize the difficulties entailed. While these obstacles may serve to discourage the faint-hearted, members of this Confraternity, realizing the importance and necessity of this work, see in them only a challenge to greater endeavor.

The preliminary step in the formation of religion classes is to secure or compose as complete and accurate a list of prospective students as possible. Although this may be a simple task in the small parishes, it is a very difficult one in the large city parishes, with their mobile populations. A recent parish census will prove invaluable for this purpose. Should it be possible to secure the cooperation of the Board of Education or the school authorities, a fairly accurate list of Catholic students could be secured from them. In parishes with parochial schools, the roster of graduates for the past four years will supply the majority of the desired names. An invitation from the pulpit to all high school students to register at definite times at the rectory has proven successful.

This list of prospective students will furnish you with some idea of the problem you are to solve, and enable you to prepare for the actual appearance in class of these individuals. The ideal, then, can be attained: the first meeting a class session. The boys and girls, from the very beginning, will be impressed with the seriousness and importance of these classes, and their interest can be captured at the very outset.

Much of the success of this program depends upon the individual or individuals who are carrying it out. An understanding of the adolescent and a sympathetic attitude toward his problems are necessary. Time and the scope of this paper does not permit a discussion of the psychology of adolescence. However, this fundamental fact must be recognized: Adolescents are neither children nor adults; they live in a sphere of their own. Disappointment and ultimate failure await anyone who treats them as children, or expects them to attain the mental and social standards of adults. This is a period of transition; this is an age of wonderment. Adolescents are not easily understood because they find it so difficult to understand even themselves. Therefore, patience and sympathy are virtues necessary for one who would engage in this work and, I might add, a good sense of humor. Those who lack these qualities had better abandon this type of training, lest they injure the cause as well as themselves.

A questionnaire submitted to a representative group of high school boys and girls, listing some fifteen possible motives for attending Religion classes, brought out this fact: Arguments from authority, upon which so many relied, are useless. Motives based on authority in the questionnaire were almost unanimously rejected. They do not like to be told what they must do, no matter who it may be that is telling them. Self-sufficiency and independence are characteristics of this age; the response to force or fear, to commands or pressure, will be productive of but meager and temporary results.

Christ Himself seems to have dictated the method of handling this problem. "Go ye into the whole world," He

said to His apostles, "and preach the Gospel to every creature."¹ He did not say 'Wait until men come to you and then preach to them,' but He issued a distinct command to 'Go out into the world, search out souls and bring the Gospel to them'. Personal contact with these boys and girls is the most effective way, as well as the most certain, of securing their regular attendance. A personal visit of the priest, or of an intelligent Confraternity Fisher, would be a recognition of their individuality and independence of which they are so jealous. The matter could be directly and intimately discussed with them; difficulties could be removed, should they exist, and a genuine interest enkindled. This is exhausting work, it is true, but there are no short cuts, there is no easy road to our appointed goal. Success follows steps, not threats. There must be more walking, less talking, if we wish to win this battle for our youth.

Ninety per cent of those who answered the questionnaire, and practically all those whom I asked personally, responded affirmatively to these two questions:

Do you think a class in Religion could be made interesting?

Would you attend a Religion Class conducted in an interesting manner?

A well planned and taught class, then, is a strong incentive to their attendance. Moral problems, never before experienced, are arising in their awakening natures; dogmatic questions, too, are springing up as a result of their maturing intellects and their contact with students of various religious beliefs. They are eager for the solution of these problems; they want to know the answers to these questions. However, the content and technique necessary to make a Religion Course interesting is beyond the limits of this discussion. The fact I wish to emphasize is that our youth, especially the older ones in this group, are eager to become better acquainted with their faith, they want to be better Catholics, and they would attend these classes if they were made sufficiently interesting.

¹ St. Mark, XVI: 15.

Parish organizations for the boys and girls of this age group prove most effective in securing their attendance at classes in religious instruction. Get them into your parish hall, and the step from the hall to the class in Religion is an easy and a short one. Call this organization what you will—a Newman Club, Children of Mary for the girls (although a name like Mariettes is much more attractive to them), or a Junior Holy Name Society or Catholic Boys Club, for the boys, but establish an organization or organizations for this age group specifically and along parochial lines. To be effective it must be psychologically sound; it must be based on their interests. There must be a well planned program of activities; the functioning of the program will greatly depend on the moderator and adult counselors. It entails arduous work and almost heroic self-sacrifice, but it brings the wandering, wondering youth of the parish into one great family. This intimate association with the parish priests and adult counselors soon develops a paternal confidence in these adolescents and makes them very responsive to guidance and direction.

A social hour held immediately after the Religion class is not as effective or enduring toward securing their attendance. It minimizes the importance of their religious training and provokes erroneous ideas about religion. Many will sit half-heartedly through a class as the price they must pay for enjoying the social part of the evening. It is a *sine qua non* condition, and they take it in that spirit. There is an element of compulsion in this method which is lacking in the other. Furthermore, as there is no established organization supporting this type of program, it will soon grow weak and lag; after a time the boys and girls will lose interest, and they will not consider it of sufficient value to induce them to attend the classes.

The following suggestions, of which time only permits a bare outline, are the result of a study of the questionnaire and personal experience: Whenever possible, these classes should be held in the evening, and completely separated from those conducted for the children of the elementary schools. Special recognition is always favorably received.

Notification of the parents by mail, immediately after a boy or girl has been absent from a class, has proven effective, especially in regard to the younger members of this group.

If high school credits could be given for attending these religion courses, a powerful impetus would be given the movement. This, of course, is an undertaking beyond the ability of an individual or a parish, but it is a worth while objective for such an organization as the Confraternity of Christian Doctrine.

A three-day Retreat, held at the opening of the school year, is a method being utilized with tremendous success in our diocese (Buffalo). A church, the one nearest the center of population served by an individual high school, is designated as the "Retreat Church", and all the Catholic students and teachers of the school attend services there. A registration of those in attendance may also be taken.

The boys and girls themselves make good publicity agents. They can be encouraged to search out those in their study-rooms or neighborhoods who are not attending these classes, and either persuade them to come or report their findings to the parish priest.

Attendance competition, properly directed, between the various classes also might be suggested.

These suggestions will not be applicable to every parish. Yet it is hoped that from one or other of them may fall a seed which will fertilize in the mind of an enthusiastic disciple of the Master, and grow into a plan a thousand times more productive than its parent.

The problem of securing regular attendance of our Catholic adolescents in public high schools at Religion classes is a tremendous one. Its greatness, however, helps to impress us with the necessity for a solution. We can no longer remain indifferent. The fruits of our neglect and indifference in the past are already rotting about us in the form of youthful criminals, unhappy marriages and luke-warm and fallen-away Catholics. Indifference breeds indifference. Interest will develop interest. The Catholic youth of America needs

attention; their temporal as well as their eternal happiness is being moulded during these years. With the wisdom of the Holy Ghost, the Church has spoken: 'Classes in Religion will solve this problem of our youth!' With all the loyalty of an apostle, with all the determination of a martyr, with all the enthusiasm of a missionary in foreign lands, we must pledge ourselves to conduct these classes.

THE PRO PARVULIS BOOK CLUB

There are hundreds of parents and teachers, I am sure, who will not hesitate to expend the stipend of ten dollars for the year, were they to be assured of the very best new books, most assiduously selected for their boys and girls. When this method of securing the best books is done at a financial saving, I feel confident that no intelligent guardian of children will demur at all.

The plan of this book club for Catholic children is to choose three books every second month for three distinct groups of young readers. The first group comprises the little tots from that indefinable age up to *circa* ten years, including boys and girls. The second group consists of the more sophisticated boys who want real "he-man stuff," full of adventure, clean, manly, inspiring books that will give them something to imitate, and a real world in which to live. And as an aside, the Club usually hits upon the kind of book the old boy of the family will pick up and stay up with at night when the youngster has finished it for the *first* time. As examples of this let me cite, *Back to Treasure Island*, *Sachem Bird*, *Drums in the Forest*, *The Treasure of the Mountain*, *Michel's Singing Sword*, and *The Devil's High Way*. All rollicking fine books that will be read and read again.

For the girls of the same group, in age from ten upward to sixty or more—if girls ever live to attain that extreme age—the Club has selected *Old Spain in Our South West*; *The Wonderful Garden*; *Rocking Chair Ranch*; *My Brother Was Mozart*; and *Roving All the Day*. This last named book is one of the finest stories this writer has read.

The Club offers a distinctly unique advantage to its subscribers in the publication of *The Pro Parvulis Herald* which is sent with each book chosen by the Editorial Board. This magazine gives the very latest book world news for children and older folk. It is an interesting and valuable contribution as a survey, and wise people will preserve each member for further consultation.

The Editorial Board is an authoritative body of judges in the realm of juvenile literature. For information address The Pro Parvulis Book Club, Empire State Building, New York, N. Y.

F. X. Downey, S.J.

THE MEXICANS: A RURAL PROBLEM OF THE CATHOLIC CHURCH IN THE SOUTHWEST*

REVEREND GERARD MONGEAU, O.M.I.

De Mazenod Scholasticate
San Antonio, Texas

It is entirely obvious to all, I am certain, that the rural problem offers greater difficulties in some parts of the country than in others, requiring therefore a special study of each locality where certain peculiarities might obtain. I say with little fear of contradiction that no one part of the country demands as much attention as the great Southwest where the matter is not only complex, but urgent. His Excellency, the Archbishop of San Antonio, Texas, in whose vast field of labor the solution is of such moment, has asked me to discuss this matter with you, hoping thereby to find some means of combatting the many dangers to Faith. In presenting this subject for your consideration and discussion during this Convention, I feel that I am voicing the sentiments not only of my own Ordinary, but of the entire Hierarchy of the Southwest.

The problem centers around the vast Mexican population of the different southern states. We must bear in mind that most of this territory was once a part of Mexico, and long before the Stars and Stripes ruled over those sections the Franciscan Padres had built their beautiful mission churches to take care of the Spanish-speaking inhabitants. Since the middle of the last century, even after California, New Mexico, Arizona, and Texas became parts of the Union, there has been a great influx of the Mexican people across

*This paper was presented by Father Mongeau in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

their borders. They came for different reasons: some out of necessity, because of religious persecution; other came because of anticipated prosperity and wealth north of the Rio Grande; while still others came at the insistent call for cheap labor. To-day, there are two million Mexican people in the country, compared to a mere one hundred thousand at the turn of the century. They have wandered to all corners of the land, but the greater majority have remained in the border States: in Texas, with its 550,000; California, with 350,000; New Mexico, 180,000; Colorado, 70,000; and Arizona, with 50,000.

These people are nearly all baptized Catholics, partakers of a Christian heritage which goes back to the sixteenth century, and yet, save for a small minority of exemplary and fervent Catholics, laxity and indifference with regard to religious duties are most prevalent among them. It has been estimated by experienced observers that even in well-established parishes, scarcely twenty percent attend their religious duties with regularity. Many never enter a church unless for special solemnities, such as Christmas Midnight Mass, Holy Week, or during the time of a mission. They do not frequent the sacraments, and even reject the serious requirements of the Church with regard to the form of the sacrament of matrimony. On the other hand, one can find in practically all these people an exaggerated devotion, which amounts almost to superstition, for the sacramentals of the Church, such as blessings, candles, holy water, and so on.

This laxity, ignorance, and tendency to superstitious practices may be traced back to the native mental reactions of the race. Descended from the Indians of Mexico, they are moved more by the imagination than by reason, they act more through sentiment than because of solid conviction. However, the greater number migrated from sections of Mexico where, due to the persecutions and the scarcity of priests, they were left almost entirely without the ministrations of the Church. In Piedras Negras, for example, a border city, there was and still is at the present day, only one priest for twenty thousand souls. The result of such a condition was inevitable. The people remained deeply ignor-

ant of their religious obligations; they seemed to become accustomed to and satisfied with this state of affairs. When they crossed the border and settled in the vast rural areas of the Southwest, the same conditions persisted, and their religious education suffered because they often established themselves at long distances from a church and because of the scarcity of priests able to speak Spanish.

Add to this the fact that due to economic necessities, they have acquired a wandering habit, impelling them to be ever on the move in search of work. Every summer, for example, thousands move from district to district following the cotton. During this time, they not only seldom go to Church, but their children are deprived of school, and, above all, lose whatever religious instruction they possibly have received. The children, in turn, grow to manhood and womanhood out of intimate contact with the Church and its priests.

In order to understand the situation well, it is imperative to mention the constant propaganda of the Protestants among these poor people. Little attention is given to the adults, but no pains are spared to ensnare the children and to implant in their little hearts doctrines contrary to those of Christ and the Church. The entire plan of the Protestant proselytisers can be summarized in the words of a minister of the Evangelical Church who said: "We hope that the work of winning the children of Catholic immigrants for the Church will be greatly facilitated if we get hold of them at an early age, when they can be easily impressed and guided." To this end, as a means of attraction, Mexican children are invited to clubs, lectures, concerts, dances, and other social gatherings. In a word, no stone is left unturned so that the work of proselytizing may go on. So great is the emergency due to this, that Archbishop Gerken of Santa Fe could say with a note of warning: "Protestant denominations are ever active in their proselytizing work, and unless these children are well-instructed and trained in their religion, they will certainly be lost to the Church when they acquire the language, customs, and ideas of the social life of the land of their adoption."

There must be some solution for at least a number of

these perplexing problems. Surely there are some practical steps which are feasible and which, although they will not remove all the obstacles, will facilitate a truer and more thorough Christian education. Naturally, we have to admit, that a certain number of these difficulties can be overcome only with the passage of time. Among them we may number those which arise because of the mentality of the race, their extreme poverty, and the dearth of priests and Sisters for the work.

Religious vacation schools have proved of inestimable benefit in reaching the children of poor and out-of-the-way places. They have been used successfully among the Mexicans, although their influence is not sufficiently widespread, due to the fact that they are held at a time of the year when cotton is being picked. Nevertheless, in the Archdiocese of San Antonio, three thousand five hundred Mexican children attended such schools during the summer of 1937.

To obtain the attendance of children at Catechism classes, we could suggest a change in certain traditions existing among the Mexicans in connection with the administration of the Sacraments of Holy Eucharist and Confirmation. All exterior display of any kind should be eliminated from the First Private Communion. Otherwise, the people remain with the impression that once the children have made their First Communion there is really no necessity of coming back for more religious instruction. It would be difficult, at first, to change this attitude, but if all pastors, under the guidance of the hierarchy, would adopt a uniform custom of a Solemn Communion at a later date, then further instruction could be given as a preparation for that extraordinary event. The Mexicans love outward demonstrations and, in time, would accept the new procedure. Once this much is accomplished, Solemn Communion could be held two or three times a year, in order to allow for the more complete training of smaller groups of children.

Likewise, experienced pastors are fully convinced that valuable opportunities are being wasted because of the retention of the old Spanish custom of having the children confirmed as soon as possible after baptism. Due to the

presence of the bishop, confirmation has always held a great fascination for the Mexican people. They come from miles around for the ceremony, sometimes with great inconvenience. The same fascination would remain, if the sacrament were administered to children at eleven, twelve, or thirteen years of age, with the added advantage of preliminary instructions at a time of life when they are more apt to appreciate it and to need it.

To aid the actual work of teaching, suitable quarters are an absolute necessity. It is impossible to expect good results, for example, when a great number of children, divided into groups in a large room or church, are taught simultaneously by many inexperienced catechists. Though we face the handicap of poverty, we may find a remedy for this lack of teaching quarters in the experience of a zealous priest, Father Thomas Coakley of Pittsburgh. Finding himself with a problem of reaching the many children who were attending public schools, he decided to rent rooms in dwellings near those institutions. With the assistance of Sisters, he held catechism classes twice a week in these improvised school-rooms with the most encouraging results. Since the work began three years ago, two hundred and forty-eight children have received Baptism, and nearly five hundred have made their First Communion. At present, six hundred and ninety-four attend these instructions in eight catechetical centers. The plan is most practical, and because the total expense would be negligible, it might even be carried out in poor mission districts.

Competent observers of this tremendous problem, however, are practically of one mind in agreeing that the nearest approach to an ideal solution under existing conditions, lies in the formation of religious congregations of Sisters-Catechists. It is evident from experience that the pastors of souls, no matter how zealous, capable, or active they may be, are unable to carry the burden alone. They need co-workers, assistants, in this mission of catechizing. We are safe in asserting that the hope for the future rests mainly on this one point. The congregations of which we speak, should exclude from their daily duties actual class-room

teaching, and although preserving the fundamentals of religious life as far as possible, should dedicate their lives to catechetical instruction. Their rule should be so drawn up as to allow them to enter whole-heartedly into real missionary activity, which would include, besides the teaching of catchism, visiting the sick, comforting the dying, taking care of sacristies, and the training of altar boys and choirs. They could attract the people by promoting all the activities which up to the present have been rather generally monopolized by our Protestant brethren in their proselytizing. Thus, they should be able to teach domestic science, needle work, embroidery, and supervise social gatherings. Their efforts in improving the home atmosphere of the Mexicans by fighting discontent and other evils, would be a huge stride in the spiritual conquest of souls. That this would be of great benefit to the spread of the Church has long since influenced zealous men to organize such societies. The good which has been wrought through their efforts is beyond the power of words to describe. We might, for example, consider the marvellous work already accomplished by the Missionary Catechists of Huntington, Indiana, without mentioning that of other smaller groups established throughout the country.

Due to lack of funds, however, and because of the scarcity of vocations, it will require years before this ideal reaches its full development. May we therefore make two practical suggestions:

(1) Why could not certain members of existing congregations take up exclusively this special task of catechizing and have a suitable training for the work? Such Sisters could then train local catechists, guide them, and supervise their efforts in cooperation with the pastors. Up to the present, no such action has been taken. One of our Oblate Fathers, with twenty-five years' experience among the Mexicans, has repeatedly begged a Mother Provincial for such a concession without success. Pondering over the problem, and considering the great possibilities of this plan of action, he was able to say: "Do you not believe that if during the fifteen years of my stay in this parish, I had directed my efforts and my funds towards such an organization, I would

have obtained much better and more solid and lasting results?" There is much food for thought in the query of the zealous missionary.

(2) There are in every parish mature women with piety, zeal, and generosity, ever anxious to be of help in any religious activity. Why not open to them this field of Christian endeavor by forming them into groups of Catechists? Although this proposal has been the subject of debate for many years, still it has been of great use, and with all candor we must admit that its success depends largely on the interest and ability of the priests themselves. The opponents of this project claim, with but little foundation in fact, that such Catechists prove of no appreciable advantage and that furthermore, it is difficult to find willing and able candidates among the Mexican people, adding that if they were to be found, their training would be almost an impossibility. In rebuttal, we point to a number of places where this has been tried with success. One priest of long experience has in his parish, besides the Sisters of the parochial school, a group of Catechists. Questioned as to advantages of this latter organization, he replied without hesitation, "I have to acknowledge that they have done at least as much as the Sisters, and I have never had to complain of the value of the work of these same Sisters." Now that this plan has worked in some localities, proves that it will have its effect in others if the proper measures are taken. The different sodalities of the Blessed Virgin Mary will furnish willing subjects, or where there are no sodalities, a separate group of lay-catechists may be formed with its own regulations. . . . In some localities, because of the number of missions demanding his services, the priest reaches the people but once in a while. There, the presence of a few catechists to lead in the prayers and the hymns, to teach Catechism, and even to guide the devotions of the adults, is absolutely indispensable.

Granted that the selection of likely candidates is difficult, the second step, their training, is still more onerous. The success of the enterprise depends mostly on the zeal of the priest and on his conviction of the necessity of such a step.

Where the priest is interested and capable, the work is half finished.

If the catechists are from the people of the central parish of the priest, he should draw up a methodical plan for meetings and classes. During these sessions, he must ever take pains not only to instruct the catechist, but to initiate them into the best methods of imparting Christian Doctrine.

If the catechists, however, live in a mission village or ranch, the priest must take the time and undergo the hardship of giving them as much instruction and training as possible. Candidates who are ill-instructed will fail in attracting and in interesting the children, and the results will be poor.

It has been suggested that great good would be wrought among such groups by an annual or semi-annual gathering of the catechists in a central place for a period of ten or fifteen days. Methods of teaching could be discussed and inspirational lectures delivered, all dealing with the great problem at hand. The participants would return to their respective parishes or missions fired with a new enthusiasm and better equipped for their important work. The cost of such an enterprise would not be very great, and in many instances the Sisters owning academies or schools would be most willing to give the use of their buildings to cooperate in this undertaking.

I trust that this necessarily brief treatment of a very vast and complex problem will at least serve to call your attention to its existence and extensiveness. I should feel most happy if my paper contributed even in the slightest way, to the hope we all cherish: the spread of the teaching of Christ Jesus Our Lord according to the ideals and purposes of the Confraternity of Christian Doctrine.

WHY DO WE NOT DISCUSS RELIGION?*

REVEREND D. M. CLEARY

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Ithaca, New York

A few years ago I acted as Catholic chaplain in one of New York state's large prisons. Each day I had twenty inmates brought to my office and I interviewed them one by one. One question I always asked was, "What do you talk about; what are your chief topics of conversation?" Almost invariably the answer came back, sex and religion!

During the past two years I have been chaplain at one of New York state's largest universities. During that time, in order better to contact students, I have taken dinner at least twice a week at the various fraternity and sorority houses. I have always made it a point to ask the same question I formerly asked in prison: "What are your chief topics of conversation?" And the answer is invariably the same, "Sex and religion." At the beginning of last term I sent out a questionnaire to all Catholic students and asked the same question and received the same answer. Of course that is not surprising, in fact a good psychologist would figure it out just by taking the statement in the catechism, "Man is a creature composed of body and soul", and drawing the conclusion that this man's conversation should center about the two things of which he is composed. Man has a body and passions; naturally his speech will center around the things which concern them. Man has a soul. Naturally his talk will turn to the things which concern that soul: those things that we sum up under the generic and vague term, "religion". There is, however, one great difference in these

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conversations, a difference which can be expressed in one sentence. Men *discuss* the things of the body; they *talk about* the things of the soul. Men *discuss* sex; they *talk about* religion. Men *discuss* with positive knowledge the corporal; they "wonder about" the spiritual; about one they say "I know"; about the other "I guess".

Perhaps you will not agree with the distinction I am making between discussing something and merely talking about it. Perhaps a dictionary would make no distinction between "conversation" and "discussion", but if we are to arrive at some conclusions regarding "Why We Do Not Discuss Religion", some such distinction must be made.

To me the expression "to discuss" contains the notion of an intelligent, orderly, systematic analysis of any given topic. A real discussion demands interest and factual knowledge. It is always the result of thought and not of fancy. Conversation demands none of these things for when it has them, it then ceases to be just a conversation and becomes a discussion! If the discussion of a topic means all these things then I think you will agree with me that few people *discuss* religion. Why? Why do not people in general discuss religion?

First of all let us eliminate that great crowd of people who never discuss anything. To this group belong that great mass of people whose minds are incapable of giving serious thought to anything or whose interest it is impossible to awaken. Let us rather take ourselves as examples of normally intelligent human beings who have had some considerable training in things religious. Why do we not discuss religion more than we do? We say that it is the most important thing in our lives, and yet if an unbiased observer were to make a detailed report on our conversation I am afraid he would include the remark, "discusses religion very little or not at all". Why?

I think the answer can be found in any one of several reasons.

First: Spiritual writers tell us that prayer is difficult primarily because it is supernatural. It takes an effort for the mind to leave the natural, its ordinary objects, and to ascend

to the supernatural. Might we not proceed from the specific to the general and conclude that a religious discussion is difficult because it is concerned with the supernatural? Conversely, one reason we do not discuss religion is because it is very difficult. I think this is very true. Our minds naturally tend toward tangible things. It is only with difficulty we can train them to concentrate on the intangible things of God.

Second: We discuss intelligently and well only the things in which we are interested. Though it is a hard admission to make I see no reason for hiding the fact that most people are not interested in religion. By that I mean they are not sufficiently interested to do the work which will prepare them for an intelligent discussion of it. Why are they not interested? The answer is as patent as the question. Religion has never been made interesting to them! Any subject which for years has been expounded in vague terminology, pious platitudes and with a teaching method which has fear and compulsion as its motivating force must of necessity be uninteresting and will most likely be distasteful. This is particularly true of religion. Anyone will admit that up until a decade ago the subject which held the least interest for the student whether in primary or secondary schools was the subject of religion. It seems to the student of the history of education that the last subject to feel the effects of new and improved methods of teaching is that of religion. I think we can safely say that the new generation will discuss religion because its interest was awakened by the use of teaching methods which employed pictures, chalk talks, project books, and adequate text books. Certainly a great debt is owed to those pioneers in the field of making the subject interesting both to the teacher and the pupil. It will be a happy day when a person can be asked, for instance, "What is venial sin?", and receive an enlightening answer rather than the combination of words which the sixth grader now sing-songs without understanding! Let us hope that the progress that has been made in the last ten years will serve only as a stimulus to further achievements in making religion interesting.

Third: Obvious as have been the two previous reasons this last is so obvious that I hesitate even to mention it. We do not discuss religion because it is difficult, we do not discuss religion because it does not interest us, but above all we do not discuss religion because we do not *know* anything about it! We have theories, ideas, fancies, guesses, criticism but of real factual knowledge we have so little that it need scarcely be mentioned. Just last week in talking to a group of Catholics I asked for an intelligent definition or explanation of the word "sacrament"; from several I received the traditional Catechism answer which means absolutely nothing unless a person has been trained in theology, and from the rest I received the most amazing lot of misconceptions I have ever heard. They just did not know what they were talking about!

Last Spring I had the pleasure of lecturing at Wells College. The subject was "The Mass", and I used the splendid moving pictures put out by Eastman Kodak to illustrate the lecture. After I had finished I was startled at the enthusiasm shown by the non-Catholic members of both faculty and student body, but I shall never forget the reaction of the handful of Catholic students who were there. They appeared dumbfounded that this was the same Mass which they had been attending for so many years. Is it any wonder that they, students though they were, never discussed religion? How could they, when they knew nothing about it?

It is not the purpose of this paper to set forth the methods to be used in encouraging people to discuss religion. Once admitting the truth of the reasons given for its non-discussion the cure is self evident. We will discuss religion only when we know it; we will know it only when it has been made interesting to us.

THE DIVERSIFIED PROGRAM OF THE RELIGIOUS VACATION SCHOOL MANUAL*

REVEREND CORNELIUS B. COLLINS

Confraternity of Christian Doctrine

Providence, Rhode Island

... One of the most promising forms of activity of the Confraternity of Christian Doctrine, and one that has come to stay, is the religious vacation school. At first thought it might seem futile to attempt to have school children continue study of any sort in the happy free days of summer, but once the test was made, the more evident it became that the open hearts of the children were most willing to hear about and learn the saving truths of religion. In order to awaken and hold their interest and make their attendance fruitful, a wise program was evolved in the form of a manual for the use of the vacation schools.

The program of the *Religious Vacation School Manual* has been followed fairly closely in the Diocese of Providence since 1930. In the summer of that year the work was begun in five parishes with an enrollment of twelve hundred public school children under the guidance of fifty-eight public school teachers and ten seminarians. Since that time there has been a steady growth in attendance. This past season there were seventy schools in the diocese with twelve thousand and fifty children enrolled. The course outlined in the *Manual* was given by five hundred and three public school teachers, Sisters, seminarians and Catholic college graduates. The teachers were paid twenty-five dollars each a month by the diocese. Many spent this stipend on materials and recess parties to ensure the interest of the children. The materials

*This paper was presented by Father Collins in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

were supplied for the most part by the parishes. The total cost to the diocese for this past season was thirteen thousand dollars.

In order to make the work more effective, The Most Reverend Francis P. Keough, D.D., Bishop of the Diocese, divided the territory into nine districts and appointed competent priests-visitors in each district. It was the duty of the latter to canvass their sections and inquire into the needs of each parish. They then sought out public school teachers and other capable lay people, and through a sixteen weeks course, prepared them to be certified as lay catechists in this important work. This past year there were over seven hundred taking the course given in Christian Doctrine, Catechetical Methods and Liturgy. They were instructed in the proper use to be made of the *Religious Vacation School Manual*. The wide interest shown in the program was most inspiring, and the results proved that the zeal of the prospective teachers was not merely on the surface.

In parishes where the schools were needed or desired, announcements were made in advance from the altars inviting the children to attend and exhorting the parents to take advantage of the opportunities for the religious betterment offered their children at no cost to them. The response was gratifying, especially when we consider the many distractions possible for a school child in large cities and towns. As an example, in one new school that was to be opened up last July, plans were made for an average beginning and sufficient teachers were sent to take over about one hundred and fifty children. The first morning six hundred and thirty appeared and from then on were most pleased with the course. The public school departments who were asked for the use of school buildings and playgrounds generally were most willing to help. In some cases this insured the success of the program because it made possible sufficient space to group the children and grounds for necessary recreation.

Each day of the vacation school was run according to a uniform schedule throughout the diocese. Whenever possible, the pupils attended Mass. This was followed by opening prayers and the singing of a hymn. Then the teachers

gave an hour of intensive religious instruction to classes that never numbered more than twenty. The children were graded according to their school grades. When it could be done the teacher was given charge of those whom she knew through public school contact.

Immediately following the instruction, there was a period devoted to religious practices. The small children were taught aspirations. The older ones learned and said the rosary, litanies, and Stations of the Cross. They were taken into the churches for visits to the Blessed Sacrament and attendance at Benediction.

After the religious exercises the pupils had a period of supervised play, during which the teachers watched for opportunities to promote character formation. At this time the girls were allowed to sew or embroider, especially if the heat were too great for games. In former years, as a part of the project work, the pupils made religious objects, but there was not much of that this year due to the fact that the time was given over to matters more fundamental.

At the end of the play period the project work as outlined by the central office was done. This interested the children very much and there was always great enthusiasm over it. Seven of the projects used included the Mass, Catechism and Sacrament Books. Each individual took great pride in his or her work, and it was wonderful to see how the children learned so much about their Faith by this means. Since the opening of school some of the pupils whose books had been left on exhibition approached their public school teachers and asked if they might have their books. The teachers naturally were quite pleased with the interest of the youngsters in the work they had accomplished because such interest extended beyond the vacation school period. (In order to conserve precious time, helpers in the diocesan academies and high schools had prepared some twelve thousand booklets for project work. This was done during the school year.) Hymns were taught the last fifteen minutes in the morning. The session closed with the singing of a hymn, prayers and the recitation of the Angelus.

Many of the boys were taught to serve Mass. In some of

the schools choirs were formed which will function all year. Enthusiasm for the whole program was evidenced by regular attendance and the expressed desire of many to continue on through the remainder of vacation. The boys of the different schools formed baseball teams into a league which functioned in the afternoons. In one parish a Crusaders' Club was formed by the junior high school boys and girls. They pledged themselves to teach religion by example at home and at school. Bible History Clubs were formed by high school boys and these will function along the lines of a discussion club.

Children who might never have been touched and who were hesitant through fear of dry instruction were quickly won over by the pleasure they found through the program. Their influence at home was great, and interest was awakened in hundreds of cases. Very large groups were found lacking the sacraments other than baptism. These were all prepared, and in many parishes First Communion was given at the end of the session. Closing exercises were held in each school with the priests, Sisters and parents attending. The work done was exhibited, and at the end the pupils took home what each had made. This was done purposely with the hope that the grown-ups might have the spark of Faith fanned.

It was indeed a real satisfaction to receive the happy comments of the teachers. Many of them admitted that they had received a substantial spiritual impetus from doing the work. Having had training and practice in teaching religion, one can hope that their sphere for doing good will be extended in their daily contacts, especially at school during the year. They should be a better force in the character formation of many young people not of the Faith with whom they come in contact.

Although something has been accomplished in the past, there is still much to be done. No one would say the religious vacation schools can take the place of the parochial schools or of regular religious instruction in the parishes. However, much good is accomplished by them. They no doubt reach some who otherwise could not be reached. They

have an appeal that brings in at least a few who might be set against instruction at other times. As a means to an end they should be fostered and encouraged. There is no reason why such schools should not be a supplement to the regular catechetical work ordinarily given in the parishes. They should serve as an incentive because of their contact with the home, to awaken in the parents a sense of responsibility. It is primarily their duty to see that the child becomes a complete man, nourished both in body and soul.

THE RESPONSE OF YOUTH

It is not mere science the Catholic youth is to learn; he is also to learn to practice virtue. The least part of his education is the mere lesson to be retained by memory; it is likewise a discipline, a work, a succession of acts of self-denial, by which a stubborn and head-strong will is to be mastered and subdued. Such is the idea of true education cherished by the Catholic Church, and to which the fashionable votaries of the world are perfect strangers—an education, which, like the wrestling in the ancient games, requires self-denial as the first requisite in the combatants and sustains them in the contest, not with the hope of a laurel chaplet, liable to wither, but with the prospect of a magnificent kingdom, to be won, not by ease and indolence but by toil and valor, our Savior Himself saying that 'the kingdom of heaven suffereth violence, and only the violent bear it away.'

By Most Rev. James E. Kearney, "The Problem of Youth," *Catholic Action*, Vol. XIX, No. 10 (October, 1937), p. 21.

THE ADVANTAGE OF THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE AT WASHINGTON, D. C.*

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Being indigenous to the population of our National Capitol I, no doubt, am in a position to appreciate more keenly than any other director the marked advantage of having a National Center for the Confraternity of Christian Doctrine in Washington. Being an integral part of the National Catholic Welfare Conference, it operates under the direction of an episcopal committee selected at the meeting of the hierarchy. Its present staff consists of a director, a field secretary, and a small office staff augmented as contingencies arise by volunteer workers from the religious communities at the Catholic University and by members of the Catholic Students Mission Crusade. Being thus officially established and ably staffed I consider this national Center as a tremendous asset to diocesan directors, to publishers of material, and as a necessary adjunct to the national organization.

Most diocesan directors, I suppose, find themselves at the time of their appointment in a state of mind very similar to that in which I found myself last spring. My mind being almost a *tabula rasa* as to the Confraternity, its method of organization, and its system of operation, I was more or less dumbfounded as to what my first step should be. A superficial study of the Constitution, a bird's-eye view of the program for fulfillment, and a confused notion of its

*This paper was presented by Father Graebenstein in St. Louis at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

tremendous scope of operation merely added confusion to bewilderment. In this dilemma the National Center proved a welcome haven of refuge. After several conferences with the director and with the field secretary, the clouds of bewilderment began to evaporate and the course of procedure proved more clear. Particularly, the intelligent direction from the secretary, gleaned from years of experience in organizing and directing the activities of the Confraternity throughout the United States and Canada, proved most helpful and enlightening. Any success which has crowned our efforts in the District of Columbia is due in no small measure to the guidance and help received from the National Center.

The guidance which I and other local directors have received in person is ever available to directors from more distant dioceses by mail. The clerical force is ever at the service of diocesan directors and is delighted to furnish copies of the Constitution, sample material, direction and assistance in organization and operation in every way possible.

Apart from this assistance given by personal interviews and by correspondence, the secretary has assisted in establishing the Confraternity in more than two score dioceses in the United States and Canada. At the request of the ordinary of the diocese she, in person, spends several weeks at a time in a designated diocese. Adapting herself to circumstances, she assists at diocesan or deanery meetings to launch the movement. After the Confraternity is thus officially established she remains in the diocese accompanying the director from city to city, from parish to parish, contacting prospective leaders for each phase of the program and working tirelessly until the Confraternity is firmly established to the satisfaction of the ordinary and the diocesan director.

The National Center is in a position to assist Catholic publishing houses. It is not in the publishing business but acts as a clearing house for publishers of adaptable material. A sample copy of practically every pamphlet, chart, book or other material that might possibly be used in furthering the cause of the Confraternity is received and reviewed at

the National Center. No favorites are played, but conscientious, sane judgment is exercised in sifting the grain from the chaff. By checking the operations of the Confraternity throughout the country the pamphlets, charts, books, project material, etc., that have proved of the greatest practical value in giving religious instruction are checked and recommended for use elsewhere. The National Center does not supply material but makes recommendations as to what is advisable and informs those interested where the material desired may be obtained.

As the National Center serves the interest of the diocesan director and publishers so does it further the cause of the national organization. As has been indicated, the National Center supplies information to diocesan directors or other individuals upon request, furnishes a field secretary, has sample copies of desired material and is in a position to give an honest and conscientious appreciation of the same. Besides these features it maintains a permanent exhibit at National Headquarters showing all manner of charts, manuals, project books; there are also a few samples of work actually done by children in various vacation schools during the past summer. And last, but not least, the National Center sponsors yearly the National Catechetical Congress, the tremendous advantages of which are apparent to all.

The National Center also serves as a means of propaganda. By virtue of its close association with the National Catholic Welfare Council and its friendliness with the National Catholic News Service it never misses an opportunity for publicity. During the months of Discussion Club activities it is also in a position to supply weekly installments of supplementary articles for diocesan papers for most of the courses adopted "up to now". The lengthy correspondence carried on between priests and laity bears witness to the assistance given individuals, schools and religious communities not formally associated with the Confraternity of Christian Doctrine.

The location of this National Center in Washington is not only a logical step but a happy coincidence. First hand information is ever available to bishops interested in the

Confraternity but particularly for the meeting of the hierarchy each fall. Being of such ready access to both the Catholic and Georgetown Universities, Trinity College, and other colleges and seminaries under the direction of the religious orders and secular priests, it serves as a basis for fieldwork, for students and seminarians gladly volunteer their personal services in exchange for tremendous personal profit.

Finally, the purpose of the National Center is not to dictate policy or method but to serve the interest of the national organization. Each archdiocese or diocese carries on its own Confraternity program according to the directions from the ordinary. The National Center merely offers suggestions, furnishes pamphlets on organization, issues teachers' manuals of graded courses of study, proposes information, answers inquiries about Confraternity activities, supplies factual information, and supplies the services of a field secretary to assist diocesan directors in establishing and developing the Confraternity program. It functions as a clearing house and ever stands by willing and anxious to impart information and assistance to any diocese desiring it.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

It is militant for truth and it is organized to spread truth. The hierarchy delight to bless and guide the Confraternity, the clergy to train and to assist; but this particular work, in primary degree, belongs to the layman. That being so, it is increasingly necessary that the laity cease to content themselves with a rule-of-thumb devotion, and take pains to acquaint themselves with the intellectual content of Catholicism. Devotion has its basically important place; but in these days in particular, a well-grounded philosophy of religion, a well-reasoned, forceful possession of the truths of faith, are tools vitally necessary. The youth of the world are the stake—they will grow to maturity with reasoned faith, or with no faith at all.

From an editorial, "The Church Militant," *The Franciscan*, Vol. 17, No. 11 (November, 1937), p. 2.

Theology for the Teacher

THE CHURCH OF CHRIST

XIV. "THE PRIEST, ANOTHER CHRIST"

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In our last article we endeavored to make clear the qualities demanded in those who aspire to the Catholic priesthood and the care exercised by the Church to select only worthy ministers for the dispensation of the holy things confided to her charge. We think it fitting to explain more in detail the excellence of the dignity of the Catholic priesthood that one may understand the reason for this solicitude on the part of the Church and also grow in appreciation of the condescension of God towards men in conferring upon them such extraordinary power over the things of God. Centuries ago some writer coined the happy phrase placed as the title to this article, wherein is summed up in all conciseness yet most fully the peculiar dignity of the Christian priesthood, "the priest, another Christ". Still earlier it had been said, "the Christian, another Christ", in accordance with the consistent preaching of the Apostle that everyone who accepted the preaching of Christ by that very fact bound himself to the imitation of Christ and deserved the title of Christian more or less as he more or less perfectly modeled his life and conduct upon the pattern of the Master. Also by this striving for a more perfect union with Christ

by grace, the divine life of the Head flows into the members more and more abundantly and the soul comes to live more and more fully the life of Christ with an ever diminishing influence of the natural manner of living as one grows in the spiritual life. For in everyone is realized in some fashion the mystery of the incarnation and redemption. When God assumed human nature the human race was dignified by this assumption, and is sanctified by the means appointed for participation in the economy of redemption, to be finally glorified by the attainment of beatific union with God through Christ in the life to come. Every Christian then is another Christ and every Christian shares also in the character of the priesthood of Christ, but passively in receiving the effects and benefits of the supreme Sacrifice offered by the Eternal High Priest on the altar of the Cross. Baptism imprints a spiritual mark on the soul that renders one capable of profiting by all the means of salvation contained within the general means of Christ's Church. Confirmation, by conferring its spiritual mark, renders one still more receptive to the action of God through the working of the Holy Spirit that rules and guides the Church. "The Christian, another Christ", realizes in some degree the life of Christ and lives out his earthly existence with the life of Christ in some sense imparted to him by the supernatural habit of grace.

This is the dignity of the Christian which the Fathers extolled and it is difficult to express its surpassing quality, for grace is incomparably superior to nature and the sharing in the life of God is something that touches upon the infinite even in the limited nature of the creature. But when one passes on to consider those appointed by God to administer these divine things to their fellow men, he stands in the presence of a mystery of God's overflowing bounty in endowing a mere man with an office whose dignity is simply beyond comparison with any earthly dignity. For the priest of the Church receives the character of Christ, not merely for the passive reception of the means of grace, but for the active exercise of the office of that eternal priesthood of Christ. It is this active sharing in the priesthood of Christ

that lifts him immeasurably above his fellows and sets him apart from all men, even those endowed with the character and nobility of Christians. Men deserve esteem in the natural order for their learning and their intellectual powers, but the priest shares in the teaching office of the Divine Teacher Himself. Other men exercise authority over their fellows in the highest offices of the civil state, but the priest is minister of the Christ, the King of kings. Men amass to themselves wealth in fabulous quantities, but the priest is the dispenser of things more precious than gold and silver and precious jewels. Other men are of distinguished lineage, supported by family rights and tradition, but the priest is another Christ Who is of God. For what is wealth, and knowledge and power and nobility? All these things are of time, they all pass away. And even the most powerful and well established human society cannot endure save for a time. Such is the nature of all things that are of the creature, perishable like the creature himself. And the dignity and honor derived from the renown attached to these things is a passing thing also. But the things of God are eternal, like to God, the selfsame, like to Jesus Christ, "the same, yesterday, today and forever". And it is of the things of God that the Christian priest is the dispenser, of the things that are eternal, that look not to this life save in the perspective of eternity, that concern not the body of man alone and his temporal welfare, but are concerned with his immortal soul, his eternal salvation.

For this purpose, "the Word was made Flesh and dwelt among us" that He might give us everlasting life, that He might ransom our souls from eternal misery, that He might confer upon us a share of the divine life with its abiding character, so contrasted with the fleeting character of our life upon earth that passes like a shadow. And it is in this divine work that the priest is associated, for he is united in a most mysterious way with the Son of God. In contrast with the imperfection of the Old Law with its many sacrifices and its priests, who succeeded to each other by carnal generation, in the New Law there is but one Sacrifice and one Priest, Jesus Christ, a Priest forever according to the

order of Melchisedech, who offered once for all times the one all sufficient Sacrifice of His Body and Blood upon the cross. He eternally abides in His priesthood, needing no successors nor a multiplication of offerings, for His sacrifice was of infinite value, perfectly and adequately fulfilling all the ends of sacrifice and entirely satisfying all the duties of men towards God for all times. The only need is that its fruits be applied to the souls of men, and it is for this that the Christian priesthood was instituted by Jesus Christ. The Mass is offered over and over again throughout the ages and in countless places, by many different priests, called by the Church to this the principal duty of the priest, sacrifice. And yet every Mass is the same sacrifice as the Sacrifice of the Cross, and every priest is but the image and instrument of the great High Priest, Jesus Christ.

For in every priest is vested the omnipotent power of Jesus Christ so that speaking His words the priest changes bread and wine into His Sacred Body and Blood. He speaks in the person of Christ the very words of Christ, and there is effected the miracle of transubstantiation, and there is renewed the mystery of Calvary, the Sacrifice of the Cross, but in an unbloody manner. Still whatever was effected on the cross by way of merit is effected also in the Mass by way of application. It is one and the same Sacrifice, the manner of offering alone being different. Such is the divine power conferred upon the Christian priest over the real Body and Blood of Christ. A similar power is granted him in his office as a priest, a mediator between God and man, in the forgiveness of sins and the dispensation of the other sacraments of the Church. Always in his official capacity as the minister of Christ, he speaks in the name and person of Jesus Christ, the One Priest of the New Law, and he effects by His words the work of Christ in the members of the mystical Body of Christ. For in each and every instance of the exercise of his priestly office, he is the instrument of Christ, and through him flows the power of God's omnipotence for the salvation of the souls of men.

It is this twofold power of the Catholic priest over the real and the mystical body of Christ, as exercised in the offering

of sacrifice and in the forgiveness of sins, that exalts the office of the priest above that of the angels. For not even to the highest of angels are such powers given. It is useless then to think of any earthly office that might be compared in dignity with this. The very angels of God bow down in adoration of the Son of God present on the altar in the sacrifice of the Mass; they reverence also the priest endowed with such divine power to bring about the Real Presence of the Incarnate Word under the species of bread and wine. And in the eyes of God every priest is ennobled, for he is by his priesthood made like to God's own beloved Son. Well then may the celestial spirits in their more perfect knowledge honor the priest, whom God Himself sees fit so to honor and exalt above creatures. We can understand also how expressive of Catholic Faith is the story that it was once given to a priest on the day of his ordination to see his guardian angel in visible form, no longer walking before him nor at his side but in all deference waiting that the priest might precede him in the newly acquired dignity of Christ's priesthood. For they are ministering spirits of God and they understand the dignity of this ministry of the King of all the angels.

Where then among creatures shall we find something comparable to this surpassing dignity bestowed by the omnipotent and merciful God upon the priests of the New Dispensation? In Catholic tradition only do we find the answer with the boldness of faith and its enlightened understanding of the mystery of the Redemption. The Fathers of the Church have not hesitated to compare the dignity of the priest with the very dignity of the Mother of God, the most exalted and privileged of all His creatures. They do her no dishonor, they would not take away from her the least of her prerogatives, they would not diminish her excellence, her unique position as Mediatrix of all graces, her glory remains undimmed as Co-Redemptrix of the human race, in her stainless, sinless Motherhood of the Son of God. But they point to the dispensation established by God Himself, and the parallel is not wanting between the divine Motherhood of Mary and the office of the Christian priesthood. It was the eternal decree of God that the redemption of mankind was to be effected in the life and death of His own Son,

made Man and becoming Man by being born of a Virgin Mother. Mary was elected from eternity and endowed with every grace and gift of God to fit her for the action of the Holy Ghost whereby she conceived and bore into the world the Son of God in His human nature. It was her act of acceptance of the office of divine motherhood that brought about the fulfillment of the divine decree of the incarnation, and on that act of her will depended in the plan of God the redemption of all mankind. For so God willed to save the world by the intervention of a creature, Mary, chosen to be the Mother of God.

Now this same mystery of the incarnation and redemption perdures in the world in the Church established by Christ, and particularly in the Sacrifice of the Mass and the forgiveness of sins, with the conferring of grace through the sacramental system. Here again it has pleased God to make use of creatures, human ministers of divine omnipotence, the priests of the Church. For it is the priest who stands at the altar and pronounces over the elements of bread and wine the words of the Christ, the eternal High Priest. By his action the elements of bread and wine are converted into the Body and Blood of Christ. Once more the mystery of the incarnation is reenacted, the Word is made Flesh and dwells among men, scarcely veiled by the accidents of bread and wine. For the Mass is the continuation of the incarnation, the mystery of God becoming man. But in the transubstantiation of the bread and wine, there is also a representation, a reenactment of the mystery of our redemption, the unbloody renewal of the sacrifice of the cross, and it is again in the divine plan effected by the ministry of a mere creature, the priest, a man, but endowed with the power of God. It is only in the constant meditation upon the mystery of our redemption, that we come to understand the dignity of the Catholic priesthood. It is only in consideration of the dignity of the Mother of God and the sublimity of her prerogative of divine motherhood that we can appreciate through our faith what the office of the priesthood implies. And turning from that meditation and consideration we look upon the priest with new eyes and see in him "another Christ".

We no longer respect and venerate him for his human qualities alone, we no longer look for such in the minister of Christ. We forget his weakness and the failings that are inseparable from his human, fallen nature, for they are completely overshadowed, rather lost in the blinding light of his Christlike figure. In the Mass we see only the gentle, loving Christ in the awful sadness of the vigil of His passion taking bread and wine into His holy and venerable hands, breaking and giving it to us as He changes it into His own most precious Body and Blood. In anticipation of the awful tragedy of Calvary, we recall the words of the beloved disciple that Jesus "having loved his own who were in the world, loved them unto the end", not only of His life, but utterly and without limit. We see the Body broken for us, the Blood spilled, for a new and everlasting covenant between God and man. This is truly the mystery of our faith and we see it effected and wrought by this "other Christ", the Catholic priest.

And when in the consciousness of our guilt, we turn to God for forgiveness of sins, we kneel at the feet of the minister of Christ, while we appreciate his human sympathy yet we turn to him that we may confess our sins to God, that we may speak to the Son of God, who loved us so much that He was willing, yea eager to die for us. And we forget that it is a man to whom we listen, for the words are in the name and power and person of Jesus Christ: "I absolve thee from thy sins." It is the same voice, the same power, the same person, who, visible in His human nature, walked among the sons of men centuries ago and bade sinners go in peace for their sins were forgiven. As men wondered and said in those days, "Who can forgive sins, save God?" we today in the presence of the Catholic priest, pronouncing the words of absolution, also marvel and our faith replies, "It is indeed God who forgives our sins, for here indeed is 'another Christ' exercising divine power over the souls of men, binding and loosing, judging in the name and person of Christ, passing sentence that is ratified in heaven." Again the Savior walks among men in the person of His ministers, His priests. They go about sowing the seed of the word of God in the hearts of men, even as He discoursed on the banks of

the sea of Galilee. In them His presence is multiplied in place and time unto the end of the world. He preaches by their mouth, He consoles and comforts the sorrowful, He heals the sick, His hand is raised in blessing, for they are but ministers, instruments of the Son of God, and in all their work, it is the selfsame Christ, and one priest of the New Law, who works all things. As the apostle of the Gentiles wrote so emphatically to the church of Corinth centuries ago: "What then is Apollo, and what is Paul? The ministers of him whom you have believed. . . . For we are God's coadjutors".¹ So that in a certain sense he explains that the ministers are nothing, since God is principal author of all their work, yet they are dignified beyond the measure of this world's reckoning to be ministers and dispensers of the mysteries of God. In like fashion with Paul, the priest recognizes that all he does is of God, in all humility he confesses his unworthiness for this high office, yet he cannot deny the power of God that works in him the lowly instrument, and like the Mother of God, he bids all join with his soul in magnifying God who has done such great things in him. For on him, as the same Apostle said, "the ends of the world are come," and in his hands are committed life and death, everlasting life and everlasting death for the sons of men.

Knowing this we can understand the solicitude and care of the Church to select for the office of the priesthood only those qualified to bear such a burden and to live in such fashion as befits this surpassing dignity. She knows full well that God does not impose an office with its duties without, at the same time, conferring the helps and graces required for the proper fulfillment of the charge. Hence she is certain that in the imposition of the hands of the bishop, the Holy Spirit descends in His fullness upon the worthy candidate and above the measure that this same Spirit is given in either baptism or confirmation. But she also knows that the grace of the sacraments is given in proportion to the dispositions of the recipient, and she demands then of those who approach this sacrament that they have prepared

¹ I Corinthians, III: 4, 5, 9.

themselves for its reception over many years, until they are of tried virtue and sanctity. On the other hand, she knows that God demands of his servants the fullness of cooperation in the duties that His providence assigns them; hence the Church insists that the candidate for the office of priesthood shall strive to fit himself as far as is humanly possible for the duties of his state and above all give himself generously to the service of that state in every detail. Then will the grace of God build on nature according to the economy of God's dealing with His creatures. For they are not destroyed by the divine action, but transformed into a new nature, like to the nature of Christ, the firstborn of God. So does the action of the Spirit in the sacrament of Holy Order work upon the soul of the recipient, already prepared by the graces of his priestly vocation and abundant helps given him over many years, to convert and change him into a new man, a spiritual man. On his soul is imprinted a spiritual mark, the character of the sacrament of Power, whereby he is made an active participator in the Priesthood of Christ, whereby he is endowed with the power of Christ, whereby he is made to share actively in the work of the redemption. For by this character he is joined with the Christ in a special manner, in a fashion mysterious even to the eyes of faith, and henceforth he is identified with the Eternal Priest of the New and Everlasting Covenant. His actions are in a sense the actions of Christ, because they are effective of the same benefits to mankind. His life is the life of Christ, living and acting in him and through him; he is "another Christ".

New Books in Review

Catholic Morality. "Studies in Religion". By Reverend Hilary R. Weger. New York: W. H. Sadlier, 1937. Prices: Bound edition—48c (list); 36c (net). Tag Board Edition—40c (list); 30c (net).

This is the first part of a course of study for Catholic public high school students, students in Catholic high schools and religious discussion clubs. Thirty lessons dealing with the following topics are presented in *Catholic Morality*:

1. Conscience; 2. Sin; 3. Temptation; 4. Habits; 5. Prudence and Fortitude; 6. Temperance and Justice; 7. Love of God; 8. Love of Neighbor; 9. The Corporal Works of Mercy; 10. The Spiritual Works of Mercy; 11. Christian Self-Love; 12. The Virtue of Faith; 13. The True Faith; 14. Worship; 15. Superstition; 16. Reverence for God's Name; 17. The Sanctification of the Lord's Day; 18. Superiors and Inferiors; 19. Human Life and Health; 20. Holy Purity; 21. Courtship; 22. The Religious State; 23. Respect for Property Rights; 24. Capital and Labor; 25. Socialism and Communism; 26. Truthfulness; 27. The Laws of Fast and Abstinence; 28. Supporting Religion; 29. The Marriage Laws of the Church; 30. Catholic Action.

The material may be procured bound in paper to use as a consecutive course or in individual looseleaf lessons to be selected as desired. Both leaflet and book material is easy to use and desirably brief in form. During 1936-37, 2700 sets of these lessons were used in the diocese of Toledo, most of them in classes for Catholic public high school students.

Modern Problems. Series 1. By Reverend Rudolph G. Bandas. Published under the Auspices of The Confraternity of Christian Doctrine of the Archdiocese of St. Paul. Chicago, Illinois: Loyola University Press, 1937. Price 40c (list).

In his Foreword Father Bandas states that his presenta-

tions are not exhaustive discussions. Their purpose rather is to serve as an introduction to the questions, offering basic principles, indispensable factors in the evaluation of modern problems. The problems treated are the topics assigned for the open forums and study clubs of the College and University Department of the St. Paul Confraternity of Christian Doctrine. The following problems are treated in this first series:

I. Religious Indifference; II. Religious Indifferentism; III. Forbidden Societies; IV. The Origin of All Things; V. The Social Encyclicals; VI. Private Ownership; VII. A Living Wage; VIII. Labor Unions; The Strike; IX. Catholic Social Action; X. The Marriage Contract; XI. Right of Parents to Educate Their Children; XII. Movie Education; XIII. The Family in Modern Life; XIV. The Right to Life; XV. Catholic Concept of the State; XVI. Communism and Fascism; XVII. Fascism, Communism, and American Liberties; XVIII. Taxation; XIX. The Ethics of War; XX. Titles of Political Authorities; XXI. Interracial Justice.

At the close of each chapter there is a bibliography for further reading as well as questions for discussion.

Catholic Truth in Survey. (Volume One. God Our Creator) By Reverend Ferdinand C. Falque. New York: Benziger Brothers, 1937. Pp. xxxiii+237. Price 52c (list); 39c (net to schools).

The author of this volume is director of the Confraternity of Christian Doctrine in St. Cloud, Minnesota. He says of his content: "Its purpose is not so much to furnish a complete array of informative topics as to combine in an orderly relationship the basic truths of theology and equip the learner with a synthesis of religious ideas. By means of these he can regulate his religious life and proceed to a deeper study of the phases of religion which interest him or which the needs of his particular life situation require." The book has been prepared for use in Religion classes for Catholic public high school students. The first five units are planned for the first year and the second five units for the second year. The book is intended for use in a school year of about thirty-four weeks. The following sentences

from the author's introductory notes to the teacher represent an interesting point of view: "Since the text aims at equipping the learner with fundamental and unifying ideas rather than with much information about religion, a manifestation of interest and inquiry is a better gauge of learning progress than a computation of 'right answers'. Religion taught as an appreciation subject at the secondary school level of learning should result in greater benefit and life usefulness to the learner than the same taught as a science subject."

A Manual of the Catholic Religion (In Three Parts). By Reverend Charles R. Baschab. Part One—The Knowledge of God. San Francisco, California: Text Book Publishing Company, 21 Washburn Street, 1937. Pp. 223. Price \$1.00.

This book is Part One of a series of text books for college students. In the author's introduction he states that the volume "runs parallel, more or less, at least as regards the subject-matter, to what is called by theologians 'dogmatic theology'. It defines and explains the ideas of God and man, and especially the great and fundamental mysteries of Christianity, such as the Blessed Trinity, man's supernatural elevation and fall, the Incarnation and Redemption and their application in and by the Church of Christ." The text is unitary in organization, catechetical in form, and rich in supplementary exposition. For years the author has taught teachers of Religion. He states that his text can be used with profit not only in college years but in the last years of high school. Part Two of this manual will treat of "The Love of God" and Part Three of "The Service of God".

Manual of the Confraternity of Christian Doctrine. For priests, religious, seminarians and laity promoting Confraternity Activities. (Revised Edition). Washington, D. C.: The National Center of the Confraternity of Christian Doctrine. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. viii+76. Price 10c.

The Table of Contents of this recently published manual will furnish the reader with some idea of the valuable material contained therein:

Excerpt from an Address of Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States; Letter from Cardinal Serafini, Prefect of the Sacred Congregation of the Council; Confraternity Origins in Europe and the United States; The National Center of the Confraternity of Christian Doctrine; Spiritual Privileges Granted by the Holy See to the Confraternity of Christian Doctrine; Suggested Constitution of the Confraternity of Christian for Parish Units; Duties of Parish Officers; Instructions for Lay Teachers; Instructions for Fishers; Instructions for Helpers; Suggestions for Leaders of Religious Discussion Clubs; Suggestions for Preparation of Discussion-Club Texts; Suggestions for Parent-Educator Groups; Plan for Organizing the Parish Unit of the Confraternity of Christian Doctrine; School-Year Religious Instruction—Elementary Grades; The Religious Vacation School; Religious Instruction of Catholics Attending Secular High Schools; Religious Correspondence Courses.

Ground Plan for Catholic Reading. With a Note on Reading and Education. By F. J. Sheed. New York: Sheed & Ward, 1937. Pp. 34. Price 50c (cloth); 25c (paper).

The present reviewer can see many uses for this booklet. She would like to see a course for college seniors use it in a seminar; she would recommend it to novitiates to use during the canonical year. She would like to recommend it as a program of reading, its achievement as a specific goal, for the graduates of Catholic colleges. She would like to go on suggesting further uses for it and hopes that hundreds and even more will find in it a plan for Catholic reading.

Think and Live. By Bakewell Morrison, S.J. and Stephen J. Rueve, S.J. Milwaukee: The Bruce Publishing Company, 1937. Pp. vii+183. Price \$1.70 (catalog); \$1.36 (list).

This volume is the result of the authors' experience in offering courses in natural and fundamental Religion to non-Catholic students in Catholic colleges. The text is particu-

larly recommended for first-semester college freshmen. As the authors state in their preface: "the subject matter is comprehensive, but the plan is simple, and the progress in a single direction. The means of knowing, the application of the means to concrete problems of knowledge, man's nature and his capacities, and God Himself, are all reached through the use of that most important and uniquely powerful instrument—the principle of causality". Both of the authors have taught this course, and its pleasing presentation is characteristic of oral delivery and the immediate presence of an attentive group. The following are the chapter titles:

1. Thinking; 2. Certainty; 3. Practical Applications; 4. How We Come to know; 5. Sufficient Reason and Causality; 6. What Is Man? 7. Evolution; 8. Is God? 9. The First Cause Is Uncaused; 10. Some Objections Against the Existence of God; 11. Living.

Saint Paul's Hymn of Charity. A Meditation by A Sister of Notre Dame. New York: P. J. Kenedy & Sons, 1937. Pp. 47. Price 75c; 85c postpaid.

The author has taken the first thirteen verses from chapter thirteen of the first epistle to the Corinthians and offers the reader explanations, prayers and other helps for meditation, all directed toward loving and serving the neighbor.

Joseph the Just. By A Sister of Saint Joseph. New York: Benziger Brothers, 1937. Pp. xi+118. Price \$1.00.

This is a volume of "little meditations, devotions and prayers to St. Joseph". The content is organized in the form of thirty-one visits to St. Joseph together with prayers and novenas to the saint.

With Heart and Mind. By Sister Helen Madeleine, S.N.D. de N. New York: Benziger Brothers, 1937. Pp. 124. Price \$1.25 net.

The author of this book of meditations has many years of experience in dealing with youth. As a religious teacher she

is well prepared to write it. Some of the topics treated in it are:

Courage; A Strong Man Armed; And of His Fulness We Have All Received; He Must Increase, but I Must Decrease; Love and Confidence; Charity Never Falleth Away; Indulged Prayer before a Crucifix; O Salutaris Hostia.

The Good Master. By Dr. I. Klug. Translated from the German by Sister Agnes Rita. St. Paul, Minn.: The Library, College of St. Catherine, 1937. Pp. 182. Price \$1.25.

Dr. Klug wrote particularly for the laity. In this volume he offers reflections on the teaching and example of Christ. The appendix of this volume, entitled "The Man of Worth" treats of the following topics:

I. The Man of Worth; II. The Call to Excellence and the Answer; III. Personal Excellence and the Relationship of Excellences; IV. Dissipation of One's Powers; V. The Necessity of the Law.

"Your Hope of Glory". By Silvano Matulich, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. xi+91. Price \$1.25 (plus postage).

In seventeen short chapters the author gives suggestions for a retreat built upon the idea that it is important for man to acquire a deeper appreciation of the glory which God has willed to bestow upon him. The text offers an exposition of the divine adoption of mankind in Christ Jesus, with practical reflections on the duties which flow from that adoption.

Heaven on Earth. By Joan Windham. Adapted from the French *Sur La Terre Comme Au Ciel* by Camille Melloy. With illustrations by Jeanne Hebbelynck. New York: Sheed & Ward, Inc., 1937. Pp. 47. Price \$1.25.

Small boys and girls will like this book with its five stories simply told "about people who lived on earth as if in heaven". The colored illustrations are lovely and should have a particular appeal to the little girl of primary school years.

Readers of this JOURNAL should be familiar with *The Pro Parvulis Herald*, a magazine for young people containing articles on authors, books and other subjects in which the young are interested. The magazine is published by the Pro Parvulis Book Club. Those who subscribe to the Book Club receive the magazine. Those who are not subscribers may procure *The Herald* for \$1.00 a year. The address of The Pro Parvulis Book Club is Empire State Building, New York City.

BOOKS RECEIVED

A Sister of Notre Dame. *Saint Paul's Hymn of Charity*. A Meditation. New York: P. J. Kenedy & Sons, 1937. Pp. 47. Price 75c; 85c postpaid.

Downey, Francis X., S.J. *Taking Down the Crib*. Illustrated by Victor Dowling. Published for The Pro Parvulis Book Club, Inc. Worcester, Mass.: The Heffernan Press, 1937. Pp. 31. Price \$1.00.

Edwin O'Neill, Sister Mary, R.H.N. *Sister Mary John Berchmans*. Religious of The Holy Name of Jesus and Mary. Spiritual Notes. New York: Benziger Brothers, 1937. Pp. xix+234. Price \$1.75 net.

Falque, Rev. Ferdinand C. *Catholic Truth in Survey*. Volume One. God Our Creator. New York: Benziger Brothers, 1937. Pp. xxxiii+237. Price 52c (list); 39c (net to schools).

Goebel, Edmund J. *Saints to Help the Sick and the Dying*. With Appropriate Prayers and Reflections. New York: Benziger Brothers, 1937. Pp. x+127. Price \$1.50 net.

Immaculata, Sister Mary, O.P. *Our Kateri*. The Life History of Kateri Tekakwitha. New York: Benziger Brothers, 1937. Pp. xv+129. Price \$1.50 net.

Klug, Dr. I. *The Good Master*. Translated from the German by Sister Agnes Rita. St. Paul, Minn.: The Library, College of St. Catherine, 1937. Pp. 182. Price \$1.25.

Matulich, Silvano, O.F.M. *"Your Hope of Glory"*. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. xi+91. Price \$1.25 (plus postage).

Quirk, Josephine. *His Majesty The King and Other Stories*. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 167. Price \$1.00 (postpaid).

Sheed, F. J. *Ground Plan for Catholic Reading*. With a Note on Reading and Education. New York: Sheed & Ward, 1937. Pp. 34. Price 50c (cloth); 25c (paper).

Weger, Reverend Hilary R. *Catholic Morality*. "Studies in Religion". New York: W. H. Sadlier, 1937. Prices: Bound—48c (list); 36c (net). Tag Board Edition—40c (list); 30c (net).

Windham, Joan. *Heaven on Earth*. Adapted from the French *Sur La Terre Comme Au Ciel* By Camille Melloy. With Illustrations by Jeanne Hebbelynck. New York: Sheed & Ward, Inc., 1937. Pp. 47. Price \$1.25.

PAMPHLETS

Feely, Rev. Raymond T., S.J. *Communism and Union Labor*. Where Do You Stand? New York: The Paulist Press, 1937. Pp. 48. Price 5c each, \$3.50 the 100, carriage extra.

Feeney, Thomas J., S.J. *Communism our Common Enemy*. The Queen's Work Study Club Series. St. Louis, Mo.: The Queen's Work, 1937. Pp. 23. Price 10c.

Forrest, Rev. M. D., M.S.C. *Christian Civilization Versus Bolshevik Barbarism*. Huntington, Indiana: Our Sunday Visitor Press, 1937. Pp. 48. Price 10c (single copy postpaid); \$3.00 per 100, plus transportation charge.

Furfey, Rev. Paul Hanly. *The New Social Catholicism*. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen Street, 1937. Pp. 24. Price 10c; \$7.00 for 100 (Postage extra).

Heitz, Rev. Joseph. *Storm Clouds over France*. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen Street, 1937. Pp. 24. Price 5c; \$4.00 per 100 (Postage extra).

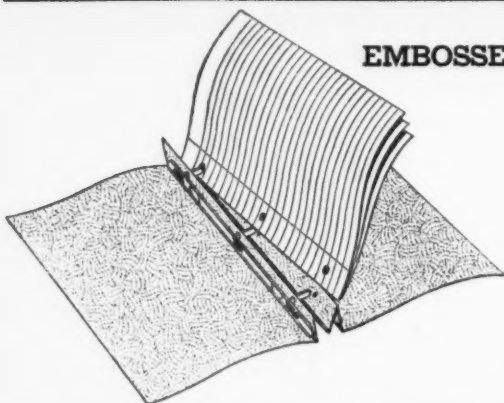
Indulged Prayers and Ejaculations. From Approved Sources. New York: The Paulist Press, 1937. Pp. 32. Price 5c each, \$3.50 the 100, carriage extra.

Lunn, Arnold. *Spain and the Christian Front*. New York: The Paulist Press, 1937. Pp. 32. Price 5c each, \$3.50 the 100, carriage extra.

Lyons, J. Roger, S.J. *Godless Communism*. The Queen's Work Study Club Series. St. Louis, Mo.: The Queen's Work, 1937. Pp. 47. Price 10c.

Ryan, Rt. Rev. Msgr. Arthur Canon. *The Holy Rosary*. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen Street, 1937. Pp. 24. Price 5c; \$4.00 for 100 (Postage extra).

Spence, Rev. John S. *The Ideal Parishioner*. New York: The Paulist Press, 1937. Pp. 16. Price 5c each, \$3.50 the 100, carriage extra.



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Nihil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

TEACHER INFLUENCE AND APPRECIATION OF THE MASS

It is impossible to describe the contributions to Catholic living that can be found in an adequate understanding, appreciation of and participation in Holy Mass. We can vision a world enthralled with the beauty of the Church and its visible mark on the lives of its members. But what is the attitude of our children and youth toward Holy Mass? For instance, with what eagerness did they assist at this great act during the Christmas holiday period? We may well be pleased with the spirit of devotion that sends some of the laity to daily Mass, but conversation with them frequently makes us regret that they know so little about the action that is taking place. A great many of them are there with prayers of petition; some are present in a feeling of awe, but they know little or nothing about the offering that is being made and the privilege they have to participate in it. For years our schools have been teaching the Mass. What is the achievement? Is it possible that there are certain ideas that the teacher has never grasped? What is the enthusiasm of the teacher for the Holy Sacrifice? Does the child or youth feel it in his or her words and actions? Let us not forget that it is rather difficult to give to others an appreciation that we do not possess ourselves. We once heard the superior-general of a large community of women quoted as

saying: "Observe the religious practices of the local convent," she had used for example the reverence with which the Sisters bow their heads at the Holy Name, "and you will find the same practices mirrored in the conduct of parishioners!"

IN BEHALF OF SMALL BROTHERS AND SISTERS

In the November fourteenth issue of *Our Sunday Visitor*¹ Sister Mary, I.H.M., of Detroit presented material for parents to use in making the truths of life known to the small child. We think the following from Sister Mary's article might be used profitably by elementary, high school and college teachers. They could make it known to the children and youth in their classes. Many a small child is waiting open arms to learn these truths that his older brothers and sisters can take to him:

Even Three Year Old Children Understand

On the Family:

God made the family.

Mother and Daddy are God's helpers.

God's helpers must take care of the children and see that they do everything that God wants.

When God has made a family it must exist until Mother or Daddy dies.

Only God can break a family.

Father must work to give his family all it needs.

Mother must care for the family and especially, she must love each one, but Daddy most of all.

On the Economic Order:

God made the earth and all things.

God made everything on earth for men.

¹ Sister Mary, I.H.M., "Parents' Obligations to their Children Are Neglected," *Our Sunday Visitor*, Vol. XXVI, No. 29 (November 14, 1937), p. 8.

God made plenty of things for everybody.
Everybody needs the things which God made.
God told our first parents that they must work for the things
which they need.
When we work we get pay.
The pay must be enough to buy the things we need.

On Education:

God made me a child.
He made me able to do more than a cat or a dog.
He gave me hands, and made me talk, and especially He gave
me power to think.
I think when I make a city in my sand pile.
To be able to think is to be most like God Who is my heavenly
Father.
I want to go to school because it is there I shall learn to think a
great deal.
It is hard work to think—especially when I want to do other
things or want to do things right away.
I must learn to make sacrifices so that I can have time to think.

“A CATHOLIC STANDARD”²

On December fourth, in his weekly column, “With Scrip and Staff,” Father LaFarge offers the reader six qualifications for a Catholic candidate for office. We think teachers will find valuable content for class discussion in Father LaFarge’s material. We would suggest that high school and college classes first prepare a list of qualifications and then compare it with Father LaFarge’s standard. We complain that our graduates forget that they are Catholics, that they do not act as Catholics should when they are entrusted with public office. Father LaFarge’s material offers one approach to a classroom study of this subject.

² John LaFarge, “Catholic Standard”, *America*, Vol. LVIII, No. 9 (December 4, 1937), p. 203.

ARE HIGH SCHOOL STUDENTS INTERESTED?

Reverend William J. Smith, in the December issue³ of *The Catholic Educational Review*, presents figures to show that high school boys are not indifferent to their classes in Religion. In each of the groups surveyed by Father Smith at least one-half of each class mentioned Religion among the three subjects that they considered the most interesting and instructive in the curriculum. We believe our readers will be pleased with these findings, but we wonder if students in other high schools would show the same results that are given in this study. How would they reply to the question if they were asked to write down the three subjects that they considered the most interesting and the most instructive? To get unbiased data this question should not be asked during the Religion period. Students should not be asked to sign their names to replies. The latter precaution will prevent a tendency on the part of students to give information that they think the instructor desires.

CATHOLIC STUDENTS IN NON-CATHOLIC COLLEGES

We are one hundred per cent for Catholic colleges and universities. We respect the interpretation of those moralists and canonists who say that Canon 1374, which forbids the attendance of Catholics at non-Catholic schools, includes students of all ages, "juvenes et adulti". However, Catholics are attending non-Catholic institutions of higher learning. The Episcopal Committee of the Confraternity of Christian Doctrine manifested the hierarchy's concern for

³ Rev. William J. Smith, S.J., "In Defense of the 89,000," *The Catholic Educational Review*, Vol. XXXV, No. 10 (December, 1937), 580-588.

these youth at the St. Louis meeting of the Confraternity of Christian Doctrine. Those charged with the religious care of Catholic students in non-Catholic institutions of higher learning will find a valuable reference in data procured in "A National Survey of the Religious Preferences of Students in American Colleges and Universities, 1936-37."⁴ This is the most extensive study that has ever been made along this line, a study authorized by the Council of Church Boards of Education. We feel sure that those who correspond with this Council, 744 Jackson Place, N. W., Washington, D. C., will be able to get helpful information relative to the number of Catholics attending non-Catholic institutions in their respective states. Of the 1458 colleges and universities from which this survey sought information, 80.3 per cent returned usable data, and 91.9 per cent of the colleges and universities in America replied to the inquiry. While data from the study, reported in the October, 1937 issue of *Christian Education*, are not given institution by institution but state by state, the report says: "The data for any one or group of institutions will be furnished by the office of the Council of Church Boards of Education to the church authorities requesting it."

⁴Gould Wickey, "A National Survey of the Religious Preferences of Students in American Colleges and Universities, 1936-37," *Christian Education*, Vol. XXI, No. 1 (October, 1937), 49-55.

Religion In the Elementary School

A DEMONSTRATION IN RELIGION

THE NEW TESTAMENT PROVES THAT CHRIST LIVED ON EARTH

SISTER M. DOLORES, O.S.B.

St. Scholastica's Academy

Chicago, Illinois

EDITOR'S NOTE: This outline was followed in demonstrations given in November at Dowling College, Des Moines, Iowa and Mount Loretto Place, Council Bluffs, Iowa. The unit activity procedure was used including exploration, presentation, character plan, assimilation, organization and recitation. The demonstration is based on Unit Seven of *Book Eight, Jesus The Son of God Made Man*, in the De Paul Course in Religion, prepared by Sister Dolores and Reverend A. P. Schorsch, C.M., of De Paul University.

CLASSROOM METHOD

A. PREPARATION OF NEW UNIT

I. GENERAL ORIENTATION: Periodically examine the Time Chart

II. UNIT PREPARATION:

1. Unit Material in Guidebook
 - a. Master the unit-content
 - b. Study guidesheet for character formation
 - (1) Prepare the transition from unit content to unit-practice
 - (2) Print the practice
 - c. Read the list of words and phrases
 - d. Examine the poems, selecting one or more for reading or learning

- e. See the sacred songs to be learned or reviewed
- f. Read the teaching notes or helps
- 2. Unit Material in Workbook
 - a. Note the types of activities
 - b. Plan development and explanation of picture
 - c. Study quotations, definitions, summaries
 - d. Find connection of poem with unit
- 3. Unit Material on Blackboard
 - a. Unit title: The New Testament Proves That Christ Lived on Earth
 - b. Unit outline in its main headings
 - c. Motive, a Scriptural quotation from guidesheet
 - d. Practice of the week

III. OPENING OF CLASS: Prayer or Hymn

B. TEACHING CYCLE

I. EXPLORATION

- 1. Objectives
 - a. To ascertain how much the pupils know about the New Testament content
 - b. To instil eagerness to learn how the New Testament proves that Christ lived on earth
 - c. To orientate the teacher
- 2. Technique: Question-answer

II. PRESENTATION

- 1. Technique
 - a. Part 1.—The Gospels
 - (1) Address class orally, calling attention to points of the outline
 - (2) Oral use of assimilation questions covering the first part
 - (a) To test understanding and to clear up difficulties
 - (b) To test attention and to train in listening attentively
 - b. Part 2.—The New Testament Books Other Than the Gospels
 - (1) Approach through exploration questions

- (2) Address class orally, calling attention to points of the outline
- (3) Oral use of assimilation questions
- 2. Introduction of Guidesheet to Character Formation
 - a. Transition from the training of the intellect to the training of the will
 - (1) New Testament records Christ's teachings
 - (2) Christ explained and perfected the ten commandments
 - (3) The seventh commandment is frequently broken
 - b. Supernatural motivation
 - c. Accepting responses
 - d. Accepting as objective of the work the practice and last response

III. ASSIMILATION

- 1. Duration: Usually three days; sometimes less, sometimes more
- 2. Objective: Tell unit as a whole
- 3. Method: Pupil activity
 - a. Transition through assimilation questions
 - b. Workbook activities*
 - (1) Activity 1—selection of proper titles for paragraphs
 - (a) Different pupils read a paragraph; title is chosen; proper number written down
 - (b) Supervised study—each of ten pupils prepares a talk on assigned paragraph and writes two questions on it
 - (c) Individual pupils give oral reports
 - (d) Question-answer activity
 - (2) Correlated activities
 - (a) Quotations and summary
 - (b) Main headings of the unit
 - (c) Key words and phrases in sentences based on unit content
 - (d) Discussion of poem

* Alexander P. Schorsch, C.M. and Sister M. Dolores Schorsch, O.S.B., *Workbook Eight, Jesus the Son of God Made Man*, Unit VII—The New Testament Proves That Christ Lived on Earth, pp. 42-46. Chicago: Archdiocese of Chicago School Board, 755 North State Street, 1937.

- (3) Activity 4A—Matching exercise
 - (a) Teresians and Marians study Activity 4A and write in numbers to prepare for relay race
 - (b) Relay race between Teresians and Marians, using terms written on blackboard
 - (c) Check and record
 - (d) Identification of terms in complete statements
- (7) Activity 4B and 4C—Bible Hunt
 - (a) Supervised study of Activity 4B—Pupils prepare summary and oral report
 - (b) Timed finding and reading of references in 4C, followed by selection of key sentences
- (5) Activity 2—Matching questions and answers
 - (a) Socialized activity—Pupils ask each other questions
 - (b) Types of answers—Complete statements and abbreviated forms
- (6) Activity 5—Multiple-choice
 - (a) Teresians and Marians have a contest
 - (b) Two groups alternate in giving correct choice in the outline activity
 - (c) All note the main headings
- (7) Study of quotations and summary
 - (a) Reading by individual pupils of quotations
 - (b) Class discussion
 - (c) Memorization
- (8) Picture study

IV. ORGANIZATION

- 1. Duration: Beginning at least on the third day of the teaching cycle and going along with the assimilation
- 2. Method: Question and response
 - a. Forming outline through topic questions
 - b. Developing parts of outline orally

V. RECITATION

- 1. Objectives
 - a. Clearness and quickness of thinking

- b. Training in speaking—main objective
 - (1) Confidence and ease before an audience; bodily poise
 - (2) Clear enunciation and proper emphasis
 - (3) Ability to talk at length in logical sequence
- 2. Method
 - a. Pupils tell unit with or without outline or also with aid of picture
 - b. Pupils tell unit in groups
- 3. Supplementary Recitation Activities
 - a. Using key words and phrases in sentences
 - b. Giving quotations and summary
 - c. Reading and discussing poem
 - d. Singing sacred song

PAMPHLETS REGARDING THE DE PAUL COURSE IN RELIGION

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A NEW BIBLE HISTORY

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In this JOURNAL for May, June and September, 1936,¹ the present writer aired his views on the subject of the Bible in parochial schools. The recent publication of a text book² in this field for the intermediate grades, gives opportunity of adding a few thoughts to what has already been said, and of directing attention to the qualities of a good Bible History.

In the articles mentioned a plea was made for the direct teaching of the Bible as in itself a source of instruction and edification in Religion. Support for this was sought mainly in Catholic tradition, and in some recent advices sent forth from the Holy See on the devotional use of the Scriptures. Since writing these thoughts, it has been called to my attention that there is some effort in this direction being made in individual cases. Much, however, still has to be done before we have generally reached the full utilization of our opportunities, or the full satisfaction of our obligations. In this no little part is being played by the texts we have been using in our Bible History classes. A few words on this phase of the question are timely.

Various points of view are now taken in practice towards the use of the Bible in our schools, or towards the actual teaching of the Bible. The nature and value of the text will depend on which of these we want it to serve.

¹ Rev. Wm. L. Newton, "The Catholic School and the Bible," *Journal of Religious Instruction*, Vol. VI, No. 9 (May, 1936), 767-779; Vol. VI, No. 10 (June, 1936), 870-880; Vol. VII, No. 1 (September, 1936), 15-25.

² Ellamay Horan, *Bible Lessons*, New York: W. H. Sadlier, Inc., 1937.

(i) In many cases the Bible is followed merely for the sake of illustrating the formal religious doctrine unfolded in the Catechism. No one will deny the adaptability of Bible stories, or their value, for this purpose. Nor will anyone deny that they have often been used in this way down through our tradition. The great homilies of the Fathers of the Church may be cited as exemplification. But by the same token, no one should maintain that this is teaching Bible History, nor that it meets the requirements of a course on the Bible. Children could absorb any amount of this telling of stories from the Bible, as we know they do, and never come to a knowledge of the Bible.

This method is not to be termed Bible study. In fact if it is used exclusively it can actually do harm to the child's appreciation of the Bible. He may come to look upon these as he does the other stories, true or invented, which are told him in class; or he may consider them simply an improvement on Aesop, and devoid of any further virtue or authority. A teacher who is herself full of the Bible, and habitually attached to it, may have fruitful recourse to this method in the Religion class. I now aim at no further criticism of the method than to maintain that it has little to do directly with teaching the Bible. It may be of indirect service in that it stimulates interest in the Bible stories and leads to more serious work in the Bible class.

The method makes but little demand on the text book that might be called on to provide the stories. Hence it enters little into our present consideration.

(ii) Another attitude towards the Bible class is that which follows through the lessons as they are set down in the text book, making each story primarily the basis of doctrinal inferences. This, I venture to say, is the more general method. There are reasons why it should be, and also why we should not seek to change it too radically. Such religious deductions flow rather naturally from each story, as they do from the whole thesis of the Bible. The Scriptures, in fact, were given us as a message from God, revealing to us the mysteries of His divine Nature and leading

us on to the practice of virtue. Such lessons spring from every story in the Bible History. Encouragement to look for such conclusions is found also in the fact that the Bible History class is a department of the course in Religion. The teacher has this in mind, and her expositions naturally turn towards the outline of religion known otherwise from the Catechism. The children, in the same way, are in the mood of the religion class.

The method itself, therefore, may not be criticized without further explanation. Admitting that the Bible lends itself to such a method of teaching, as it does to devotional reading, we still may contend that the method alone will not accomplish all that we expect from the Bible class. Again, the special attention to the moral or doctrinal lessons contained in the individual stories brings with it the danger of overlooking the whole story of the Bible. To miss this wider story and its deeper significance is to fail in our appreciation of the Bible. If this appreciation is not developed in the Bible class, then the method has been defective.

But here we may see what demands the Bible class, even with this restricted point of view, begins to place upon the Bible History that is employed. Attention, of course, is confined to the individual story, since upon these the emphasis is placed. But all the more, perhaps, is there asked of the text book scrupulous accuracy in the telling of the story. From it, as from the Bible itself, are being drawn inferences that fit at once into our spiritual lives and there assume some directive force. In other words, the text has taken on itself a dignity and influence which are proper to the Bible, and greater fidelity is demanded of it than of any other text. This implies accuracy even in the details of the story, or in the added explanations. The author, hence, should know his subject well before he attempts to present his text for practical use.

(iii) A third method goes still farther with the Bible. It aims, in the first place, to convey the whole story that is unfolded for us in the Old and the New Testaments. Without, therefore, neglecting the lessons that might rise from the individual stories, it views the Bible as the inspired

record of man's Redemption, and considers that its story is a unity from the Fall to the Redemption. But, in addition, it contemplates not only what lessons the Bible can teach us, but as well the fact that Scripture itself is a powerful means of spiritual support and edification.

This viewpoint in teaching the Bible is supported by what we know of the Scriptures. The Old Testament narrates a continuous story. Each Book fits into this story, giving the episodes of a particular period, or, in the case of the Prophets and the Sapiential Books, providing a better understanding of the development of the narrative. In these Books the various events selected are support for the main thesis of the Book, and told only with this thesis in view. Hence there is a unifying bond which ties together all the stories that are contained in the Old Testament. No individual story, therefore, is told with full accuracy unless this concatenation is provided for. And in the same way the method of teaching the stories of the Old Testament which neglects this fact is not really teaching the Old Testament. The same principles may be applied to the New Testament and the stories that compose it. In each story the antecedent and the consequent episodes must be considered. And this leads not only to a better appreciation of the whole narrative in both Testaments, but it adds depth and further meaning to the religious inferences the teacher might draw from the Scriptures.

This is the only method that can rightly claim to be a teaching of the Bible. However rich the individual story may be in instruction, we must not forget that the Bible is not a series of separate lessons, but one great message. Out of this message will grow all other lessons. There will also result something still greater: an appreciation and affection for the Scriptures which may make of them a permanent source of spiritual progress.

It need not be insisted that for the successful application of this method the Bible History that is used, when one is required, will be of great importance. Let us repeat that the Bible History intends simply to bring the Bible itself within

the intellectual range of the children. Even when it goes farther and offers some explanation with the stories, it still must adhere to the book it seeks to represent. It must not, therefore, depart from its model, but give back with perfect fidelity the story that is found there. If it fails to catch the full story, or diverts this story in the manner of telling the separate events, it is losing its value.

Miss Horan's *Bible Lessons* occasioned these remarks because it impressed the writer as admirably useful, whatever the method, and especially encouraging to the third, the ideal method of teaching Bible History. Her stories are clearly and exactly told. If the teacher of Religion is seeking biblical illustration for her lessons, she can readily and profitably refer to this book. The author has prepared an auxiliary leaflet which correlates her stories with the lessons in the Baltimore Catechism. Introducing this leaflet, she observes, "The author believes that every study of Holy Scriptures should be correlated with the study of Christian Doctrine." Some exception might be taken to this statement were it not that the book itself indicates how it must be understood. The author does not intend, it is clear, that the Bible should be a mere adjunct of the Catechism. Rather, since we usually draw religious instruction from the Bible story, this instruction should be classified according to the form of the Catechism. The advantage is that the truths deduced from the Bible story will thus be enriched and fixed by what is already known by the children. The author further illustrates what she intends by providing study exercises which help the child arrive at these inferences. This has additional merit. It brings about not only a better appreciation of the story, but also practises the child in a sound method of devotional interpretation. This assistance is particularly necessary in the grades for which the book is written.

The chief virtue of the book, at least in the mind of the present writer, is that it tells the story that the Bible tells. This is what every Bible History should be, if it is to merit the name. The author is very careful, even happy, in the selection of the events of both Testaments, and thus suc-

ceeds in giving a faithful, if abbreviated, outline of the divine plan of the Redemption. Nor is the individual story told without its reflection of this plan. Neither matter is simple, and it speaks well for Miss Horan's acquaintance with the Bible that she has accomplished them so satisfactorily.

Some few details fall short of the perfection we look for in such a Bible text. In the New Testament the Public Life of Christ is represented only in two categories, one giving the miracles, the other the parables. This omits entirely what is a clear feature of the narrative in the Gospels, i. e., the gradual development of our Lord's revelation of Himself, and the progress of the opposition which ultimately brought about His death. But perhaps this element is too advanced for the grades the author has in mind. Finally, the stories related to the Resurrection are given under the heading: How Jesus showed that He was God. The Resurrection, of course, is the greatest evidence of our Lord's divinity. The caption, however, neglects the fact that all the miracles were evidence of this also.

The full accomplishment of our ideal in teaching the Bible may not be possible in the intermediate grades. The required simplification will do something to limit our success. But in so far as it is possible, it will be usefully served and encouraged by *Bible Lessons*. If this be the result of Miss Horan's effort, she will have accomplished something much more than the issuance of an improved Bible text. She will have helped to lead us a little nearer the thought of Pius VI: "the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times."

THE RELIGIOUS PRACTICES OF CHILDREN

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To ascertain the extent of the carry-over of religious instruction into actual practical living by students is the purpose of this study. It is appalling to see, as at times most of us teachers of religion have seen, our former pupils so indifferent to even the ordinary practices of religion. Johnny S., for instance, is late for Mass every Sunday. And he had been in daily attendance at Mass for several years in the grammar school. . . . Mary B's little girl just started school this year, and at the age of seven she does not even know how to bless herself. Every one had thought Mary would be a nun; she seemed so pious in her school days! . . . Beatrice J's mother died last week and the Sisters, upon visiting the house just before the death, found that nothing had been prepared for the coming of the priest who had been summoned previously. Beatrice remarked that she "forgot how to fix the stuff, and besides, there is nothing in the house to do it with". Beatrice herself earns a good salary in a large office, and the price of a sick-table outfit would not nearly approximate the cost of one of her nightly "larks" with a group of friends downtown. During her school days Beatrice had been the Sister Sacristan's right-hand helper. . . . Joe K., the star pupil in every sister's class during his school days, never gives a respectful sign of recognition when he passes his former teachers or any one wearing the garb of religion. He tears past the church on his bicycle shouting and laughing, but never does any one see him raising his hat in salutation, or cease his shouts, nor even nod his head towards his Master in the Tabernacle. And what a wonderful altar-boy he had always been!

And then there is that heart-sickening sight which any teacher may have if she wishes to be honest with herself and face the facts. Let her view the congregation from the choir loft some Sunday morning at one of the later Masses when the youth of the parish attend. There she will find numbers of her former or present pupils. Does she recognize them? Does she want to? What practical effects of all her instructions can she find? What does she see? Frequently half-genuflections by tight-skirted girls who can't bend any lower; fingering of curls, collars, eye-lashes, anything and everything but not of rosaries; eyes congregation-bound, not altar-riveted. Frequently, too frequently, she may see her former pupils sit through the Mass, refusing to put their silk-stockinged knees on the hard rough wood of the kneeling bench. And at Communion time? To those who remain in their places, the line of communicants represents a fashion-parade.

Am I harsh in my judgment? Get a place in the choir loft next Sunday and watch. Listen after Mass to the comments concerning what so-and-so wore; who escorted a certain miss to church, etc. Look down from your vantage-point upon some of the young men. Are they kneeling? Their elbows, probably, are stretched out on the forms before them, and not infrequently throughout the Mass their heads are pillowed upon them. Is the posture respectful? Is it suitable for the presence of divine royalty and its court?

Where, in all this apparent indifference and lack of appreciation of the Mass, can you find union with the priest and through Him with Christ in the offering of the greatest of all sacrifices? Are such young folks prepared to say to God the Father: "Here I appear before Thee. You made me. I depend upon you for everything, even for my continued existence throughout this Mass. See the dispositions of my heart. With sentiments of gratitude, of contrition, of adoration, and of supplication I join myself with this 'other Christ', this priest here at Thy altar. I know what is being enacted before me. I know what this sacrificial drama represents. With the priest I offer Thee Thy own Son Christ

Jesus, that by Him, with Him, and in Him I may give Thee, Eternal God and Father of all things, infinite praise and that through His death my sins may be washed away."

Where, among these youthful members of our congregation, who have spent eight, ten, twelve or more years in Catholic schools listening daily to religious instruction, where, I ask, do we find that practical piety and true Christian worship of heart and mind which ought to manifest itself as the dividends on Catholic investment?

These are the facts,—at least in a sufficient number of cases to warrant our asking: "What are the factors responsible? What the remedy?"

Regarding these two points, the question is open to discussion. Some factors are quite evident. Others are more subtle. Beyond doubt, I think, one of the greatest factors responsible is the pagan spirit which is permeating Christianity. The general breakdown of all moral responsibility and consequently a diminution, if not absolute denial of all authority, is characteristic of this so-called age of enlightenment and era of self-glorification. This is true outside the Church in a very great degree, and, breathing the unwholesome atmosphere around them, Catholics, too, are gradually setting their standards to conform with those about them. They forget that one cannot serve God and Mammon.

The breakdown of authority and the consequent laissez-faire attitude prevalent among adolescents, promiscuous companionship, modernity, "glorious freedom" and a host of other factors, born of the age, tend to promote the attitude so much to be deplored. In other words, there is in youth a struggle between "rugged individualism against Christian subordination".

But, teachers of religion, let us be fair! Are we not responsible for some at least of the failure of the religious instruction to carry over? Why do we glory, as some of us do, when one or two former pupils enter upon the way of religious life or Christian married life and give great evidence of a deeply sincere spirit and a practical pursuit of religion? These are they who would probably have fared

as well under hands other than our own. But what of those who have strayed? Do we as readily acknowledge them as our products, or do we surround their memory with thoughts that "he never was any good anyway". Could we have made them better? That would have been the test of our skill and drawing power as guides to eternal life!

But, you object, the courses of study . . . ! True, we all want suitable courses of study in Religion. We agitate for courses that will produce practical results. We condemn those that allow but little freedom on the part of the teacher to inculcate habits of religion. Often a teacher finds herself in a position where she spends her every religion period doing what? Driving, driving, answers, answers, answers. And what happens to the practice of the things those answers tell? A teacher will say she has no time to do much work in the line of application. The course requires this or that number of answers to be learned verbatim per year and that, measured out into weeks and then into days, this means as many as four or five questions per day piled on to the memory load. It is but fair to the teacher to say that, she, facing such a proposition, with the additional burden of having her class judged by their ability to pass a diocesan religion examination which calls for facts and not habits, skills, and attitudes, has a problem.

And how is it usually met? Naturally, the line of least resistance is the method of memorization of facts, with trust in the Good Lord to give the increase where Paul hath not planted nor Apollo watered.

But precisely because we are teachers of religion is the reason why we should not act naturally in the line of least resistance. Man's divine origin and destiny raise him to a supernatural state. We teachers, supernatural in state, with a supernatural message to instill in children supernatural even as we are, ought assuredly to rise above the natural and employ methods which will impart the knowledge and inculcate the habits of Christ's doctrines. To us Christ's words apply: "Suffer the little children to Come unto Me, and forbid them not."

If you blame the independence and sophistication of the times for the present indifference of so many of our former pupils, let us see what the eight years of daily religious instruction have done for those whom the age has not as yet so heavily touched, what our instructions have done for those who are as soft and pliant as clay in our hands, who come to us and spend six, seven, eight years of a very formative period listening to us for half an hour or more daily. Find some means of testing the extent to which our pupils practice their religion and then ponder, even as I have done. Have we nothing to say in self-condemnation? I think so, and I call it a special grace from God which awakened me from my lethargy and self-contentment and led me to seek the reasons which day by day kept the good seeds of the Gospel from bearing fruit in abundance.

The points I wished to study were: How practical are my instructions? Do they carry over into the home? While the natural life is developing in my children, is the supernatural life also developing, step by step? The answer to these questions I obtained through a questionnaire.

METHOD OF APPROACH

The series of questions was given to groups of average children entering the eighth grade. For one group of children, the practice of attending Mass twice each week was the rule. One particular group had attended Mass daily since entering the school at little more than babyhood. They received daily instructions of at least one-half hour per day in the classroom by the teacher. This was supplemented several times weekly by after-Mass talks by the pastor. These talks were practical, animated, and interspersed with questions and stories which kept the children on the alert. This particular group of children seemed very favorable soil for the production of answers which indicated definitely more than average religious attitudes and for practices consonant with them.

The children were urged to answer truthfully, and to encourage this, each child was given a number to be used in place of his name. They were made to understand that

it was not who put down certain answers on the paper but the truthfulness of the answer which was put down. Because of its length, the test may be broken into two or more sections, according to the discretion of the teacher.

THE QUESTIONNAIRE

For more extensive study and investigation, a limited amount of family history is desirable. These questions appeared first on the questionnaire, but may be omitted if one so desires. The first information asked was the nationality of the parents. This sought to discover those parents who were foreign-born and those who were born in this country. It would have been an interesting point to discover whether any correlation can be found between the practice of religion and racial characteristics. That is beyond the scope of this paper, however.

The religion of both parents was asked. The reason is obvious and that of grandparents, also, for a twofold reason. The children of convert parents or grandparents are, in the ordinary case, frequently deprived of that thoroughly Catholic atmosphere which dominates a home peopled by a family of long Catholic ancestry. Furthermore, grandparents are often left in charge of children, and a religious attitude or a non-religious one may normally be expected to make itself felt in the young child. Non-Catholic grandparents usually cannot encourage nor strengthen by suggestion and example the practice of Catholic devotions and customs suggested in the schoolroom.

The number of children in the family is also a practical question for our purpose here. There will be companionship and example for one another in homes where there are several children. Mutual help and support can be fostered. Three or four youngsters may set out together, for instance, for Confession on Saturday afternoon and enjoy each other's companionship enroute, whereas the only child in a family often does not go because she has no one with whom to go. Similarly, one child may forget the First Friday or Society Sunday confession, or fast, or early rising, but where there

are several together in a home, one is likely to remember and warn the others.

The answers to the questions regarding the employment of father and mother may be a lead to several bits of knowledge useful in judging the answers given. Suppose the mother is out working all day. Suppose the mother works at night. Suppose the mother tends store as well as runs the house. Each of these conditions reflects upon the child. An unemployed father is almost universally a barometer of economic status, and this does reflect somewhat upon the religious life of the members of his family. It may, for instance, give rise to a deeper strain of religion running throughout the family life; it may cause family prayers to be said in common; it may increase the number of receptions of the Sacraments; it may stimulate acts of sacrifice, etc., all of which practices may become habitual. On the other side of the picture, however, economic distress, poverty, sickness, discouragement, etc., may and does sometimes breed general slovenliness of life and a lowered standard of living which is reflected in the religious life of the family as a whole and in the individual members. Bitterness, a sense of frustration, despair, follow each other in quick succession, and where religious life ought to be the strongest in order to offset the economic ills, frequently it is allowed to wane and perhaps to die out.

Without doubt, the impact of environment exerts a tremendous influence upon one.

QUESTIONNAIRE

Pupil _____ School _____

Grade _____

Place of father's birth _____

Place of mother's birth _____

Are both parents Catholics? _____

Is father or mother a non-Catholic _____ Which one? _____

Were all grandparents Catholics? _____

How many children are there in your family? _____

How many are boys? _____ How many are girls? _____

Does Father work? _____ Does Mother? _____

DO NOT PUT YOUR NAME ON THIS PAPER.

Answer these questions very truthfully. They are about some practices which Catholic boys and girls should try to practice so that they become habitual.

Have you your own rosary beads?_____

Where are they?_____

Do you carry them constantly with you?_____

How often do you have them with you?_____

Do you ever say the rosary privately?_____

How often?_____

On what occasions?_____

Is the rosary ever said publicly in your home?_____

How often?_____

Who says it?_____

Are you there for it?_____ How often?_____

Have you your own prayer book or missal?_____ Which?_____

Do you know where it is?_____

Where is it?_____

Where do you usually keep it?_____

Do you ever carry it in your pocket?_____ How often?_____

Do you take your prayer book or missal to Mass with you?_____

Do you use it?_____ For what?_____

How long do you use it?_____

Do you use your prayerbook in preparing for Confession?_____

All the time?_____ How frequently?_____

Do you say prayers of thanksgiving after you go to Confession?_____

How frequently?_____

Do you say any prayers after Confession besides your penance?_____

Which ones besides your penance do you say?_____

How regularly do you go to Confession?_____

Do you ever go to Confession alone, that is, when Sister does not

bring you there with the class?_____

How often do you go to Confession when not with your class?_____

How do you prepare for confession?_____

Do you ever make any real, lively resolutions when you go to

confession?_____ How often?_____

When you make resolutions, do you think about them later?_____

What do you do when you think about them?_____

How often do you go to Holy Communion?_____

Do you go to Holy Communion when you are not brought there
with the class?_____How often?_____

What do you do to prepare for Holy Communion?_____

Do you recommend any special intentions to Our Lord when you
receive Him in Holy Communion?_____

Every time you receive?_____How often?_____

When you go to Holy Communion privately, that is, when all the
children do not receive in a group as First Friday or Society
Sunday, do you make any thanksgiving after receiving?_____

Try to tell exactly what you do when you make your thanksgiving
in private. What do you say and what do you think of?_____

Do you give more free time on Sundays than on other days to
God's service? _____

About how much time each day do you spend in prayer or visits
to church? _____

About how much time on Sundays do you spend in prayer and
visits to church? _____

Do you ever go privately to church on Sundays after you have
heard Mass? _____

Do you ever go to church privately on weekdays? _____

How often each week? _____

Do you ever make the Stations of the Cross privately? _____

How often? _____

On what occasions or seasons? _____

What do you do at each Station? _____

Do you know what a Spiritual Communion is? _____

Explain here what a Spiritual Communion means _____

Do you ever make a Spiritual Communion? _____

What does a Spiritual Communion do for the one who makes it?

If some one in your home were dying, and you were told to read the PRAYERS FOR THE DYING, would you know where to find them? _____ Where? _____

Have you ever read the PRAYERS FOR THE DYING? _____

Do you know how to prepare for a priest who is coming to administer the last Sacraments? _____

What things would you need? _____

Have you them at home? _____ How many of them? _____

Do you know where they are kept? _____

Do you pray for help when you are tempted? _____

Always? _____ How often? _____

To whom do you pray in temptation? _____

Do you know what the Angelus bell is? _____

How often does it ring? _____

At what times? _____

Do you stop work or play when you hear the Angelus? _____

How often? _____ Do you do anything else then? _____

Have you holy water in your house? _____

Where is it kept? _____

Who uses it? _____

Who sees to it that the holy water bottle is never empty? _____

Do you sprinkle your bed and the room before you go to sleep? _____

How often? _____

Have you religious pictures in your bedroom? _____

Have you a statue there? _____

Do you wear a medal, scapular, or pin to show that you are a Catholic? _____

Do you go to Mass on Saturdays? _____ How often? _____

Do you go to Mass during vacation times? (Summer—Christmas holidays—Holy Week and Easter vacation) _____

Do you ever deny yourself voluntarily any of the following things:

money _____ candy _____

movies _____ cake _____

ice cream _____

any other pleasure? _____ What? _____

Did you perform any self-denial last Lent? _____

What was it? _____

For how long? _____

Do you say any aspirations during the day? _____

Do you say them with the class? _____ Any privately? _____

How often? _____

What aspiration do you say most frequently? _____

Do you say any prayers before getting into bed each night? _____

Which ones? _____

Do you ever miss them? _____ How often? _____

For what reasons? _____

Do you say prayers when you get out of bed each morning? _____

Do you sometimes miss them? _____ How often? _____

For what reason? _____

Do you say grace before meals at home? _____

How often? _____

After meals? _____ How often? _____

Do you examine your conscience each night before you go to bed?

_____ How often do you do it? _____

What is the purpose of the examination of conscience? _____

What prayer ought to follow one's examination of conscience? _____

Does it follow yours? _____ Always? _____

How often? _____

OBSERVATIONS

It would be interesting to classify and tabulate all the various responses I obtained to these questions, but time and space do not permit. Any teacher may find just as enlightening and interesting responses for herself if she administers such a questionnaire. I shall give only some practical observations which I made from the answers received, and try to point out the weak places in living our religion which were discovered from the answers of the children who made them.

The outstanding point revealed by the children's answers was the lack of correlation between knowledge and practice. Few children went to Mass on Saturdays or holi-

days. Fewer than half made resolutions when they went to Confession, and, of these, many admitted they never thought of them again. A large group neglected morning or night prayers because they were "lazy", "tired" or "just forgot" them. All the children questioned had been subjected all their lives to prayers said aloud with others after Holy Communion. They knew it was "Thanksgiving", but nevertheless when they received privately (that is, not in a group as with a Society, etc.) the same indulgenced prayers were not said. Many children received Holy Communion only when it was "their Sunday" or on First Friday when they were regimented there. A remarkably good answer on the nature of Spiritual Communion and what it does for the one who makes it was given by a child who admitted he never made one. Aspirations seem to the majority to be something recited in common with the class at the hour bell or after Mass, but there was a woeful lack of carry-over into private practice. For some, there was no holy water in the house, while for the others who had it, "no one" or "I don't know who" were the most frequent answers to the question: Who sees to it that the holy water bottle is never empty? Fewer than ten percent stopped work or play when the Angelus rang. The examination of conscience seems to be the most generally neglected phase of Catholic life as shown by the answers given. Grace before and after meals at home is about as neglected as Rosary in common, and each of these follows quite closely the degree of neglect in the matter of examination of conscience. Practically every one was able to give a good answer to the purpose of the examination of conscience, but only a sprinkling practiced it each night, while the majority replied "not very often", "sometimes", "never", "whenever I think of it" or "no, only when I go to Confession".

In regard to the carrying of prayerbooks, missals, and rosaries on one's person, the answers showed up thus: Those whose rosaries were "home", "on the buffet", "in my mother's purse", "in my pencil box", etc., seldom or ever said the rosary, either privately or in common at home. Those whose rosaries were "in my pocket", "in my purse"

or "hanging on my belt" did, occasionally for some, frequently for others, say the rosary in private.

CONCLUSION

There are some outstanding recommendations which may be proposed to teachers of religion. The first and foremost is a plea to the teacher. Remember that you are trainers of a child, the whole child, a child with a supernatural destiny, a single personality, and that integrated education is the only possible one that can be applied to him with profit. One cannot put religion into one narrow compartment of the child and secular subjects, character training, etc., in others. There are no such compartments but there is a whole man, one whose spirit and matter are so closely bound together that only death can sever them. Let us remember the words of our Holy Father Pius XI, in his encyclical on *Christian Education of Youth*: "There can be no ideally perfect education which is not Christian education, Christian in outline, in principle, in spirit and in detail."

Secondly, a reverent attitude on the part of the teacher for the child will tend to make the child more receptive of religious influences. A rigid, unbending teaching repels; so does a fault-finding one. In order to lead our children to see the beauties of religion, we must manifest them to the children in all our exterior. Informality without familiarity should mark our lessons. Remember, too, that principles of religion, the virtues which our religion recommends, the insinuation of a religious atmosphere into every lesson, and the teacher's own spirit of joyfulness in the service of the Lord should be characteristic of every day's entire program.

Let us have patience and perseverance in the task of forming our pupils in habits of religion. There are definite practices which the teacher should strive to make habitual in her children. Too many of us grow testy after the third or fourth recommendation of a habit which the child seemingly disregards. A gentle reminder does more than a disgusted shake of the head or a sharp remark. The former method at least has the advantage in that it will not repel,

while the latter most frequently causes a loss of prestige for the teacher and a disinclination to acquire the particular habit in question. We must not grow weary. We must be persistent (as persistent as conscience is with us) in Christ's own gentle way, and in season and out of season proclaim the fundamental values of religious life.

If we teachers of religion would give simple big-sisterly talks to our pupils, and if we repeat them with variations often, and lose no opportunity to point out the lesson involved, we shall make progress, for we teach the truth and the human intellect was so made by its Creator that its whole life's strivings are in search of truth.

Some specific suggestions will not be amiss, I think.

Teach the children how to meditate and do it with them. How can the proper effects of the practices of making the Stations and saying the rosary be produced without meditation? A five-minute period in which the teacher "thinks aloud" her thoughts as she gazes upon the crucifix will do more for the child than several longer periods devoted to an intellectual study of the nature, the practice, and the benefits of meditation. What do most children do when they make the Stations? Raise that point some day, and you will see, I am sure, that each Station receives an Our Father, a Hail Mary, and a Glory be to the Father. Encourage the use of the prayerbook when making the Stations.

Urge the constant carrying of rosaries. Supply the boys with a safety pin. They lose their beads during the first football practice and seldom replace them. Boys rated notoriously lower than the girls in the matter of carrying rosary beads constantly with them. It was found that among those who carried beads, a greater number said them frequently, which seems to indicate that having them on the person contributed something to the inspiration to say them.

To buy a holy water bottle is something that seldom occurs to people. The absence of such an article in the house will never evoke the desire to keep holy water at home, but if the bottle is standing on the bureau in every-

body's sight, someone will occasionally think of having it refilled. Why not take up a collection some day of small bottles and jars? Shelves in grocery stores are filled with neat little ornamented containers. Have them brought to class and paste a holy picture on them or put a few strokes of the brush in enamel upon them. Have them filled before they are brought home, and you will be doing something at least to make the first impressions that may, under your skillful guidance, develop into a habit.

Can children be taught to practice self-denial? They say "No" to so many other persons, but can they say "No" to self? It is "No" to baby brother when he wants the other's ball; it's "No" to sister when she wants his bicycle; it's "No" to mother when she needs his help; it's "No" to many, and it seems not to occur to a child to use that same "No" to self. What a field here for the teacher! First by means of talks and then by stories and finally by providing opportunities for application she can set up the foundations of a superstructure that will not totter when the strong winds of temptations in adult life beset her student. The "No" he has used on self so frequently will rise spontaneously to his lips. Heaven will then rejoice over a victory made possible, under God, by some Sister's judicious training in saying "No" to self. A single act of denial each day will be more beneficial and have more lasting results than a penitential season with over-zealous beginning, lagging middle and a sterile close.

The Angelus recitation, the saying of aspirations, of grace before and after meals, of morning prayers, and of Thanksgiving after Communion are all exercises which children seem to look upon as purely group activities to be engaged in only when, at a given signal, some one prompts the opening lines in the classroom or the church. There is much which the teacher can do in this matter to encourage free, spontaneous pursuit of these activities on the part of each individual. The teacher ought to recognize and offset such mistaken notions which arise from a too rigid regimentation of our children in matters of religious living.

Finally, teachers of religion, let us be more constant by word and example in proclaiming and applying the basic values of spiritual living. While the natural life is developing in the child, so must the spiritual life develop, as thoroughly, as quietly, and as surely. Not alone must we store the mind of the child with facts of religion, but we must assist him, lead him, and with him co-ordinate the facts of religion with the facts of life so that, as the intellect is enlightened, the will may be strengthened, and the child directed along the paths that lead to God.

St. John Chrysostom points out our noble calling when he says: "There is no painter, there is no sculptor nor artist that can be compared to the man who knows how to form the minds and hearts of the young. To reproduce in souls the living image of Jesus Christ is a work far surpassing the finest creations of human art." And the Unseen Guest who attends our every lesson tells us: "Whatsoever you do to the least of these My little ones, you do unto Me."

IDEALS IN EDUCATION

Moral progress can only be a reality when the highest faculties of nature—i.e., intellect and will—are working as God meant them to work, in close harmony—when the ultimate end of life, the first principle of morality is not considered a subject for individual guesswork. Nowhere but in the Catholic Church do these truths and those dependent on them, together with their implications, find a clear and unequivocal utterance, and it is largely to St. Thomas Aquinas that we owe this.

He brought into relief, so to speak, not only the importance of a sound intellectual formation and its close bearing on conduct, but he gave us truths about the whole of our human nature, body as well as soul, and showed us how emotion and feeling can be harnessed in the service of truth.

By Emmanuela Polimeni, "Ideal in Education," *The Sower*, October-December, 1937), p. 226.

High School Religion

A STUDY OF THE CONTENT OF THE CURRICULUM IN HIGH-SCHOOL RELIGION

CHAPTER II. THE PROBLEM IN THE LIGHT OF RESEARCH

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EDITOR'S NOTE: This is Chapter II of a dissertation submitted to the faculty of Loyola University, Chicago, in partial fulfillment of the requirements for the degree of Doctor of Philosophy. In January the last chapter of this dissertation, "Summary and Conclusions"* was published in this Journal.

The problem of the content of the religion curriculum has occupied the attention of Catholic educators for many years. Much has been said and written about the religion course. A review of the literature of the field revealed that until recent years there was a preponderance of data of the broad, general philosophical nature. Practically all the authors dealt with the subject solely from a theoretical point of view. No empirical study of the content of the high-school curriculum was published until 1928.¹

In recent years Catholic educators have questioned the value of perpetuating the traditional presentation of high-school religion.² Laudable attempts at reorganization of the

* Reverend John Ryan Gleason, "A Study of the Content of the Curriculum in High-School Religion," *Journal of Religious Instruction*, Vol. VIII, No. 5 (January, 1938), 405-416.

¹ Ellamay Horan, "Religion Needs of the High School Girl." *Thought*, 3:375-95, December, 1928.

religion curriculum have been made. Most of the criticism aimed at the religion curriculum has centered around three factors: (1) the textbook, (2) the content, and (3) the method.

In a study of the content of the curriculum two factors are of prime importance: (1) the influence of the textbook and (2) the procedures employed in selecting the subject matter. Educators generally agree upon the great dependence of teachers on the textbooks. Edmondson³ says that the textbook in thousands of classrooms determines not only the content of instruction but also the teaching procedures. In the National Survey of Secondary Education⁴ Kimmel points out that "the most influential factor in the determination of the content in courses of study, based on internal evidence and the testimony of teachers seems to be the representative textbooks." Bode maintains that a fundamental misconception of the purpose of education contributes to the slavish following of textbooks. He says: "The disposition to engage in exploration beyond the limits of the textbooks is regarded as evidence of intellectual frivolity, if not of irreverence or bolshevism. Our worship of the textbooks, then, appears to be a joint product of plain ignorance and an ignorant veneration of tradition."⁵ Caswell and Campbell⁶ are of the opinion that "when a school system adopts a text the tendency is to assume that the organization and materials of the text represents the work that given classes should cover. The traditional concept of teaching—covering a specified number of pages in the text—is a part of this general attitude of reverence for textbook materials and organization." While these authorities have in mind the

³ Brother Agatho, C.S.C. "The Course of Religion Adopted by the Brothers of Holy Cross." *National Catholic Educational Association. Bulletin*. 32: 56.

⁴ National Society for the Study of Education. Thirtieth Yearbook, Part II: Introduction. J. B. Edmondson. Bloomington, Illinois: Public School Publishing Co., 1931, p. 1.

⁵ William G. Kimmel, "Instruction in the Social Studies." *National Survey of Secondary Education. Bulletin*, No. 17, Monograph 21. Washington, D. C. Government Printing Office, 1932. 75p.

⁶ Boyd H. Bode, "On the Use of Textbooks." *Educational Research Bulletin*. Ohio State University, 7:10, January 11, 1928.

⁷ Hollis L. Caswell and Doak S. Campbell, *Curriculum Development*. New York: American Book Co., 1935, p. 142.

secular curriculum, their observations apply in a marked degree to the influence of the religion textbooks on the content and method of the religious curriculum.⁷ In this study, therefore, five of the more commonly used textbooks in high-school religion were analyzed to determine the content of the religion curriculum at the present time.

The question naturally arises, What bases were used in selecting potential subject matter for the religion curriculum? At the Convention of the National Catholic Educational Association held in Cleveland, Ohio, in June 1923, Dr. Cooper in discussing the paper read by Rev. J. A. Dunney, "Teaching Religion in the High School" observed: "While criticizing the current high-school religion courses is as easy as making home brew, reconstructing the current courses is a task to tax the most experienced and creative teacher. Our actual high-school religion textbooks are the half-grown grandchildren of graduate theology textbooks and resemble their grandparents in true Mendelian fashion, feature for feature. The general principle underlying their construction has seemingly been: Begin with technical graduate theology and work down to the boy or girl."⁸ Although this seems to have been the procedure in the evolution of the content of the high-school religion curriculum, educators have agreed on certain fundamental principles in selecting and validating content material. In a composite statement made by the members of the Committee on Curriculum-Making of the National Society for the Study of Education the following principles were laid down:

In establishing the relative importance of proposed materials of instruction (that is, in selecting and validating the materials) the curriculum-maker is compelled to decide what use he shall make of the present needs, interests and activities of children on the one hand, and also of the results accruing from the scientific study of society on the other.

"We would stress the principle that in the selection and validation of curriculum-materials expert analysis must be made both of

⁷ Richard J. Gabel, "A Comparative Study of Some High School Religion Texts," *Educational Research Monographs*, Vol. VIII—No. 1, Catholic Education Press, March, 1934, p. 4. *Research Bulletin No. 1 Series 19, No. 7*. "The High School Course in Religion," University of Notre Dame, 1924, p. 18.

⁸ Joseph A. Dunney, "Teaching Religion in the High School," *National Catholic Educational Association, Bulletin*, 20: 211. November, 1923.

the activities of adults and of the activities and interests of children. The data from adult life go far to determine what is of permanent value; the data from child life go far to determine what is appropriate for education in each stage of the child's development. . . . The ultimate test, therefore, of the value of an organization of curriculum-materials is the effectiveness of child learning.⁹

These principles were formulated for the secular curriculum and to date no specific attempt has been made to adapt them to the religion curriculum. In the secular field various techniques have been developed for selecting subject matter.¹⁰ Possibly the most common technique employed is that of the committee procedure. This method was employed both by the Committee of Ten and by the Commission on the Reorganization of Secondary Education.

A modification of the committee procedure devised to secure the collective opinion of experts in selecting and evaluating subject matter is of more recent development. Douglas explains this technique of securing collective opinion:

- (1) "A number of judges are secured who rate the worth of a series of topics. The judges are selected because of their mastery in their field, while the topics are arranged sometimes by one person, sometimes by a committee.
- (2) "Textbooks are compared to determine the stress placed upon the various aspects of a subject of instruction. Importance is judged in part by the presence or absence of treatment in some or all of the texts, and by the amount of space given the topic in question.
- (3) "Courses of study are compared in a manner similar to that used in the examination of textbooks."¹¹

An adaptation of this technique was employed in the present investigation. A study of the literature in the field of religious curricula revealed that this technique has not as yet been followed in selecting and validating the subject matter for the religion curriculum.

⁹ National Society for the Study of Education. Twenty-sixth Yearbook, Part II: The Foundations of Curriculum-Making. G. M. Whipple, ed. Bloomington, Illinois: Public School Publishing Co., 1928, p. 13.

¹⁰ Aubrey A. Douglas, *Secondary Education*. New York: Houghton Mifflin Co., 1927, pp. 365-71.

¹¹ Aubrey A. Douglas, *Secondary Education*. New York: Houghton Mifflin Co., 1927, p. 366.

Among other techniques that have been elaborated might be mentioned the survey method, the selection of material on the basis of need as revealed by pupil errors, on the bases of emotionalized controls, and crucial elements. It must be remembered that none of the above-mentioned techniques is entirely independent of the others. A judicial combination of several has been found to be most advantageous.

In their survey of the authorities on curriculum construction Caswell and Campbell conclude that there are four principal bases upon which the selection of potential subject matter may be made:

- (1) significance to an organized field of knowledge;
- (2) significance to an understanding of contemporary life;
- (3) adult use or need;
- (4) child interest and use.¹²

The first two of these bases rest largely on tradition and judgment.

The extent of adult use and child interest may be determined by scientific procedures.

The significance of particular topics to the organized field of dogmatic, moral, sacramental, and ascetical theology apparently has been, and still is, the most generally used basis for selecting potential subject matter. This procedure assumes that the religion curriculum shall be constricted within the recognized, logically organized fields of theology. The first step has apparently been to define these fields. The total content in that field, e.g., dogmatic theology, may be used as a starting point. An author (subject specialist) who has been trained in the various fields of theology and consequently understands the relationships involved selects from the field a portion of organized subject matter to be assigned to the secondary religion curriculum. This selection may be made on the basis of the most important topics in the entire field of theology or it may be made on the basis of the significance of a particular topic to an understanding

¹² Hollis L. Caswell and Doak S. Campbell, *Curriculum Development*. New York: American Book Co., 1935, p. 255.

of one of the logical subdivisions in one of the fields of theology. In either case the criterion for including a particular topic is its importance to an understanding of the subject. This method of selecting subject matter is the one most commonly used by authors of textbooks for high-school religion. The unbroken tradition of the Catholic Church serves as a guide in making a selection of subject matter.

The second basis that may be used for selecting subject matter is the significance of the material to an understanding of contemporary life; i.e., religious life and Catholic action as well as information. The selection and application of this basis also rests largely on judgment. To determine the significance of a particular topic, the author of a textbook or the one reorganizing the religion curriculum, is guided by Catholic tradition, the authority of theologians, and his own teaching experience. Some courses in high-school religion emphasize the relation of the truths of religion to significant problems in everyday life. Practically all high-school religion textbooks follow one or the other, or a combination of both of the above-mentioned bases in selecting subject matter.

A clue to the development of our present high-school course in religion may be found in a study of the origin of the textbooks. The fundamental textbook through the ages has been the so-called "advanced" catechism. The catechism was compiled centuries ago to meet the need of a manual for instructing converts and children in the elements of Catholic faith.¹³ Our present high-school catechisms are essentially a development of the Catechism of the Council of Trent.¹⁴ The authors of Research Bulletin No. 2 on "Experimental Courses in Religion" point out that "The idea of 'grading' the catechism goes back several centuries, but in all of these modifications there has been in operation only the principle of working downwards from the heights of

¹³ J. K. Sharp, *Aims and Methods in Teaching Religion*. New York: Benziger Bros., 1929, p. 46.

¹⁴ *Research Bulletin No. 3 Series 20, No. 5*. "The High School Text in Religion." University of Notre Dame, 1925, p. 7 sqq.

theology to the level of the child or simple adult—rarely, if ever, the principle of building upwards from the religious needs of the child as ascertained by his actual social and psychological status”.¹⁶

The Christian Brothers' Catechism No. 4¹⁶ was profoundly influenced remotely by the Catechism of the Council of Trent and immediately by the Advanced Catechism No. 3. Laux in the introduction to "A Course in Religion"¹⁷ says: "The general arrangement of the course is based, as far as possible, on the division and order of the larger Baltimore Catechism." The content of both Cassilly¹⁸ and Campion¹⁹ was selected by combining both the above-mentioned bases with special emphasis on the significance of a topic to an understanding of contemporary religious life. In both, the approach is psychological. Cassilly adheres more closely to the traditional presentation of Catholic doctrine and practice. The textbook of Campion and Horan emphasizes the importance of Catholic Action.²⁰

The third basis of selecting subject matter is adult use or need. It has been employed primarily in selecting facts and skills which should receive emphasis. This principle of selection has been applied extensively in studies of subjects such as spelling, arithmetic, and reading. One of the techniques by which adult needs and practices are made the basis for developing the curriculum is known as "activity analysis". In this technique, developed by Bobbitt, the selection of content for the curriculum depends upon a comprehensive analysis of the activities of adults. Another technique closely akin to "activity analysis" is known as "job analysis." It has been extensively used in developing curricula to prepare students to engage in particular occupations or professions.

¹⁶ *Research Bulletin No. 2 Series 20, No. 1.* "Experimental Courses in Religion." University of Notre Dame, 1925, p. 9.

¹⁷ Christian Brothers, *Catechism of Christian Doctrine, No. 4.* Philadelphia: John J. McVey, 1926. xvii+378 p.

¹⁸ John Laux, *A Course in Religion.* New York: Benziger Bros., 1934, p. 5.

¹⁹ Francis B. Cassilly, S.J. *Religion: Doctrine and Practice.* Chicago: Loyola University Press, 1935.

²⁰ Raymond J. Campion, *Religion: A Secondary School Course.* New York: Wm. H. Sadlier, Inc., 1928. 2 books. (Catholic Action Series)

²¹ Raymond J. Campion and Ellamay Horan, *Religion: Engaging in Catholic Action.* N. Y.: Wm. H. Sadlier, 1932. Bk. 3 (Catholic Action Series).

A third type of technique may be grouped under the general term "content analysis".

For the selection of religious materials Cronin advocates "content analysis," guided by that technique of "composite judgments".²¹ He proposes that "Christian Principles be derived by the specific form of Content-Analysis known as 'Creed Analysis'".²² This involves a topical or "creed" analysis of Catholic principles and ideals based upon the judgment of the curriculum revisionists. Dr. Cronin further points out that "Religious materials have a twofold function: (a) they furnish content and (b) they exercise control. As content, religious materials: (a) furnish the general aim of education, (theocentric), (b) harmonize the individual and social aspects of education, (c) interpret the problem 'the child vs. the adult'. As controls, religious materials: (a) relate religious materials to profane materials (b) these relations give concrete and specific life aims".²³

The literature of the field reveals no textbook on high-school religion based on job, activity or content analysis. The authors of textbooks and religion curricula make no specific reference to any analysis technique. Cardinal Gasparri, however, guided by expert opinion, compiled his *Catechism*, Part III,²⁴ "for adults who desire a fuller knowledge of Catholic doctrine."

The fourth basis upon which content may be selected is child interest and use. This basis of selection is open to severe limitations. Children's interest in a subject and the use they make of the information acquired cannot be separated from individuals and at the same time retain much of their significance. Moreover, children under varying conditions will be attracted to widely different content. In spite of these limitations, studies of children's interest and use are of value in selecting potential subject matter.

In 1929, Dr. Ellamay Horan made a curriculum study of

²¹ James T. Cronin, "Basic Play for Catholic Curriculum Construction." Ph.D. Dissertation, Catholic University, 1927, p. 95.

²² *ibid.*, p. 95.

²³ *ibid.*, p. 62.

²⁴ Peter Gasparri, card. *The Catholic Catechism: Part III*. Translated by Rev. Hugh Pope, O.P. New York: P. J. Kenedy and Sons, 1932, xxii+169p.

"Religious Needs of the High School Girl" to answer the questions: (a) Have the curricula of our Catholic High Schools for girls provided a means whereby students are prepared to meet life problems of the Catholic women of the world? (b) Should the Catholic High School administer to these needs? Answers were secured by means of questionnaires from 300 high-school graduates, 65 Catholic women, of more than ordinary experience and 85 Catholic women, graduates of public schools. The first question was answered negatively, the second positively.²⁵ Dr. Horan also made an interesting study of "Religious Influences in the Catholic High School".²⁶

In 1930 Sister Mary Antonina Quinn reported the results of her study, "Religious Instruction in the Catholic High School. Its Content and Method from the Viewpoint of the Pupil".²⁷ This is the most thorough investigation of pupil preference with regard to religious content that has been made. Sister Antonina investigated the attitude of the pupils toward present content and method but did not attempt to weigh the opinions expressed. The data were obtained by means of questionnaires. The preliminary investigation furnished information from 900 pupils; in the more detailed study over 4,000 high-school pupils contributed data. The data are presented as worthy of consideration, not as something to be accepted as final. Objection has been raised as to the validity of using the opinions of high-school pupils as a basis for evaluating content or method. Nevertheless, pupil preferences have a distinct value in any attempt to reorganize the religion curriculum.

Sister Antonina's dissertation presents the reaction of pupils to the subject matter of religion courses, to the spiritual benefits of reading, to the devotional element in religious training, to the benefits of organized religious activities, to other helpful influences, and to the value of method.

²⁵ Ellamay Horan, "Religion Needs of the High School Girl." *Thought*, 3:375 sqq., December, 1928.

²⁶ Ellamay Horan, "Religious Influences in the Catholic High School." *Journal of Religious Instruction*, 2:590-95, February, 1932; 2:672-86, March, 1932.

²⁷ Sister M. Antonina Quinn, "Religious Instruction in the Catholic High School." Ph.D. Dissertation, Catholic University, 1930. 147p.

The study throughout shows a marked preference on the part of the pupils for the practical. Among the more important findings of the investigation might be mentioned:

(1) Responses to both questionnaires stress "How to live" rather than "What to know."

(2) The majority of pupils failed to designate dogma as helpful.

(3) Topics under Apologetics, Church History, Liturgy, The Mass excepted and Scripture (New Testament excepted) have a comparatively low frequency both from the viewpoint of helpfulness and from the viewpoint of appeal.

(4) As pupils advance, their interests center more directly on the problems of everyday life.

(5) Eighty per cent of the boys and ninety-three per cent of the girls report the value of reading.

(6) Results stress the significance of the teachers' influence. The investigation also shows that pupils are far more interested in the character and result of religious instruction than is generally assumed.

(7) The data suggest that a unified course in religion is more desirable than separate divisions of dogma, moral and means of grace in succeeding years.

In our opinion, however, this conclusion is not justified from the data presented. What a pupil thinks beneficial under present circumstances need not prove later on to have been the most beneficial. We would question the validity of the pupil's opinion concerning the organization of the religion course.

Among the many tentative courses in high-school religion that have been introduced are:

(1) A course prepared by the Rev. William H. Russell for Columbia College Academy, Dubuque, Iowa.²⁸

²⁸ William H. Russell, "The Aim and Content of the High School Religion Course." *Catholic Educational Review*, 22:144-52. March, 1924.

(2) A course developed by a Benedictine Priest for use in the St. John's University, Collegeville, Minnesota.²⁹

(3) A course prepared under the direction of Rev. Joseph A. Dunney, for the high schools of the diocese of Albany.³⁰

(4) A course projected for the high schools of the diocese of Brooklyn, under the direction of Rev. Joseph V.S. McClancy and Rev. Henry M. Hald.³¹

These courses are analyzed and compared in Research Bulletin No. 2 of the University of Notre Dame.³² In the same bulletin the standardized courses of the Christian Brothers and the one prescribed by the Catholic University for its affiliated high schools³³ are also analyzed and compared. These newer courses offer a notable contrast to the traditional course. The arrangement is psychological rather than theological, and an attempt is made to construct the courses on the basis of what experience and study have taught us about adolescent capacities, needs and interests. A solid dogmatic core is preserved in each course.³⁴

Another important study of the high school course in religion is reported in Research Bulletin No. 1 of the University of Notre Dame.³⁵ This study, made during the summer session of 1924, presents a general picture of the status of religious instruction in the Catholic high schools from the viewpoint of religious teachers. Bulletin No. 3³⁶ of the same series presents standards for evaluating textbooks in

²⁹ A Benedictine Priest, "A High School Course in Religion." *Catholic Educational Review*. 22:408-19, September, 1924; 22:472-86, October, 1924.

³⁰ Joseph A. Dunney, "Teaching Religion in the High School." *National Catholic Educational Association. Bulletin*. 20:182-207. November, 1923.

³¹ *Research Bulletin No. 2 Series 20, No. 1*. "Experimental Courses in Religion." University of Notre Dame, 1925.

³² *Ibid*.

³³ Sister M. John Berchmans, O.S.U., "Compendium of Academic Religion According to Requirements of the Catholic University." *Catholic School Journal*. (One article in each issue beginning with April, 1923).

³⁴ Leigh G. Hubbell, "Teaching Religion to Adolescents." *National Catholic Educational Association. Bulletin*. 22:188-97. November, 1925.

³⁵ *Research Bulletin No. 1 Series 19, No. 7*. "The High School Course in Religion." University of Notre Dame, 1924.

³⁶ *Research Bulletin No. 3 Series 20, No. 5*. "The High School Text in Religion." University of Notre Dame, 1925.

high-school religion. Bulletin No. 4³⁷ contains a tentative outline of a course in high-school religion developed by the Sisters of Charity of Providence, Seattle, Washington.³⁸ Three plans for reorganizing the high-school curriculum in religion are also presented.³⁹

Among the other studies on the content of high-school religion that have been reported are:

(1) De Jean: "Suggested Modification in Courses in Religion as Determined by Analysis of Current Catholic Periodicals".⁴⁰

(2) Churchill: "A Suggested Basis for the Religion Course in the First Year of High School".⁴¹ This study emphasizes religion as life to be lived and stresses the personal elements in first year of high-school religion.

(3) Francis Therese Halloran, Sister: "Religion Texts in Catholic High Schools, a Study of Trends in Textbooks Construction".⁴² On the basis of a questionnaire study of 177 high schools, Sister Francis Therese concludes that (a) the trend in textbook construction is toward a diversified content and (b) doctrinal texts are being retained but the type has been modified. She also presents (Table VII, p. 47, Table VIII, p. 48, Table IX, p. 49) strong and weak points reported for Cassilly, Campion and Horan, and Laux.

(4) Gabel: "A comparative Study of Some High-School Religion Texts"⁴³ is one of the *Educational Research Monographs*, published by the Catholic University.

³⁷ *Research Bulletin No. 4 Series 20, No. 6*. "Curriculum Study in Religion." University of Notre Dame, 1925.

³⁸ *Ibid.*, p. 23.

³⁹ *Ibid.*, p. 10 sqq.

⁴⁰ Hilary De Jean, "Suggested Modification in Courses in Religion as Determined by Analysis of Current Catholic Periodicals." Unpublished Master's Thesis, University of Notre Dame, 1927.

⁴¹ U. A. Churchill, "A Suggested Basis for the Religion Course in the First Year of High School." Unpublished Master's Thesis, Catholic University of America, 1929.

⁴² Sister Francis Therese Halloran, "Religion Texts in Catholic High Schools." Master's Thesis, St. Louis University, 1933.

⁴³ Richard J. Gabel, "A Comparative Study of Some High School Religion Texts." *Educational Research Monographs*, Vol. VIII—No. 1, Catholic Education Press, March, 1934. 82p.

The author studied some of the more widely used texts in high-school religion to find out the arrangement and distribution of their content, the proportionate emphasis upon the various sections, the inclusion or omission of points demanded by writer, the method used, etc. In the investigation eleven texts were analyzed. Six of the selected texts are strictly for high-school use. Three are for high-school and college use. One, *Your Religion*, by Russell, was written as a text for fourth year. The *Catholic Catechism* by Gasparri was included in the study because of the authority of its author.

In his study Father Gabel measured the amount of space (pages, fractions thereof) devoted to:

- (a) division of complete text, (p. 8)
- (b) content proper (p. 10)
- (c) distribution of material by authors (p. 13)
- (d) the apologetic and dogmatic content (p. 24 sqq.)
- (e) the content on grace and the sacraments (p. 41 sqq.)
- (f) the moral content—Catholic Action (p. 57 sqq.)

Among the significant findings of this important study might be mentioned:

(a) While there is substantial agreement in the fundamental truths of religion, the content is not the same in the large units, nor in the divisions, the arrangement, or the order.

(b) Some texts revealed an exact theological explanation of doctrine with little personal application to conduct, others an almost complete overshadowing of the speculative part of doctrine by moral application, while other texts attempt an imperfect compromise between the two.

(c) Some points are entirely omitted in one text and stressed in another.

(d) The entire content of all the texts studied cannot be combined into one course of four years. Some material must be entirely omitted or treated cursorily.

The author recommends a carefully worked out diocesan

outline indicating the content of each of the four years of the course. The Creed, the Commandments, and the Sacraments would remain the core of the course. Catholic Action and Liturgy would be correlated. Bible and Church History would be treated concurrently. Finally, the author advocates retention of the separate division of doctrine in accord with the general arrangement of nine of the eleven texts studied. This study afforded invaluable assistance in the present investigation.

(5) Sister Mary Aquinas in "The Content and Form of High-School Examinations in Religion" points out that "It is generally taken for granted that the questions asked on final examinations furnish a good index of what teachers consider important, what they have particularly stressed, and what they expect their pupils to know at the end of the course".⁴⁴ Her study is based on two hundred examinations, fifty for each of the four grades. She concludes: "The fact that the vast majority of the four thousand questions were given only once shows one of two things—that there are a tremendous number of important questions or else questions are given at random, regardless of whether they are important or not. This study leads one to conclude that the latter is the case".⁴⁵

(6) John R. Rooney: "The History of Modern Subjects in the Secondary Curriculum" is an excellent study primarily concerned with secular subjects.⁴⁶

(7) Brother Francis de Sales: "The Catholic High School Curriculum—Its Development and Present Status" is another very fine historical study.⁴⁷

(8) Sister Mary Carmel, in "A Program Used in Constructing a Religion Course," analyzes the major objectives

⁴⁴ Sister M. Aquinas, "The Content and the Form of High School Examinations in Religion." *Educational Research Monographs*, Vol. VII—No. 4, Catholic Education Press, October, 1932, p.3.

⁴⁵ *Ibid.*, p. 24.

⁴⁶ John R. Rooney, "The History of Modern Subjects in the Secondary Curriculum." Ph.D. Dissertation. Catholic University, 1926. 65p.

⁴⁷ Brother Francis De Sales, "The Catholic High School Curriculum." Ph.D. Dissertation, Catholic University, 1930.

as expressed by Catholic educators derived from Christian philosophy. The technique of her investigation was a species of "social analysis" similar to that of "analysis of the opinions of competent persons." Through an analysis of the major objectives a curriculum in religion was formulated. She then points out criteria for the course of study derived from the findings of the investigation.⁴⁸

Among the books on teaching religion might be mentioned those of Fathers Sharp,⁴⁹ Bandas,⁵⁰ MacEachen,⁵¹ and McMahon.⁵² These are primarily concerned with method, but offer valuable suggestions as to the content of the religion curriculum.

A review of the periodical literature in addition to the above-mentioned studies revealed many papers that merit serious consideration by any one contemplating a reorganization of the high-school religion curriculum. Among the important contributions to the question of religion content are:

(1) Sister Eugenia Clare, in "A High School Religion Course" presents a course in religion formulated by the Sisters of Providence, Saint Mary-of-the-Woods, Indiana.⁵³

(2) Sister Rose Angela, in "Reaction to the New Course of Study in High School Religion" presents the reaction of the Sisters of Providence to their new course.⁵⁴

⁴⁸ Sister Mary Carmel, O.S.U., "A Program Used in Constructing a Religion Course." *Journal of Religious Instruction*. 3:309. December, 1932.

⁴⁹ J. K. Sharp, *Aims and Methods in Teaching Religion*. New York: Benziger Bros., 1929. xvi+407p.

⁵⁰ Rudolph G. Bandas, *Catechetical Methods*. New York: Joseph F. Wagner, 1929. 314p.

Rudolph G. Bandas, *Religion Teaching and Practice*. New York: Joseph F. Wagner, 1935. vii+118p.

⁵¹ Roderick MacEachen, *The Teaching of Religion*. New York: Macmillan Co., 1921. xxii+241p.

⁵² McMahon, John T. *Some Methods of Teaching Religion*. London: Burns, Oates & Washbourne, 1928. x+265p.

McMahon, John T. "The Teaching of Religion in Our Schools." *Catholic Educational Review*. 28:383-90; 461-66; 515-24; 605-16. Sept., Oct., Nov., Dec., 1930.

⁵³ Sister Eugenia Clare, "A High School Religion Course." *Journal of Religious Instruction*. 1:342-46. May, 1931.

⁵⁴ Sister Rose Angela, "Reaction to the New Course of Study in High School Religion." *Journal of Religious Instruction*. 1:347-53. May, 1931.

(3) Rev. Killian J. Hennrich, in "Religion for Adolescents," outlines the plan for high-school pupils as proposed by a conference of the bishops of Germany.⁵⁵

(4) Rev. Theodore J. Hatton, in "An Investigation to Discover what Motives Appeal to High School Students in Matter Pertaining to the Sixth Commandment," makes a study which reveals some enlightening facts.⁵⁶

(5) Rev. William H. Russell, in "The Aim and Content of the High School Religion Course," outlines his course and emphasized the importance of improving the method of presentation.⁵⁷ In another paper on "The New Testament as a Text" he points out the advantages of using the New Testament as a high-school text.⁵⁸

(6) Rev. F. H. Drinkwater in "Religious Instruction in Colleges and Secondary Schools" outlines the Sower method and indicates various topics that should be included in the high-school curriculum.⁵⁹

It is beyond the scope of the present investigation to analyze and compare the many excellent reorganizations of the high-school religion curriculum that have been proposed. They are listed above because they afford invaluable insight into the problem of the content of the high-school course in religion.

Moreover, the excellent suggestions on improving the teaching of religion at the high-school level are fundamen-

⁵⁵ Kilian J. Hennrich, O.M.Cap., "Religion for Adolescents." *Journal of Religious Instruction*. 3:505-9. Feb., 1933.

⁵⁶ Theodore J. Hatton, O.Carm., "An Investigation to Discover what Motives Appeal to High School Students in Matters Pertaining to the Sixth Commandment." *Journal of Religious Instruction*. 5:446-52.

⁵⁷ William H. Russell, "The Aim and Content of the High School Religion Course." *Catholic Educational Review*. 22:144-52. March, 1924.

⁵⁸ William H. Russell, "The New Testament as a Text." *Catholic Educational Review*. 27:385. September, 1929.

⁵⁹ Francis H. Drinkwater, "Religious Instruction in Colleges and Secondary Schools." *Catholic Educational Review*. 26:592-98. December, 1928.

tally concerned with methods of presentation and as such have not been included in this study.⁶⁰

The literature of the field reveals no study that directly attacks the problem of the content of the high-school curriculum in religion from the viewpoint of experts in the field. Furthermore, no study has been reported that compares the judgment of the authors of the textbooks with that of a jury of experts.

⁶⁰ Leo D. Burns, "Problems in the Teaching of Religion to Modern Youth." *National Catholic Educational Association. Bulletin.* 27:428-36. November, 1930.

John M. Cooper, "Recent Developments in Catholic Religious Education." *Religious Education*, February, 1926.

Sister M. Dominica, O.S.U., "Parallel Studies: A Course in Religion for the First Year High School." *Journal of Religious Instruction.* 5:51-7. September, 1934.

Joaquin F. Garcia, C.M. "The Teaching of Religion in Secondary Schools." *National Catholic Educational Association. Bulletin.* 25:222-31. November, 1928.

Ellamay Horan, "A Unitary Organization for High School Religion." *Journal of Religious Instruction.* 1:454-57. June, 1931.

George Johnson, "The Preparation of the Teachers of Religion." *National Catholic Educational Association. Bulletin.* 27:422-27. November, 1930.

John J. Kenny, "Religious Education in the High School." *National Catholic Educational Association. Bulletin.* 29:471-79. November, 1932.

Hugh L. Lamb, "Vitalizing Religion Teaching." *National Catholic Educational Association. Bulletin.* 23:462-72. November, 1926.

Joseph A. Newman, "Are We Teaching Religion or Only Catechism?" *Journal of Religious Instruction.* 4:297-301. December, 1933.

College Religion

THE RELIGION PLACEMENT TEST FOR COLLEGE FRESHMEN

SOME DATA FROM AN ANALYSIS OF ANSWERS AT DE PAUL
UNIVERSITY

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Chicago

In October, 1937 the Placement Test was administered at De Paul University. Since the tests given in the Secretarial School were conveniently available to the present writer, she has used them in the informal study about to be reported. Of the 144 students who answered the test in the Secretarial School, 93 students graduated in June, 1937 from Catholic high schools; 25 students did not attend a Catholic high school; 4 students did not mention the high school attended, and 22 students had had some college education. The 93 students who attended Catholic high schools represented 25 different schools. A possible gross score on the Religion Placement Test is 199. The highest score from the 93 students whose papers were analyzed for this study was 169. The median score for the group was 108, and the scores ranged from 46 to 169. There were 27 out of the total 144 students with scores between 82 and 37; 10 of these students were graduates of Catholic high schools. Eight questions were selected by the present writer for purposes of analysis. The reader is reminded that the analysis was made only of tests written by students who were graduated from Catholic high schools in June, 1937.

I. Part I. Question C.

There is no salvation outside the Church means: (1) that those who do not belong to the soul of the Church, at least by the baptism of desire, cannot be saved; (2) that only practical Catholics will be saved; (3) that no one can be saved who has not received the sacrament of Baptism; (4) that those who apostatize from the Church cannot be saved.

This question was answered correctly by 59 students and incorrectly by 34 students. In other words, 34 students did not identify the correct answer for the question submitted.

II. Part I. Question F.

By papal infallibility is meant: (1) that the Pope cannot err when, teaching *ex cathedra*, a doctrine of faith or morals; (2) that the Pope can speak authoritatively on matters of religion and science; (3) that the Pope can never make a mistake; (4) that the Pope is preserved from committing sin.

Only six students failed to identify the correct answer for papal infallibility. The statement was completed correctly by 87 students.

III. Part II. Question A.

This question required the student to fill in the correct word or phrase that had been omitted in a copy of the Apostles' Creed. In all, fourteen words or phrases were to be inserted. There were 74 students who supplied every word or phrase correctly while mistakes in supplying words were made by 19 students.

IV. Part III. Old Testament Characters.

Directions: In the parenthesis after each phrase in the right-hand column, place the number of the item in the left-hand column which is most significantly associated with each phrase, as in the example. Notice that the items in the left-hand column are listed alphabetically.

- | | | |
|------------|--------------------------------------------------------------------------------------|--------|
| 1. Abraham | k. Saved the Jews by the valiant slaying of Holofernes | k. () |
| 2. Elias | l. Renounced the pleasures of a royal court to share the miseries of his people..... | l. () |
| 3. Esther | m. Is known as the wisest of men..... | m. () |
| 4. Judith | n. Was blessed in his posterity for his obedience | n. () |
| 5. Moses | o. Caused King Assuerus to revoke a decree against the Jews..... | o. () |
| 6. Ruth | | |
| 7. Solomon | | |

The present writer selected this question for analysis because she was unfamiliar with any high school offering Old Testament study. The following is a summary of student replies:

1. Only 9 students knew that Judith saved the Jews by the valiant slaying of Holofernes; 50 students answered the question incorrectly and 34 did not answer it at all.
2. There were 26 students who identified Moses correctly, 38 who answered the question incorrectly and 29 who gave no answer at all.
3. Solomon was identified more easily than the other characters. There were 58 students who matched the item correctly, 27 who marked it incorrectly and 8 who gave no answer.
4. Abraham was checked as "blessed in his posterity for his obedience" by 45 students while 28 students marked the question incorrectly and 20 students gave no answer at all.
5. Only 15 students identified Esther correctly. There were 45 students who answered the question incorrectly and 33 students who did not attempt a reply.

V. Part III. Question VI. The Mass.

Directions: In the parenthesis after each phrase in the right-hand column, place the number of the item in the left-hand column which is most significantly associated with each phrase, as in the example. Notice that the items in the left-hand column are listed alphabetically.

- | | |
|------------------|------------------------------------------------------------------|
| 1. Canon | z. The opening prayer of the Mass in the missal..... z. () |
| 2. Confiteor | aa. The most solemn portion of the Mass .....aa. () |
| 3. Epistle | bb. The beginning of the Mass proper .....bb. () |
| 4. Introit | cc. The public confession of sin at beginning of Mass.....cc () |
| 5. Offertory | dd. The prayer of thanksgiving after Communion .....dd. () |
| 6. Preface | |
| 7. Postcommunion | |

Of the 93 students whose papers were analyzed:

1. 54 students did not identify the Introit as the opening prayer of the Mass in the Missal, and 5 students did not answer the question.
2. 72 students out of the 93 checked incorrectly the name of the most solemn portion of the Mass as it is given in this question.
3. 71 students answered incorrectly the statement that matched the word Offertory with the beginning of the Mass proper.
4. 70 of the 93 students identified the Confiteor as the public Confession of sin at the beginning of Mass.
5. 81 students answered correctly that the Postcommunion is the prayer of Thanksgiving after Communion.

VI. PART IV.

The questions in this part of the test are described as "true and false-correction items". The student is required to identify his statement as true or false. For false items, he is required to identify the one or two words that make the item false. He is further required to supply the one or two words that will make the item true. In the present analysis of data an item was judged correct or incorrect. All necessary answers for a false item had to be supplied before it was checked as correct.

Question 7. *We are bound to practice self-denial.*

One student did not answer this question; 41 students answered it correctly and 51 students answered it incorrectly.

Question 32. *Catholic parents are obliged to secure a Christian education for their children.*

Only 16 students answered this item incorrectly; 2 students did not reply and 75 students answered correctly.

Question 39. *A person who reveals the unknown fact that a man is an ex-convict is guilty of calumny.*

There were 20 students who did not answer this question

at all, 26 students who answered it correctly and 47 students who answered it incorrectly.

The items analyzed above were selected because of the present writer's interest in each one of them. She leaves the interpretation of the findings to teachers of Freshman College Religion.

THE CHILDREN CAN DO IT!

Last March, the Holy Father issued his memorable Encyclical, *On Atheistic Communism*. . . .

It is not my purpose to summarize or comment upon the Encyclical. This important pronouncement must be read to be appreciated. If you are one of the many Catholic educators who have not read it, then by all means do so. It is simple; it is inspiring; it is electrifying. Burning words such as these must have poured, like liquid fire, from the lips of a Peter the Hermit or a Bernard as they preached the Crusades. *On Atheistic Communism* can have but one effect on a reader: he will become a vitalized question. The question will be this: "Besides prayer and sacrifice what else can I do to save the world for Christ?"

How can we, in particular, the teaching Religious of the United States, help practically, in this crusade of the Spirit? How can we bear our share of the burden of campaign? Answer for yourself these questions: How vital is it to the crusade to have every adult Catholic and as many adult non-Catholics as possible know the Holy Father's analysis of atheistic Communism and the Christian plan of campaign which he outlines? Is there any way of reaching these adults, Catholic and non-Catholic? Is there any one but you, Catholic teachers, who can reach the masses of these men and women, effectively? Do you ask how? Through the children, of course! The plan is simple. A child crusader with a copy of *On Atheistic Communism* at the side of every adult is the answer. First, of course, you must read the Encyclical and become to the children the living voice of the Holy Father. Tell them what it is about; tell them what the Holy Father wants done; show them how they can be the apostles, the messengers of the Vicar of Christ on earth to the grown-ups of their own family and of their neighborhood. And let the goal of the crusade be the number of persons who read the Encyclical.

. . . There are, roughly estimated, 60,000 Religious teaching 2,000,000 Catholic children in 10,000 Catholic schools in the United States. Are we doing our part to make the Holy Father's voice heard among the Catholic people?

By Sister Mary, I.H.M., "The Children Can Do It!", *America*, Vol. LVIII, No. 6 (November 13, 1937), 128.

SUGGESTIONS FOR PEACE ACTIVITIES
FOR COLLEGE PEACE GROUPS AND NEWMAN CLUBS
BELONGING TO THE STUDENT PEACE FEDERATIONS
OF THE CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE*

1. Joining the Student Peace Federation, if you have not already done so, in your section of the country and co-operating closely with it.
2. Holding of at least one Student Peace Federation Conference in your region during the school year.
3. Study of Syllabus on International Relations and C.A.I.P. reports with supplementary outlines.
4. Holding of seminars, forums, lectures, debates, story contests, etc., based on special phases of international problems in the light of Catholic teaching.
5. Study of current world affairs in Catholic and secular periodicals and newspapers and reporting on certain ones at regular meetings.
6. Preparation of special articles on World Peace for College or Club magazine, local Catholic and secular press.
7. Sending well-prepared students to discuss the Catholic Peace Movement before high schools and lay organizations in the community.
8. Public meetings and institutes on particular international questions followed by discussion periods.
9. Special observance of Armistice Day.
10. Intra-mural and intercollegiate debates with Colleges or Newman Clubs in your region.
11. Peace Program once a month.
12. Creation of study groups on world problems.
13. Students or Club contests—Peace essays, plays, pageants, etc.

* From the Catholic Association for International Peace.

14. Arranging for celebration of Mass for Peace, special sermon on Peace and other religious observances related to Peace during Easter and Christmas Seasons and on the Feast of Christ the King.
15. Organization of committees within your group to see that peace literature is in public and special libraries, reading rooms, community centers, club headquarters, churches, schools, halls, etc. Have permanent exhibit in your Assembly Hall, Club or Library.
16. Reviews of and discussion on current histories, biographies, novels, etc., dealing with War and Peace.
17. Presentation of pageants, plays, etc., relating to World Peace.
18. Holding of a Regional Peace Poster contest—award to be made by C.A.I.P. headquarters.
19. Reviews of popular Peace books, pamphlets, plays, etc., to appear in each issue of College or Club magazine.
20. Stimulation of Catholic Dramatic Movement by writing of Peace pageants, plays, etc.
21. Organization of a publicity committee to keep activities of this group before students and the public.
22. Correlation of principles of World Peace with special College courses, e.g., Religion, Ethics, History, Law, Economics, etc.
23. Challenging of local youth groups destructive of World Peace and Social Justice.
24. Have account of activities sent to national headquarters for further publicity in periodicals and magazines.

Confraternity of Christian Doctrine

THE CONFRATERNITY OF CHRISTIAN DOCTRINE IN OUR PARISH*

REVEREND HENRY F. GRAEBENSTEIN

St. Cyprian Church (Colored)

Washington, D. C.

We welcomed the Confraternity of Christian Doctrine into our parish as an instrument with which to consolidate and to coordinate many activities already in existence. Needless to say, we have not reached a state of perfection either as to organization nor adaptation of the Confraternity program in its entirety, but in the short time since its establishment we feel that we have taken a decided step in the right direction.

I might preface these remarks with the statement that we are sold absolutely on the necessity and the advantage of systematic instruction for both adults and children in our parish. It is only by way of rare exception that we preach a sermon. The need for instruction is so obvious and so tremendous that we feel set sermons savor keenly of a waste of time and effort.

Since my appointment as administrator five years ago and my subsequent appointment as pastor we have conducted one course of instruction after another without great

*This paper was presented by Father Graebenstein in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

interruption. Naturally we concentrated on the Sunday masses. At the outset we made it clear that the same instruction would be given at all Masses every Sunday, identical not only in subject but also in manner of treatment and illustration. Hence we advised that the instruction of the morning become the topic of conversation at dinner so each member of the family could see what benefits were reaped from the instruction at Mass. The children during the school year are required to make a synopsis of the instruction as their "home work" for Monday mornings. The first year we based our instructions on the Creed. The second year we gave a brief treatment of the sacraments. The next three years were devoted to the Mass. The first year of this course was devoted to things pertaining to the Mass (Church structure, the altar, altar decorations, the sacred linens, the sacred vessels, the vestments, etc.). The second year of the course on the Mass was devoted to an explanation of the Mass of the Catachumens. The past year was devoted to an explanation of the Mass of the Faithful. One winter we conducted special devotions every Tuesday evening for non-Catholics. At these devotions the fundamentals of Christianity naturally became the basis for our instructions. At our other evening devotions we in turn gave courses on the liturgy of the seasons and a synopsis of the life of a saint of the week. Last year we gave a course of instructions on the lives of married saints to emphasize the fact that sanctity, even heroic sanctity, is not beyond the scope of the laity.

With this experience in the background the program of the Confraternity was of easy induction.

The Confraternity was only established in our diocese last spring. The letter of establishment was read March seventh and the sectional meeting for Washington and adjacent Maryland was held March seventeenth. At this meeting it was made clear that for the immediate future we would concentrate on the establishment of discussion groups and the preparation for conducting religious vacation schools.

In anticipation of the establishment of the Confraternity, however, we in our parish began to conduct discussion

groups last November and continued until the advent of warmweather. As a result of these meetings we have about twelve or fifteen discussion group leaders pretty well trained.

But our principal accomplishment to date and the one of which we are most proud was the religious vacation school conducted this past summer.

We had an enrollment of 209 children in our vacation school. Its activities were conducted and presided over by twenty-eight teachers and supervisors. A Protestant woman conducted our kindergarten. She was assisted by a Catholic girl from the parish who taught the children their prayers and assisted with instruction. Our organist, assisted by a Viatorian seminarian, was in charge of the music. Two married women taught and supervised the sewing classes. Two men from the parish supervised and taught manual training for the boys. An experienced playground instructor supervised recreation periods. A woman and her daughter took care of the dining-room and the lunches. Due to our large enrollment we divided the children into two groups. The smaller children were taken care of at the parish school. The larger children were provided for at the parish hall. A seminarian supervised each school. This corps of supervisors and instructors was augmented by thirteen teachers. With such an efficient and complete staff success was not to be denied.

In the fulfillment of the program the Confraternity manual was followed accurately. At one of our classes for the training of teachers an incident occurred which was quite humorous and at the same time encouraging. The seminarian who was conducting the class was in a quandry as to whether he or the lay teacher should conduct the project period for the Mass Book. One of our teachers who is very clever but rather blunt solved the dilemma with: "Good God, Brother, what we don't know about the Mass isn't worth knowing!"

As the summer wore on and we prepared for the closing exercises the accomplishments of our children became a byword among the priests and sisters who were taking summer courses at the Catholic University. For the last

week large delegations of both priests and nuns attended the rehearsals for our "closing exercises". The night of the closing both priests and laity gasped with astonishment at the finished program with which our vacation school was brought to a close. It savored strongly of religious and classical numbers and, as one priest stated in appreciation, "was a program of which any institution could well be proud and which could have been taken into any convent or religious institution, without change or modification, with instruction and edification".

Besides these activities we also have taken an initial step in the field of recreation. We sponsored a baseball league for the boys and tennis matches and volley ball tournaments for the girls. As clubs were already in existence for boys, girls, young men and young women there is little new in this field, merely more thorough development.

Our principal concern is instruction. Through an enlightened laity we hope to better the condition of the members of our parish civically, and through increased knowledge of divine truths to bring the hearts of our people nearer and nearer to the Heart of love eternal.

TEACHING THE MASS TO CHILDREN

The aim of teaching to think Religion should always be present to us teachers during the religious lesson. In accordance with that aim, children, even very young children, should be taught the "whys" of everything they do as Catholics, and, especially, the "whys" of the ceremonies of the Mass. If we want the child to assist at Mass with intelligent piety, not merely with enforced immobility, we must impress upon him that there is a meaning in every detail of the ceremonies of the Mass, in the movements of the priests, even in the different tones of his voice.

By John T. McMahon, "Teaching the Mass to Children," *The Sower* (October-December, 1937), p. 193.

CONFRATERNITY ORGANIZATION IN NEW YORK*

REVEREND JOHN S. MIDDLETON

Director of the Confraternity of Christian Doctrine

New York, N. Y.

The short time given for the delivery of this paper compels us to present our material in the form of short, disconnected paragraphs.

This will present to you some idea of what has been done in the Archdiocese of New York. Let us divide our matter into two principal parts: A. The Period Before the Decree "Provido sane consilio," B. The Time After the Decree.

A. BEFORE THE DECREE "PROVIDO SANE CONSILIO"

Confraternity work in the Archdiocese of New York goes back at least a quarter of a century. As I write, I have before me an early manual of the Confraternity Doctrine in the Archdiocese of New York, under the patronage of Saint Peter, Prince of Apostles, and Saint Charles Borromeo. It is dated October the sixth, 1902. It presents:

a history of the Confraternity

rules of the Confraternity of Christian Doctrine, embracing the object, the aim, the organization and the government of the Confraternity

general rules for all members, such as teachers and fishers

a chapter on the spiritual duties of the members

a compendium of the indulgences granted by the Holy See

prayers to be said before the meetings and at the end of meetings of the Confraternity

and, finally, a form of admission of members, which form includes the distribution of Confraternity medals.

*This is a part of the paper presented by Father Middleton in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

This little manual is of historical interest, particularly when compared with the present organization of the Confraternity among us.

There is also before me a Diploma of Aggregation in the Archconfraternity of Christian Doctrine which reads:

"This is to certify that the Confraternity of Christian Doctrine has been canonically established in the Church of St. Brigid at New York, and has been affiliated with the archconfraternity at Rome through the Diocesan Confraternity of Christian Doctrine erected in the Archdiocese of New York, by letters patent, issued by His Eminence, Joseph Cardinal Respighi, Cardinal Vicar, bearing the date, Rome, May 21, 1902.

"Furthermore be it known, that the members of the Confraternity of Christian Doctrine, of the Church of St. Brigid at New York are hereby admitted to a share in the indulgences, spiritual favors, and all the privileges granted by the sovereign pontiffs to the members of the archconfraternity at the city of Rome."

It is signed by John M. Farley, Archbishop of New York, witnessed by Francis H. Wall, Spiritual Director General, and is stamped with the seal of the Confraternity of Christian Doctrine. The seal has the symbols, a fish, a cross, and an anchor, with the inscription "Piscatores Hominum."

The early history of the Confraternity in New York does not show that it was organized in all the parishes of the archdiocese, but only in a few, in the hope that the rest might follow.

The authorities in New York have always been interested in the religious instruction of Children not attending Catholic schools. Conspicuous among them is the perennially young lover of little ones, Monsignor Michael J. Lavelle. Many other prelates and priests have made valuable contributions. We shall not enumerate their names here.

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B. AFTER THE DECREE "PROVIDO SANE CONSILIO"

The second National Catechetical Congress, held in New York last year, revived interest in the Confraternity of Christian Doctrine as an apostolic and missionary project for souls. . . .

What has happened in the Archdiocese since that time? We shall treat our subject chronologically.

1936

Nov. 9

At the Cardinal's Residence, in the presence of the Right Reverend and Very Reverend Deans of the Archdiocese, the Right Reverend Rector of the Seminary and others, the Confraternity of Christian Doctrine was formally established. An archdiocesan Director was appointed.

His eminence ordered the preparation of a *Handbook of the Confraternity* of Christian Doctrine to be sent to the priests of the Archdiocese. He directed that the material already in existence at the National Office of the Confraternity of Christian Doctrine be brought together and placed in permanent form.

Dec. 8

The *Handbook* was finished and given to Benziger Brothers as publishers. This firm agreed to distribute gratis copies to the pastors of the Archdiocese, with the privilege of selling additional copies at a nominal cost within the Archdiocese and outside.

1937

Jan. 10

Feast of the Holy Family.

The Pastoral of His Eminence was sent to all the parishes of the Archdiocese, to be read in all the churches on January twenty-fourth. It is a strong document as is indicated by the opening sentence:

In accordance with the Decree of the Sacred Congregation of the Council, together with the prescriptions of the Code of Canon Law, and the Encyclical on Education by our Holy Father, Pope Pius XI, I hereby direct as a grave obligation the erection of The Confraternity of Christian Doctrine in every parish of the Archdiocese of New York.

The comments on this document were universally most favorable. A framed copy of 'Decretum Erectionis', signed by His Eminence, was donated by the Confraternity to each parish. The wording was revised and a new form made with the cooperation of the St. Anthony Guild Press. A copy of the newly published *Handbook of the Confraternity of Christian Doctrine* was sent to every parish.

Feb. 2

The formal opening and blessing of the Diocesan Catechetical Office by Right Reverend Michael J. Lavelle, V.G., occurred. The location is 501 Madison Avenue, Room 2002.

The office is one large room, broken up into three sections:

1. Director's Office, with an incipient library on Christian apologetical and related subjects, including a number of autobiographies and biographies of converts.
2. Reading room, with a rather complete display of Catechetical literature, arranged in brackets on the walls. This room has a long table and six chairs, where interested persons may read.
3. The outer room is used by the Secretary of the Confraternity. It contains filing cabinets, in which are recorded the names of parish directors, officers, etc., of the Confraternity. It has a large bulletin board on which are posted items of interest.

A letter was sent by the Diocesan Director to every pastor, asking him to name Parish Director, Officers and Chairmen.

Feb. 11

A letter was sent to the superiors of all religious communities teaching in the archdiocese, asking for a Confraternity representative.

March

Benziger Brothers published the *Handbook* in paper cover at a very low price to encourage its wide circulation.

May

In response to questions asked by thousands, the diocesan director prepared a poster and leaflet, answering in simple summary questions about the Confraternity. On Ascension Thursday, every parish received sample copies of this literature, accompanying a letter from the Diocesan Director.

June

His Eminence, at the many Commencement exercises which he attends annually, spoke to the students and the people

assembled on the meaning and importance of the Confraternity of Christian Doctrine, and urged them all to become Active or Associate Members.

During the retreats given to the clergy of the Archdiocese, His Eminence, Patrick Cardinal Hayes, and his auxiliary, the Most Reverend Stephen J. Donahue, spoke to the priests, urging them to support the Confraternity with renewed vigor and enthusiasm.

During the summer, we had several new Vacation Schools, which were surprisingly successful for initial efforts. Vacation centers which had previously been dominantly recreational introduced Catechetical instruction. Sisters, seminarians, and lay folk were the teachers. I am not prepared at this time to offer this Congress a definite statistical report. The work has begun, however, with an encouraging measure of success.

September 22

A letter was sent to all the pastors from the Right Reverend Vicar General, Michael J. Lavelle, by order of His Eminence. October third was named Catechetical Day.

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The parish directors naturally clamored for a detailed Program. This was our project during the summer months. It took the form of a forty-eight page pamphlet, treating the following subjects:

I. CATECHETICAL DAY

Pope Pius XI "Provido sane consilio" (Jan. 12, 1935)

A Brief Program

Another Program

Suggestions for a Sermon

II. PROGRAM FOR RELIGIOUS INSTRUCTION CLASSES

A. Elementary School

1. Prayer Class

First Communion Class

References

2. Children of 2nd and 3rd years

3. Children of 4th and 5th years

4. Children of 6th and 7th years

5. Children of 8th year

References

B. High School

1. 1st year

2. 2nd and 3rd years

3. 4th year

References

III. PROGRAM FOR ADULT DISCUSSION GROUPS

Discussion Group Outlines

Leaflets

Pamphlets

IV. PROGRAM FOR PARENT EDUCATORS

For Parents Themselves

For Parents Instructing Their Children at Home

APPENDIX I.

Parish Organization of the Confraternity of Christian Doctrine

Executive Board

Membership

APPENDIX II.

Spiritual privileges Granted by the Holy See to the Confraternity of Christian Doctrine.

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You might be interested in hearing some of the reactions from the clergy and laity which we briefly note.

THE CLERGY

1. From the 370 parishes in the archdiocese, 340 have already registered the names of the local Parish Directors.
2. Our Catechetical Office has been visited several times by one bishop, and by approximately 150 priests.
3. In some parishes, the Confraternity was welcomed with magnificent apostolic enthusiasm. I would like to give you the details, did time permit.
4. Some few parishes have not even named the parish direc-

tors, but here there is not always complete inactivity. Some priests, bewildered by the program, began operations very slowly.

5. In general, the clergy recognize the vital importance of the Confraternity and are willing to cooperate generously. Some few regard it as 'another movement', and are sceptical about its success, but this type will exist 'in consummationem saeculi'.
6. Of course, the Right Reverend Rector and the faculty at the Diocesan Seminary are most interested and characteristically helpful.
7. The Seminarians give the diocesan director no peace, asking him about the Confraternity, and a large number called at the Diocesan Office during the Easter and summer vacations.

THE LAITY

For the most part, the laity have been interested and enthusiastic.

1. The Theta Pi Alpha had a well attended Mass Meeting at Cathedral High School. Monsignor Lavelle and the Diocesan Director spoke. . . . This organization promised support.
2. Graduates of Notre Dame University have offered their services, and already have appeared at two parish Mass Meetings, showing how a Model Discussion Group is conducted. Thirty-five of these men are ready for work.
3. Manhattan College has arranged a Course in its 1937-1938 catalogue, designed primarily for those interested in the work of Catholic Action Discussion Clubs. (Course 415-416)
4. Manhattanville closed the year's work of its Catholic Action Group by a General Assembly for the discussion of Catechetics.
5. The 'Casita Maria' held its Easter meeting at the Confraternity Office, to discuss plans for the summer. This

Center is as ever vibrant with Christian vitality and apostolic fervor.

6. The Catholic Young Women's Club had a long waiting list of those who desired to join Discussion Groups. Miss Armstrong and Mrs. Hammer were very successful pioneers in this field. A large number of these young ladies is ready to go to the various parishes to illustrate Confraternity Discussion Group procedure.
7. We have been visited at the Diocesan Office by at least two hundred of the laity, several of them non-Catholics.
8. At the parish mass meetings, the laity come in large numbers, and are most interested. At one meeting, there were at least one thousand people present.

There is still monumental work to be done, but no project must get us out of breath.

We are keenly conscious of the vital necessity for some kind of "Teacher Training Courses". Perhaps at the next Congress we shall be able to say something on our accomplishments in this matter.

Intelligence and enthusiasm, illumined and fired by the grace of God's Holy Spirit, can bring the work to a fruitful conclusion.

Permit me to draw this sketch to a close with a story.

An apostolic bishop, whose life seems to be the Confraternity of Christian Doctrine, and a diocesan director were seated together in a box at the Yankee Stadium last November, watching the Notre Dame-Army game. It was a thrilling battle, with many smart plays. Interest was kept alive at every moment. His Excellency had a truly episcopal eye and missed nothing. The priest, likewise, was eager to follow each shift. Believe it or not, both enjoyed everything. But did that bishop talk Confraternity between the moments!

A forward pass completed,—he would remark, "A brilliant play,—yes,—but discussion study groups are as practicable in big cities as in small towns."

A sweeping end run gains fifteen yards,—the bishop remarks, "The interference was perfect. Yes, parent educators are active members of the Confraternity.

The line opens and the fullback plunges through. His Excellency speaks: "How that line prepared the way—but the Visitors or Fishers are vital to successful Confraternity work. The Confraternity is a dynamic, missionary enterprise for souls. It will never be satisfied merely with those who come."

And so until the final whistle, when the bishop remarked: "Those were two well coached teams. How important teacher-training is in the Confraternity of Christian Doctrine."

After the game, His Excellency and the priest dined at a private home. The priest observed a little child leap into the bishop's arms.

The bishop and the diocesan director parted, but the priest prayed for some of His Excellency's apostolic fire!

TEACHING RELIGION IN THE HOME: THE PARENT-EDUCATOR

The most important element entering into the religious education of all children, irrespective of age, whether they attend school or not, is the example which harmonizes day after day, in word and in deed, with the spiritual training given by the parents. Father B. Jarrett, in his book, *The House of Gold*, says quite pointedly: "The essential education in boyhood and girlhood is done by character on character. It is the effect of a person on a person. We are alive and what moves us most are living things. As children, we are most affected by the human beings we meet with and especially those with whom we come into closest contact when we are young children." The salutary and golden truth expressed in these words make it so necessary for parents at all times to give unto their own the example that God demands of them as His chosen vicars.

By Most Reverend Christian H. Winkelmann, S.T.D., in his speech presented in St. Louis, at the October, 1937 meeting of the Third National Catechetical Congress of the Confraternity of Christian Doctrine.

Theology for the Teacher

THE CHURCH OF CHRIST

XV. THE PERFECT WAY

REVEREND LEO P. FOLEY, C. M.

Kenrick Seminary
Webster Groves, Missouri

The fundamental law of the Kingdom of God is charity, the love of the neighbor and the love of God, the two great commandments on which hang the whole Law and the prophets. The economy of God's dealing with mankind in the New Testament is one of love, and its purpose is to beget in men a return of love for the all-loving and amiable God, which will be manifest in the fulfillment of God's will here upon earth both in regard to man's duties towards God and his duties towards his fellow men. But this charity admits of many degrees of perfection ranging from the mere sufficiency of service that avoids offending God in serious matters, the keeping of the commandments, the doing of what is simply necessary for one's salvation. This is the lowest degree of charity, but it can be improved upon and rise to such heights that the Christian makes the will of God his will in all things, obeying the counsels of God and giving his heart to God alone. It is conceivable that in every action the Christian performs he exercises the love of God with actual attention. But this is possible in this life only by a special privilege, by a miracle and prodigy of grace as in the Mother of God. For this perfection of actual charity

is rather the prerogative of the blessed in heaven, who looking upon the face of God in beatific vision, in the presence of the infinite and perfect Good thus unveiled before them, are in the happy necessity of loving that sovereign God without any possibility of distraction or thought of creatures save as seen in the divine wisdom thus manifested to them. But even here on earth one may strive towards that ideal and attain to it in part. For we can love God to this extent that habitually, at least, nothing of us, no thought, no action, no part of our nature is given to creatures, but turned towards God in loving affection.

And this is the perfect way, for perfection, in the Christian life, is measured in relation to the degree of charity, and all the virtues derive their power and meritorious worth from charity. It is the animating, vivifying force; it is the warming fire of the Christian life, bringing about our union with God in this life, in our minds and hearts, the beginning of the more perfect union in heaven, when our whole life will be in knowing and loving God without any admixture of the imperfections of our present state, but the full sharing in the divine life of knowledge and love. That state of life then which lends itself to this entire fulfillment of the law of Charity is the perfect way and such a state pertains to the very nature of the kingdom of God on earth. We have already, in another place, treated of sanctity or holiness as a mark of the true Church of Christ and here we return to consider more in detail the state of life which lends itself most easily to the sanctity of the members of the Church in this perfection of charity.

The Divine Master, as well as His apostles, has recommended perfection to His followers and, further, has pointed out the means best adapted to lead one to perfection, namely separation from the things of this world. Every Christian must live in this world and yet not be of the world, but it will make his task easier if he withdraw as far as possible from the world and above all stifle his affections for the things of the world. For it is attachment to the world and the things of the world that constitutes the chief, if not the only obstacle to the love of God. The love of the creature is

apt to supplant the love of the uncreated Good, and the vision of things in time dims the clear vision of things seen in the perspective of eternity, for the heart of man is insensibly drawn towards the passing things of sense, and it is most difficult to subordinate human, natural affection to the supernatural love of God. As the Apostle Paul pointed out, as long as we are solicitous for the things of this world, we are divided within ourselves and cannot be wholly solicitous for the things of God. In other words, we cannot give ourselves wholly and entirely to the service of God in an utter union of heart and mind with His divine will.

The beloved disciple, the apostle of charity, St. John, understood and expressed this truth well. "Love not the world nor the things which are in the world. If any man love the world, the charity of the Father is not in him; for all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life, which is not of the Father, but is of the world; and the world passeth away and the concupiscence thereof; but he that doth the will of God abideth forever."¹ It is an eloquent summary of the transient changing goods that this world has to offer in contrast with the eternal unchangeable good, offered by God in the possession of Himself. For those who are of this world and serve this world are seekers after pleasure and thus follow the "concupiscence of the flesh," they are seekers after wealth and are driven by the "concupiscence or desire of the eyes," but most of all they seek to do their own will, imposing it upon others in power and domination, and refusing to recognize their subjection to the will of anyone else, even God. And this is the "pride of life," the deadliest of the seven deadly sins and the source of all sin. In contrast with those paltry goods that the world has to offer, St. John proposes the attainment of eternal joy in the doing of the will of God. But one can do the will of God only by removing from his life the obstacles that turn him away from God by fixing his heart on created goods. St. John had learned that truth from the lips of his beloved Master, who on several occasions had pointed out the perfect

¹ I St. John, II: 15-17.

way to His followers and disciples and insisted that it implied from its very beginning this rejection of the things of this world and the breaking of all attachments to them.

For St. John was present no doubt and witnessed that scene of the gospel wherein the rich young man refused to accept the vocation to the perfect state. He had kept the commandments of God from his youth, and we are told that the Christ looked upon and loved him. In that divine love, He invited him to perfection by advising him to sell his goods and give his wealth to the poor, and coming he might follow the Christ with utter detachment from this world. But the young man turned away in sadness, for, says the evangelist, "he was very rich". St. John heard also the comment of the Master on the difficulties that beset the rich in the striking hyperbole: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven."² The same teaching is found in the Parable of the Sower, found in St. Mark IV, 3-20, where the Savior tells us that the word of God, scattered like a seed in the hearts of men, does not bear fruit because it is choked and stifled by the cares of this world and the deceitfulness of riches. This separation then from the riches of the world is the condition of discipleship and the perfect following of Christ.

In like manner, too, the beloved disciple was present when the Divine Master proclaimed the restoration of marriage to its pristine purity, the union of one man with one woman in a bond that only death could dissolve.³ It enhanced the dignity of marriage and announced the institution of the Sacrament that would sanctify it and still further ennoble it. But the Master had a still more perfect and holy state to offer to his disciples, again a divine call and special vocation, "a word or saying which all would not take." For he proclaimed those blessed in a special manner, who chose not the married state but the state of celibacy or single blessedness. For, in sacrificing the lawful pleasures of marriage, the joys of family life, the pure affection and friendship of

² St. Matthew, xix and St. Luke xvii.

³ St. Matthew, xix.

man and woman in the married state, they left their hearts more free for the love of God and, as the Apostle Paul would later declare, they could be "solicitous for the things that belong to the Lord, how they may please God."⁴ Marriage is good, but virginity and celibacy are better, for human affection has a strange power to distract us from the love of God and may place most serious obstacles in the way of serving God. But, as the Christ had declared, so St. Paul, faithful to his commission to preach only what he had received, explained that not all are called to this more perfect state.

Last of all, the great Teacher of mankind made it clear that it was not sufficient to give up the things of the world but most of all it was required to give up oneself, to submit one's will entirely to God. His invitation, "Come follow me!" implied and still implies this abandonment of self. It might be comparatively easy to give up many things of this world, but it is not easy to make the sacrifice of one's will, of one's whole self, body and soul, to do the will of another. And yet that is understood in the following of Christ in the perfect way, for "his meat was to do the will of His Father"; He had not any other desire save to conform His will in all things to the eternal decree of God, which pointed the way to His death upon the Cross for the sins of men. To those who seek perfection, He offers this invitation to be like to Him in all things and, therefore, in this also that they seek the will of God in every action, striving to know it of God's representatives here on earth and striving to fulfill it in all cheerfulness and eagerness, even as the Master, their model, looked forward with a veritable longing to the consummation, the laying down of His life, in perfect obedience to the will of His eternal Father.

Jesus Christ has pointed out the perfect way, inviting His followers to walk in this way, yet not laying it upon them as a command, something necessary for salvation, but gently yet insistently urging it upon them as a counsel, as the better thing, and assuring them of His grace and help to assure them of perseverance in their courageous resolution. The writings of the apostle and disciples of Christ, in many

⁴ I Corinthians, vii: 32.

places besides the passages already quoted, prove that from the very beginning of the Church some understood the loving call and entered upon the way of perfection. They put away the things of this world, to give themselves utterly to God and the things of God. Some remained in the midst of their families but in retirement from the calls of society; others fled from cities into desert places. Some lived alone in solitude, while others were grouped together in communities under a common manner of life. History has preserved for us the glorious record of these noble souls who entered into the perfect way and left all things literally to follow after Christ, fleeing the contaminations of the world, yet, at the same time, inspired by the charity of God to care for the needy and abandoned and despised of this world. The love of the neighbor, the second commandment, is like unto the first, the love of God, and they are inseparable. So that one who is wholly devoted to the service of God must also give himself to the service of the neighbor, at least by efficacious prayer for his brethren.

Thus have been formed through the centuries the various religious orders and congregations of men and women, which are so many schools of Christian perfection. Though they were founded under different circumstances and are directed to a variety of works, they are fundamentally based on the same principles and guided by the same laws, the counsels of the Gospel, the call to the higher life, the perfect way of serving God and the neighbor in the fulfillment of charity. They have broken with the things of this world, and to honor God in so acting they bind themselves by a vow, an act of religion, to give up the world and to give themselves to God in an effort to attain perfection in the love of Him and their fellow men. Against the seduction of the riches of this world, they vow holy poverty in detachment from wealth and in entire dependence on the loving providence of God to supply for their needs. They "seek first the Kingdom of God and His justice," knowing that God will provide them with the necessities of life. They bind themselves by a vow of chastity, foregoing even the lawful pleasures of marriage and the joys of family life, that they may

have in their hearts only the purest love of God and the unselfish disinterested love of man. Lastly, they lay upon the altar of sacrifice their very selves, their personalities, in their vow of obedience, whereby they put their wills in the keeping of a superior, to do his bidding, to submit not only their likes and tastes, but their very judgment to the command of another. And thus wholly stripped of the things of this world, with every tie broken with the world, they are free in their hearts and minds to do the will of God in every action, to live not by their own life any longer but by the life of Christ. The obstacles are removed, they may now run in the way of charity, which is Christian perfection.

In all essentials there is agreement among the many religious orders and congregations, but there is the wonderful variety of the action of the Spirit of God, the divine source of the sanctity of the Catholic Church. We have contrasted first of all the contemplative and active orders. The former are withdrawn almost entirely from contact with ordinary life that they may give themselves more entirely to prayer and meditation. They imitate the hidden life of Christ, they accept the "better part" of Mary who sat at the feet of Jesus, rapt in consideration of His words. Yet they are not unmindful of their brethren in the world but are most helpful to them in the constant outpouring of prayer to God for the Church and its members, for sinners, for priests, for all the works and needs of the kingdom of God. This assures the returning stream of graces from on high without which no good would be accomplished in the world by man's natural powers and unaided feebleness. It is a part of the mystery of God's works that they are accomplished in secrecy and silence, and only at the last day, when the veil shall be taken away, will we realize to the full what has been brought about by the prayers of the contemplative religious, shut away within the cloister yet intent upon the interests of God, not merely in their own souls and lives but in the life of the entire Church. They seek the will of God in all their lives and actions and, therefore, they seek that this same will be done on earth, no less perfectly than in heaven to which they continually lift themselves in prayer by coming into the

presence of God to offer themselves ever more utterly to Him to be one with Him.

Not all are called to this school of perfection, yet are none the less truly called to the perfection of Charity in a more active manner of service of the brethren. For these are provided the many orders and congregations that devote themselves to the works of charity in the life of the Church. They live in poverty among the poor, they spend themselves in the care of the abandoned and helpless, whether orphans or aged, they nurse the sick, they conduct schools, they befriend the outcast and strangers, for whom this world has so little sympathy. In all these, the wretched and the miserable, they see the Christ Himself, for He has identified Himself with the least of his brethren. They do not consider them a burden, a dishonor to society, but the special objects of the love of God who has marked them more distinctly with the sign of His Passion and Cross, the mark of predilection and predestination. They make friends to themselves of these the special friends of God, for they would love what God loves and serve God in serving God's friends and brethren. So the active religious men and women throughout the world in every age enter into the life of the Church in a very intimate manner. Unhampered by family ties and connection with the world as such, they live in the midst of it, free to do the works of God. They answer the call of the Holy Father, the bishops and priests wherever help is needed, even to the ends of the earth in the missionary endeavor to push out the borders of the kingdom, the realization of the Catholicity of Christ's Church. They refuse no type of work, they give themselves entirely to each task assigned them, uncomplaining of hardship, undeterred by opposition, rejoicing in difficulties and persecution. For in all things they see the will of God, His providence, in which they have absolute trust since they have ceased to lean upon natural means and human planning. They seek charity, the union of their hearts and minds with God in perfect friendship. They would make a return of love for the boundless overflowing love of God, manifest in the mystery of the incarnation of the Son of God and the redemption by His death upon the cross. There is

then no limit, there is then no counting of the cost, but the choice once for all that knowing the will of God, they do it in all things. Weak and feeble as they are, yet they strive towards this ideal in the confidence of God's promise that His grace shall not fail them but will be sufficient for them.

There are then diversities of the action of the Spirit of God but one and the same Spirit of holiness that impels the followers of Christ to walk in the perfect way. Each religious group has its own rule, its own works, its own field of action, as determined by its founder or founders under the guidance and authority of the Church. But in all, without exception, there is substantial agreement that removing the obstacles to the love of God and the neighbor, they press on towards the more perfect union of the soul with God. In a certain sense they are particularly concerned with their own sanctification and the assurance of their salvation, and in this they are consistent with the command of Christ that it is the most important of all matters. But since that sanctification is effected in the virtue of charity, in a very true sense they are the least selfish and the least egotistic of all mankind. For it is not to do their own will that they enter upon this manner of life and accept the religious state as their calling. It is rather to give up their will in all things that they may do the will of God as perfectly as possible in this life. They have been given the grace of God to see and realize that it is wisdom to sacrifice all things in order to attain more fully to God. They are willing to lose their lives in order to save them. They make that saving doubly sure, for they have put their lives into God's keeping and no one can "take them out of His hand". With the sacrifice come the peace and contentment that are never present in the striving for the things of the world. They are freed from the sadness that ever accompanies the good things of life and its pleasures in the remembrance, ever returning, that all these things must pass and we also must pass away and cannot take these things with us. But charity does not pass away and the love of God in this world is only the beginning, the seed of more perfect, more blessed union with Him for all eternity. This charity is the greatest of all the gifts of the Spirit of God; it is the vivifying force of the

Christian, and his life is more perfect and more meritorious and more lasting, the more it is permeated and animated by the charity of God. For charity is the law of the gospel, it is the perfection of Christianity, it is fundamental and essential to the kingdom of God. To live then in charity, entirely, utterly, in the undivided love of God and the love of the neighbor is the perfect way of living in this life and corresponding to the degree of attainment of this ideal will be the degree of glory in the life to come. This is the reward, the only reward, to which these souls look forward, who have given up all things, who have made every sacrifice, for the sake of pursuing charity in the perfect way.

THE PARENT AS EDUCATOR

That the parent is the chief religious educator and the home the chief school of religion is evident from the very graces bestowed by the Sacrament of Marriage. By the Sacrament of Holy Orders, which is a sacrament ordained with a social purpose, a man is made a priest and given power over the natural and Mystical Body of Christ—power to celebrate Mass and to forgive sins. By the Sacrament of Marriage, also a sacrament ordained to a social purpose, a man and a woman are made husband and wife and given a right to the graces to educate their children as Christians. As Leo XIII said in his encyclical *On Christian Marriage*, "By raising marriage to the sacramental dignity there has been vouchsafed to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of Christ, it not only looks to the propagation of the human race, but to the bringing forth of children for the Church, fellow-citizens with the saints and domestics of God."

By Edwin V. O'Hara, "The Parent as Educator," *The Franciscan*, Vol. 17, No. 11 (November, 1937), p. 4.

New Books in Review

How to Give Sex Instruction. By P. J. Bruckner, S.J. A Guide for Parents, Teachers and Others Responsible for the Training of Young People. With a Foreword by Daniel A. Lord, S.J. St. Louis, Mo.: The Queen's Work, 1937. Pp. 80. Price 25c.

Every Catholic teacher should read this pamphlet. Pastors and teachers should try to get it into the hands of all Catholic parents. It is the only booklet of its kind with which this reviewer is familiar. As the Foreword states: "Simply, honestly, in clear and straightforward fashion, this book explains how adults may present to young people the essential facts of life and its origin. It offers the proper approach to the subject and supplies, not merely the manner, but the exact words in which the essential knowledge of sex may be given to children and young people."

The Gospel According to St. Matthew. By the Rev. Leo F. Miller. New York: Joseph F. Wagner, Inc., 1937. Pp. iv+346. Price \$3.25 (list).

This volume should prove a valuable reference for college classes in Scripture, study groups and priests. The first seventy-two pages are introductory in character, offering, in Chapter I, historical data; in Chapter II, literary characteristics of St. Matthew; and in Chapter III, the doctrinal characteristics of the Gospel. The rest of the text, pages 73-346, presents first an analysis and then a portion of the text of the Gospel, the latter supplied with copious footnotes. Titles from the table of contents illustrate the organization of the book from pages 73-345:

I. Introductory Section (i. 1-iv. II)—(1) The Birth and Childhood of Jesus (i. 1-ii. 23), (2) The Advent and Nature of the Messianic Kingdom (iii. i-iv. 11) II. The Public Ministry of the Messiah (iv. 12-xiv. 12)—(1) Introduction (iv. 12-25), (2) Jesus is the Prophet and Lawgiver of the Messianic Kingdom (v. 1-vii. 29), (3) The Miracles of Jesus Show that He is the Messiah (viii. 1-ix. 34), (4) Jesus is the Messiah, because He Established the Messianic Kingdom (ix. 35-xiv. 12); III. Jesus Prepares the Apostles to Rule the Messianic Kingdom (xiv. 13-xx. 28)—(1) Jesus Teaches the Apostles that He is the Son of God (xiv. 13-xvi. 12), (2) The Apostles Profess the Divinity of Jesus (xvi. 13-xvii. 26), (3) Jesus Instructs the Apostles on Certain Virtues (xviii-xx. 28); IV. The Synagogue Rejects and Crucifies the Messiah. Jesus Finds the Church (xx. 29-xxvii. 50)—(1) Jesus Enters Jerusalem in Triumph (xx. 29-xxi. 22), (2) The Conflict of Jesus with the Pharisees and the Priests (xxi. 23-xxiii. 39), (3) Instructions and Prophecies concerning the Judgment of Israel and the Last Judgment (xxiv. 1-xxv. 46), (4) The Passion and Death of Jesus (xxvi. 1-xxvii. 50); V. The Victory of Jesus (xxvii. 51-xxviii. 20)—(1) The Miracles at Christ's Death (xxvii. 51-56), (2) The Resurrection of Jesus and the Mission of the Apostles (xxviii. 57-xxviii. 20).

Saint Teresa Picture Book. By A. de Béthune. New York: Sheed & Ward, 1937. Pp. 50. Price 90c.

This is a delightful introduction to the Little Flower. The volume is written in verse; the life situations represent a most happy selection, and Ada Béthune's illustrations are typically hers, telling each incident graphically.

Saints by Request. By Joan Windham. New York: Sheed & Ward, 1937. Pp. vii+125. Price \$1.50.

The author wrote this volume to give to boys and girls life-stories of some of the saints not treated in her *Six O'Clock* books. The saints treated in this volume are: St. Andrew, St. Philomena, St. Ursula, St. Cecilia, St. Adrian, St. Paul and St. Anthony, St. Martin, St. Julia, St. Benedict, St. Bernard, St. Dominic, St. Raymond, St. Catherine, St. Charles, St. Gerard.

Our Kateri. By Sister Mary Immaculata, O.P. The Life History of Kateri Tekakwitha. By Sister Mary Immaculata, O.P. New York: Benziger Brothers, 1937. Pp. xv+129. Price \$1.50 net.

Father Wynne, S.J., vice-postulator for the cause of Tekakwitha's canonization, has written the Foreword to this volume. In the form of a novel the author tells the story of the "Lily of the Mohawks", the cause of whose beatification is now being taken up in Rome. Readers of all ages will like this sketch. Youthful readers in particular will enjoy the author's manner of presentation as they learn to know and love Kateri.

A Light Shining. By S. M. Johnston. The Life and Letters of Mother Mary Joseph Dallmer, Ursuline of the Roman Union. New York: Benziger Brothers, 1937. Pp. xiii+415. Price \$3.50 net.

The fact that this volume was the October, 1937 selection of Spiritual Book Associates gives it a most trustworthy introduction to our readers. The following paragraphs, taken from Father Muntsch's preface, are indicative of the life told in this volume:

We are told that one of Mother Mary Joseph's outstanding characteristics was most certainly her capacity for loving, her longing to guard within her very heart the persons beloved, protecting them in actuality when possible, always sheltering them beneath the powerful mantle of prayer.

This is the secret of every great life—love for God shown in charity towards all His children. May we in our day learn from this servant of God how to combine the two great commandments, and so promote our own spiritual welfare while adding to the happiness of God's children.

And this sentence, written by Mother Barbara, provincial prioress of the Ursulines, is further indicative of the life story told: "Mother Mary Joseph must have been adorably human and humanly adorable."

Sister Mary John Berchmans. Religious of the Holy Names of Jesus and Mary. Spiritual Notes. Biography by Sister May

Edwin O'Neill, R.H.N. New York: Benziger Brothers, 1937. Pp. xix+234. Price \$1.75 net.

This is the second edition of a biography that first appeared in 1927. Father Giacobbi, S.J., wrote the preface to the book. This reviewer hopes that the following quotations from the Foreword will interest readers in the life of Sister Mary John Berchmans:

First, she possessed a great union with God, for she never lost sight of the Divine Presence. But I then attributed this union to her state of recollection and not to any miraculous gifts which she might have received, as her journal shows. Secondly, a most remarkable purity of soul, in such a way that she seemed established in goodness, without the least attachment save to God. Thirdly, she was thoroughly meek and humble. This is what I understood best of her. Her heart was thoroughly sweet, and her peace unalterable. Yet she had passed, and she was passing, through many trials. Fourthly, and this is what I admired most in her—her *charity*. There was only love in that soul for her Sisters, and for all. She could not condemn, but only excuse. She was most tender and compassionate; and, I should have judged that whosoever had come in contact with her would have been struck by this trait. Considering the state of suffering Sister M. John Berchmans was in, and knowing how hard it is for human nature—even in those who seem to be perfect religious—not at some time or other, to violate—in the least—charity, in thought, word, or deed, the good Sister appeared to me both admirable and lovable.

John and Joan and their Guardian Angels. Designed and printed by St. Anthony Guild Press, Paterson, N. J., 1937. Pp. 24. Price \$1.50 (postage extra).

This book in size, coloring and type is most pleasing. The language of the text is simple, and the text is designed in picture and story to make the child happy in learning about his angel.

An Introduction to Logic. By Jacques Maritain. New York: Sheed & Ward, 1937. Pp. xii+300. Price \$2.50.

This is a translation of Maritain's *L'Ordre des Concepts*: 1. *Petite Logique*. The author intended it as the first volume

in a series to be devoted to each of the great divisions of Scholastic Philosophy.

Saints to Help the Sick and the Dying. With Appropriate Prayers and Reflections. By Edmund J. Goebel. New York: Benziger Brothers, 1937. Pp. x+129. Price \$1.50 net.

The following two paragraphs are from the author's preface:

The purpose of this book is to bring before the minds of the faithful, in all walks of life, priests and Religious as well, the various saints who are invoked against specific ailments and diseases.

In the pages that follow, definite efforts were made to provide complete instructions for the sick and dying. Perhaps many things have been discussed which should have been taken for granted, but, in every case, emphasis was placed on the practical rather than on the theoretical.

The volume is one which should be in every home. It has the following chapter headings: I. Resignation; II. The Anointing; III. Closing Life—Dying Sayings of Saints and Holy Souls, Dying Sayings of Famous Men and Women; IV. Hour of Death—Prayers and Litany for the Dying; V. The Last Agony; VI. Other Sacraments—Confession, Communion of the Sick; VII. The Saints; VIII. Prayers and Devotions for the Sick and Dying.

Why Are You Fearful? Adapted from the German of Father Athanase, O.F.M., author of *Pusillum*. By Marion A. Habig, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 95. Price 50c (postage extra).

This small book is a treatise on confidence in God. In Germany it had thousands of readers. The chapter titles are: I. Be of Good Heart! II. God Rules the World; III. "If God Rules the World . . ."; IV. God Loves the World; V. "If God Loves the World . . ."; VI. God's Mercy; VII. "If God Is Merciful . . ."; VIII. God's Children; IX. The Reward of Confidence.

The 1938 Franciscan Almanac. Paterson, N. J.: St. Anthony's Guild, 1937. Pp xix+623. Price 75c.

This is the first opportunity the JOURNAL OF RELIGIOUS INSTRUCTION has had to make known this 1938 Almanac, one filled with world facts on Religion, history, education, the missions, religious orders as well as up-to-date material of a secular nature. Each year when this reviewer looks through *The Franciscan Almanac* she wonders at the ingenuity that keeps this volume so very up to the minute, not only in things pertaining to Religion but in things secular as well.

BOOKS RECEIVED

Brande, Dorothea. *Letters to Philippa.* New York: Sheed & Ward, 1937. Pp. 151. Price \$1.50.

Callan, Louise. *The Society of the Sacred Heart in North America.* With an Introduction by The Reverend Gilbert J. Garraghan, S.J. New York: Longmans, Green and Co., 1937. Pp. xvii+809. Price \$5.00.

Carroll, Patrick J., C.S.C. *Many Shall Come.* Notre Dame, Indiana: The Ave Maria, 1937. Pp. 380. Price \$1.50.

Croft, Aloysius. *Twenty One Saints.* Milwaukee: The Bruce Publishing Company, 1937. Pp. xi+151. Price \$1.50.

de Béthune, A. *Saint Teresa Picture Book.* New York: Sheed & Ward, 1937. Pp. 50. Price 90c.

Eucharistic Whisperings. Adapted by The Rev. Winfrid Herbst, S.D.S. (From the German Translation by Otilie Boediker) Vol. VII. First Edition. St. Nazianz, Wis.: The Society of the Divine Savior, 1937. Pp. 133. Prices: Paper binding, 35c; mailed postpaid, 40c; Cloth binding, 75c; mailed postpaid, 80c.

1938 Franciscan Almanac. Paterson, N. J.: St. Anthony's Guild, Franciscan Monastery, 1938. Pp. xix+623. Price 75c.

Habig, Marion A., O.F.M. *Why Are You Fearful?* Adapted from the German of Father Athanase, O.F.M., author of *Pusillum*. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 95. Price 50c (postage extra).

Hanly, Monsignor D. A. *Blessed Joseph Pignatelli* (of the Society of Jesus). A Great Leader in a Great Crisis. New York: Benziger Brothers, 1937. Pp. xii+269. Price \$2.75 net.

Herbst, The Rev. Winfrid, S.D.S. *Christ's Little Ones.* Some More Biographies of Saintly Children of Our Own Times. From the German of M. Schmidmayr. St. Nazianz, Wis.: The Salva-

torian Fathers, 1937. Pp. x+231. Prices: Cloth binding, \$1.30; mailed postpaid, \$1.40.

John and Joan and Their Guardian Angels. Designed and Printed by St. Anthony Guild Press, Paterson, N. J., 1937. Pp. 24. Price \$1.50 (postage extra).

Johnston, S. M. *A Light Shining.* The Life and Letters of Mother Mary Joseph Dallmer, Ursuline of the Roman Union. New York: Benziger Brothers, 1937. Pp. xiii+415. Price \$3.50 net.

Kirby, Anastasia Joan. *A Dream of Christmas Eve.* Illustrated by Janet Robson. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 20. Price 35c (postage extra).

Maritain, Jacques. *An Introduction to Logic.* New York: Sheed & Ward, 1937. Pp. xii+300. Price \$2.50.

Miller, Rev. Leo F. *The Gospel According to St. Matthew*, New York: Joseph F. Wagner, Inc., 1937. Pp. iv+346. Price \$3.25 (list).

O'Rafferty, Rev. Nicholas. *Instructions on Christian Doctrine.* The Apostles' Creed. Adapted from the Italian of the Very Rev. Ildephonsus Bressanvido, O.F.M., and other sources. Milwaukee, Wis.: The Bruce Publishing Company, 1937. Pp. xiv+328. Price \$2.75.

Pfeiffer, P. Pancratius, Second Superior General of the Same Society, Rome, 1930. Translated from the Original by Winfrid Herbst, S.D.S. *Father Francis Mary of the Cross Jordan.* Founder and First Superior General of The Society of the Divine Savior. St. Nazianz, Wis.: The Society of the Divine Savior, 1936. Pp. 574. Prices: Cloth binding, \$1.25; mailed postpaid, \$1.45.

Windham, Joan. *Saints By Request.* New York: Sheed & Ward, 1937. Pp. vii+125. Price \$1.50.

PAMPHLETS

Bruckner, P. J., S.J. *How to Give Sex Instruction.* A Guide for Parents, Teachers and Others Responsible for the Training of Young People. With a Foreword by Daniel A. Lord, S.J. St. Louis, Mo.: The Queen's Work, 1937. Pp. 80. Price 25c.

Lord, Daniel A., S.J. *Prayers Are Always Answered.* St. Louis, Mo.: The Queen's Work, 1937. Pp. 35. Price 10c.

Lord, Daniel A., S.J. *Thanks to the Communists.* St. Louis, Mo.: The Queen's Work, 1937. Pp. 36. Price 10c.

Sheen, Fulton J. *Communism.* The Opium of the People. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 40. Price 10c (postage extra).

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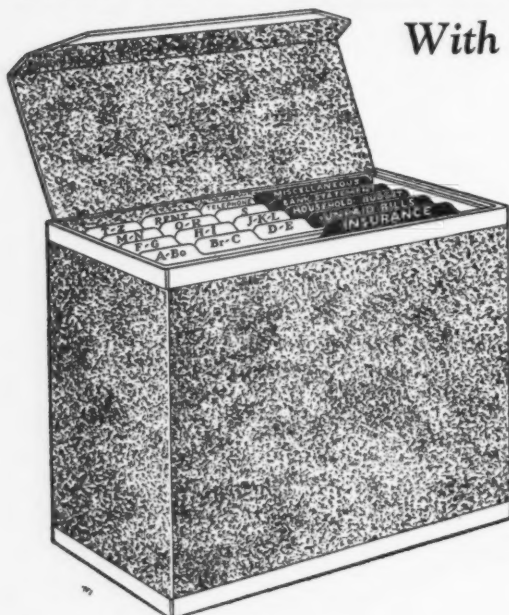
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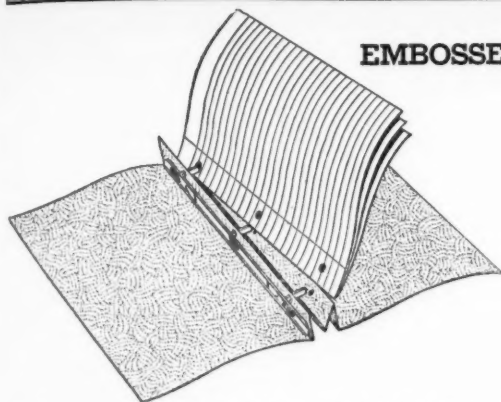
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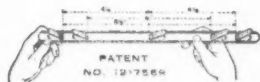
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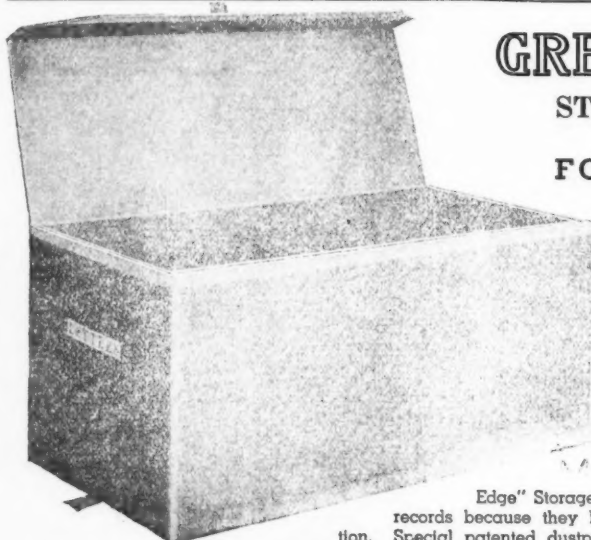
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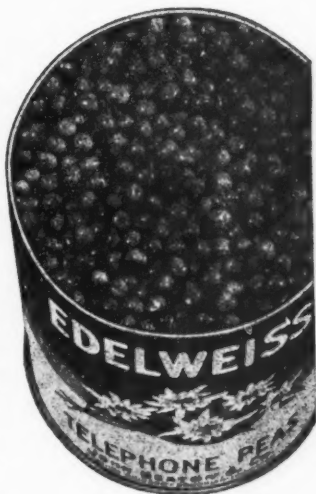
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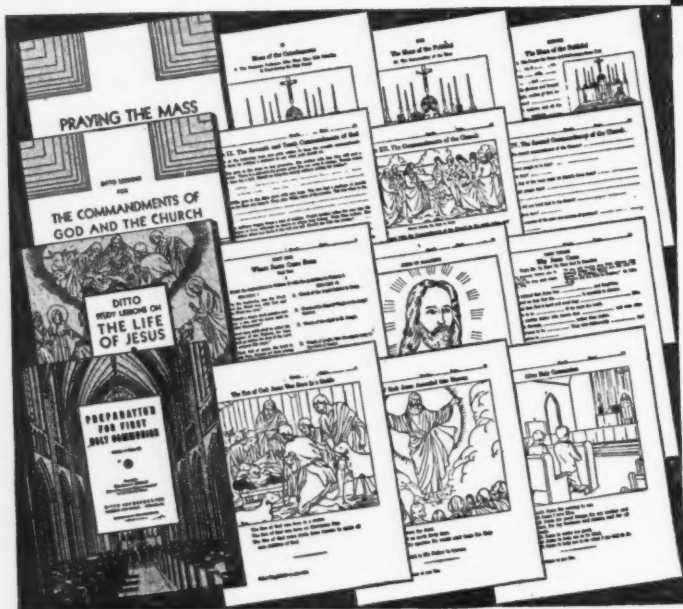
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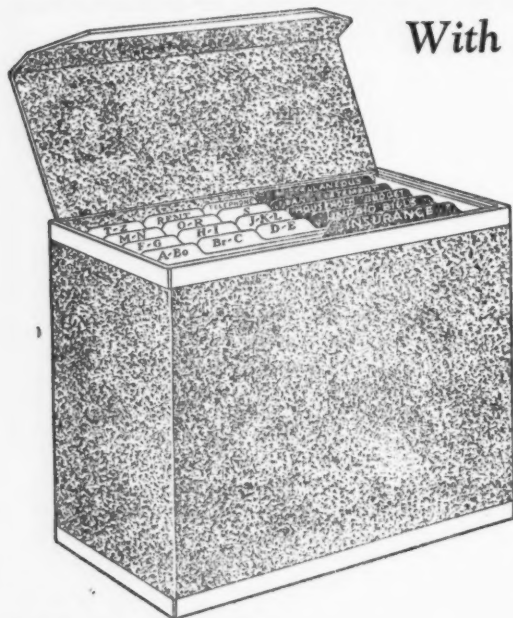
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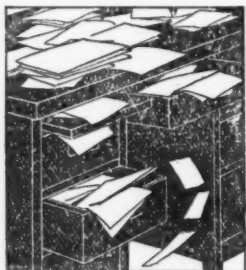
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Nilil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

TO SUPERIOR-GENERALS

The office of a superior of a religious community is one of responsibilities both spiritual and material. Their material obligations alone are time-consuming and onerous. We feel quite sure that superior-generals have little or no time for the perusal of magazines like the JOURNAL OF RELIGIOUS INSTRUCTION. We hope, however, that supervisors or private members of communities will call the attention of their superiors to this editorial. Humbly, but with earnestness, we would like to ask superiors to consider the courses in Christian Doctrine and the teaching of Religion they themselves pursued during their respective novitiates. Did the same courses prepare them to talk themselves clear-headed on matters pertaining to doctrine? Or did they merely hear lectures about these same doctrines, piously receive them and recite them in the words of a text? Such a procedure was not uncommon. To say the least it was inadequate. Teachers of Religion need substantial courses in doctrine and in the particular problems of the teacher of Religion. How well prepared are our teachers at the elementary school level for the teaching of doctrine? If objective data are necessary to bring about an understanding of this question, let superiors procure these data. Let them require their Sisters to take an examination in doctrine, one for which

they will have no opportunity to cram. Let them investigate the ability of their Sisters to explain those doctrines of Religion that are continually receiving attention in the elementary school curriculum.

Some years ago we pleaded with Catholic colleges and universities, particularly with those offering summer courses, to provide courses in doctrine and courses in the problems of the teacher of Religion for teachers-in-service. Many of the colleges were interested in the suggestion. It is not necessary to say that it is the wish of every college to offer courses that will satisfy the needs and requests of the student body. But what happened to these courses when they were offered? Registrations were small. Instead of Religion, religious teachers were taking courses that improved their knowledge of the secular subjects. One would think from their selection of courses that our teachers were already masters of religious doctrine. Therefore, we reiterate, this question should be investigated. How well do our teachers know their Religion? What is their preparation for participation in religious education? Furthermore, what are the results of sending immature candidates for the bachelor's degree to secular institutions of higher learning? What courses in these institutions are giving our Sisters the assistance they need as participants in the work of *Catholic* education? It is not too early to consider this question in terms of next summer's program for the improvement of teachers-in-service. We need more courses in religious doctrine and problems pertinent to its presentation at the different mother-houses. We ought to have large registrations in these courses at our different colleges and universities. We recommend a careful consideration of the bulletins of Catholic colleges and universities. Most of them will be available in the next few weeks.

THE RADIO AND THE SCHOOL

Teachers who would like to use all available channels in the education of youth should give some consideration to youth's use of the radio. In a recently reported study¹ data are given that show one small sampling of high school pupils and recent graduates consider the radio their most important news medium. Without doubt, many teachers would like to investigate this problem for themselves, that is, the relative importance which pupils assign to the daily newspaper, the radio and the weekly news magazine as sources of information on current affairs. If predictable data are procured, teachers have a responsibility to know what is on the air and to guide students in the selection of programs and in other pertinent problems pertaining to the regulation of radio stations. Just as we are endeavoring to guide children and youth in the application of religious knowledge in their use of newspapers and motion pictures, let us do the same for the radio. If we do not do it we are, to say the least, behind the times and neglectful of an important channel of education.

CATHOLIC YOUTH AND LIQUOR

At the nineteenth annual meeting of the American hierarchy, held in Washington last November, the bishops of the country issued a vigorous statement on the "promiscuous and unwise use of intoxicating liquors". Our bishops condemned "the suggestive, sensuous and unclean floor shows connected with many drinking places and urged all clean-minded people to cooperate in their suppression."

It is to be regretted that Catholic homes neglect their responsibility in directing youth in the use of intoxicating

¹ Claude C. Lammers, "Sources of Pupils' Information on Current Affairs, pp. 32-36. *The School Review*, Vol. XLVI, No. 1 (January, 1938).

liquors. This very neglect makes the school's consideration of the subject most important. The topic might well be treated in Religion classes. In *College Men, Their Making and Unmaking*, the author quotes a distinguished member of the medical profession as saying: "The strongest indictment against alcohol is that it excites the passions and at the same time diminishes the will power. The fact that alcohol blunts the moral tone does much more harm than all cirrhotic livers, hardened arteries, shrunk kidneys, inflamed stomachs, and other lesions believed to be caused by its excessive use." The chapter, "The Art of Drinking",² from which this quotation is taken, could be read profitably by all those engaged in the religious education of youth. Let us not overlook the fact that the question is one that demands the attention of the high school as well as of the college.

Ten years ago we were inclined to think that the ideal solution was to guide youth to temperance. Today, conscious of the home's neglect or misunderstanding of the issue, we believe that our youth need to be guided to a resolution of total abstinence for the period of school years, at least. We would be very glad to open the pages of the JOURNAL OF RELIGIOUS INSTRUCTION to a discussion of this question.

THE FRANCISCANS AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE

We have just received the report of the nineteenth annual meeting of the Franciscan Educational Conference held in Allegheny, New York, on July 3-4, 1937. For several years the Franciscans have manifested great interest in the Confraternity of Christian Doctrine. They have attended in

² Dom Proface. *College Men. Their Making and Unmaking*, pp. 131-150. New York: P. J. Kenedy & Sons, 1935.

large numbers the national congresses. The report of their nineteenth annual meeting has exhibited a continuation of the same interest in religious instruction. Most Reverend Edwin V. O'Hara, D.D., episcopal chairman for the hierarchy for the Confraternity of Christian Doctrine in this country, spoke at the Conference on "Leadership in Religious Instruction." Among other topics treated at the meeting were: "Training Our Clerics for Religious Instruction;" "Religious Instruction—Method and Text;" "Students in Non-Catholic Schools and Vagrants;" "Correlation of Religious Instruction;" "Religious Instruction for Adults." We would like to call the attention of readers of this JOURNAL to the section of the report entitled "The Religion Teacher's Library."³ This list of readings is the most complete and up-to-date bibliography of references for the American teacher, with which we are familiar. Father Bandas in *Religion Teaching and Practice*,⁴ Father Sharp in *Aims and Methods in Teaching Religion*⁵ and Father Ostdiek in *Simple Methods in Religious Instruction*⁶ all give selective lists. The present list while selective is more inclusive. We hope sometime in the near future that the list prepared by Father Vogel and Father Kirsch will be made even more extensive.⁷ We would like to see this list used as the basis of a list that will be objective in its selection and annotation, but such a list will require time and expense in its preparation. It should prove, however, an acceptable piece of work toward meeting the thesis requirement for a master of arts degree in Education.

³ Rev. Felix M. Kirsch, O.M.Cap. and Fr. Claude Vogel, O.M.Cap., "The Religion Teacher's Library", 155-210. *The Franciscan Educational Conference*, Vol. XIX, No. 19 (December, 1937).

⁴ Rev. Rudolph G. Bandas, *Religion Teaching and Practice*. New York: Joseph F. Wagner, Inc., 1935. Pp. ix+118.

⁵ Rev. John K. Sharp, *Aims and Methods in Teaching Religion*. New York: Benziger Brothers, 1929. Pp. xvi+407.

⁶ Rev. Joseph Ostdiek, *Simple Methods in Religious Instruction*. Milwaukee: The Bruce Publishing Company, 1936. Pp. ix+134.

⁷ Editor's Note: We have just learned that St. Anthony's Guild, Paterson, New Jersey is printing *The Religion Teacher's Library* as a separate pamphlet.

THE TEACHER AND BIBLE HISTORY

REVEREND WILLIAM L. NEWTON

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The praise bestowed on the Bible text discussed in the last issue of the JOURNAL¹ brings to mind the correlative importance of the teacher of Bible History. The place of the teacher in conveying instruction to the pupil needs no definition. That place we recognize as essential. The pupil in the earlier grades cannot be expected to assimilate the content of a text book, and even till the last years of his schooling every student looks for direction. For many reasons this personal intervention of the teacher is demanded in the exposition of Religion, and especially in that department of Religion which we call Bible History. The first of these reasons is that no text book will be self explanatory in a field like Religion which is so wide and so profound. Our Religion texts are only synopses, brief and elliptic in proportion to the school level for which they are prepared. The interstices must be supplied, and the connections explained by the teacher. When the material is in story form, as it necessarily is in Bible History, another reason is added for the instructor. She must now provide the exposition of the stories, and carry the mind of the pupil to the truths which the stories embody.

There is an old saying that the teacher should know at least seven times more than the pupil. Without holding to the mathematics of this adage, I should like to point out

¹ Reverend William L. Newton, "A New Bible History," *Journal of Religious Instruction*, Vol. VIII, No. 6 (February, 1938), 491-496.

that Bible History not only calls for a teacher, but also for one with proper equipment for the subject. This will be true whether the subject is handled regularly, as it is in the parochial schools, or whether it is only touched on occasionally by the catechist. The matter is so important in itself, and there exist so many peculiar notions about the Bible and its individual story, that the one who is called upon to teach it should attend conscientiously to her remote and proximate preparation. Here it is proposed to say a word on the former.

There are two features of this remote preparation: the one might be called intellectual, the other volitional; preparation of both mind and heart. The requirements of either may be comprised in the one rule: diligent reading of and affection for the Bible.

Without generalizing, the fear may be expressed that our teachers themselves do not devote as much time to Bible reading as they might. Some excuses have been offered for this. It is suggested that the subject is too difficult, or that there is some danger of misinterpretation, or that the necessary guidance is not available.

In the first place we should not hold the reading and the understanding of the Bible to be too difficult. This can be said without denying that the Bible is not the easiest of literature. The mature mind, and the thoughtful approach, which are expected of a teacher are quite sufficient to make the Sacred Books intelligible. But when assistance is needed, as it usually will be, it is to be found without much search. It is not so long ago that the JOURNAL² printed a bibliography on Catholic subjects. This included an excellent display of literature on the Bible, ranging from Introductions to Commentaries. Most of the books in the list are readily obtainable. For the New Testament one needs only a life of Christ, of which many are at hand, e.g., Fouard, Fillion, Goodier, etc. These I mention in preference to Mauriac because they are more substantial, less impressionistic, and,

² Sister Mary Genevieve, S.N.D., "An Annotated List of Books Based on a Suggested Outline for Religion Courses in Colleges," *Journal of Religious Instruction*, Vol. V, No. 9 (May, 1935), 779-789.

in preference to Edersheim, because they are Catholic. But the reading of almost any life will provide the background and also the interpretation of all the stories in the New Testament. For the Old Testament the assistance is more difficult to get hold of. Much can be had from books which deal with the troublesome passages of the Old Testament. I might mention Bandas, *Biblical Questions*,³ and Steinmueller, *Some Problems of the Old Testament*.⁴ Two additional aids are in preparation: the one a handbook for teachers by a priest teaching the subject in Sisters' College, Cleveland, the other a biblical journal soon to be issued by the Catholic Biblical Society.

Why, with such guidance available, there should be any fear of either reading or teaching the Bible is difficult to say. Still it does exist. In part at least it is due to a misunderstanding of the place of the Bible in the Church, as though it were reserved for only the theologian. This has never been the case. Given a normal understanding of the teachings of the Church, and with this the disposition to accept the direction of the Church, there is little danger of the average reader, and especially the Catholic teacher, going astray in her interpretation. Again the answer to the difficulty is in a more diligent application. If the teacher is herself familiar with the Bible, through devout and frequent reading, all this hesitation will disappear; it will give way not only to greater confidence, but also to a better understanding, a deeper appreciation of the divine message which the Bible holds for all of us.

But with knowledge there must be associated affection if the teacher is to be successful in this subject. This is true, in fact, in all subjects. The ancient rhetorician's rule was: If you want me to cry, you must first cry yourself. In other words, if you seek to beget an affection or emotion in me, you must first exhibit it yourself. How true this is of the Bible!

³Rev. John E. Steinmueller, S.T.D., *Some Problems of the Old Testament*. Milwaukee: The Bruce Publishing Company, 1936. Pp. xiii+233.

⁴Rudolph G. Bandas, *Biblical Questions*. Milwaukee: The Bruce Publishing Company, 1935. Pp. viii+181.

If the teacher has not some affection for the Scriptures, based on a rational appreciation of their nature and function, I cannot see how she can hope to convey anything to the pupils. Certainly she cannot hope to give that which is the ultimate objective in the subject: a disposition to make use of the Scriptures for spiritual encouragement and improvement. The lack of this warmth in teaching the Bible in our schools may be the reason why so little is known about the Bible by our people.

Here again, there is no problem. If we start off with the notion that the Bible is written by God, that it is another way He has of communicating with us, there must stir in the heart of the normal Catholic some response. But in addition the content of the Scriptures will encourage and foster this incipient affection. We can admire Abraham for his faith, David for his hope, Judith for her courage; and all of these are phases of affection. Such characters bring us still higher. They manifest the goodness of God, His concern for our welfare, His fidelity to His promises; and these in turn increase our love. Finally, the attachment we have for our Lord should incline us to the inspired Books which tell us most of what we know of His earthly life. If the devout reader once becomes conscious of the way in which the New Testament draws her closer to Christ, elevates her mind and purifies her intentions, nothing will interfere with her attachment to it.

In speaking of this remote preparation, we naturally have in view the knowledge of and affection for the entire Bible, both Old and New Testaments. But it will follow at once that this general equipment is essential to the development and exposition of any individual story in the Bible. There is no greater cause of misinterpretation than the removal of a Bible story from its context. How often, e.g., is the story of Jonas and the big fish bandied about. And yet there are few who understand the story because they do not read it in connection with the thesis of the Book. This will be found true of a number of stories, it will be true of all stories in our Bible Histories. The remedy for the danger is in what we have proposed here: that the teacher herself become

familiar with the whole Bible by frequent and intelligent reading; that she first learn to love the Sacred Books herself. Such natural preparation, in a subject like Bible History, is a strong plea for and guarantee of the divine assistance without which we can do nothing.

THE CATHOLIC WHO LAPSES

What place does God occupy in the lives of our young people? Do they recall Him only in moments of a devotion that is sentimental rather than solid, or is He the law of their life?

Probably many Catholic educators have rehearsed these questions, recently put by a teacher who has spent many years in secondary and higher Catholic education. In this instance, they were prompted by the fact that several individuals whose conduct at school had been without reproach, had fallen away from the Church.

No doubt, it would be unjust in these cases to hold the school and its teachers wholly responsible. Everyone who has studied the matter knows that the school alone cannot produce young people who under all circumstances will be faithful to God and His law. Even the college of the Apostles, whose Master was Our Lord Himself, had its weak members and its traitor. Parents whose lives are worldly or dissolute, parents who refuse to cooperate with the school, parents who fail to teach their children by good example, can in many instances nullify the work of the ablest and most devoted teachers. Deeds are more influential than words, and what young people see at home can bring to naught even the best school.

But with all this granted, can we say that we are doing our best to train our young people in religion? Is the administration of our schools and colleges in this respect such as to teach the young that the most important thing in life is religion?

Nothing short of an inclusive, intensive survey of our schools can justify a categorical answer to either of these questions. Some of us will be inclined to answer according to our actual experience. What is thus told will be useful, even if not conclusive.

Editorial, "The Catholic Who Lapses", *America*, Vol. LVIII, No. 17 (January 29, 1938), 396-397.

THE METHOD OF PRESENTING THE LITURGY AS
FOLLOWED BY CANON JOSEF MINICHTHALER IN
HIS BOOKS *HANDBUCH DER VOLKSLITURGIE*¹
AND *MESSE UND LEBEN*²

EDWARD F. DUKE
St. Paul Seminary
St. Paul, Minnesota

Two small volumes in German, contributing greatly to the understanding of the liturgy and the liturgical movement, are the works of Canon Josef Minichthaler, *Handbuch der Volksliturgie*, a study of the whole question and its various aspects, and *Messe und Leben*, a catechesis with practical applications for readers of all ages. The principle underlying the whole of Canon Minichthaler's work is that the religious life of both child and adult must center about the Mass, its liturgy, and its application to life. It is through this understanding that the Catholic may know and practice the real Christian life.

The *Handbuch der Volksliturgie* is an account of the details of the liturgy and the part both laity and clergy may take in its interpretation. In this small book are treated all phases of the problem, a brief history and description of which problem are told in an excellent summary forming the initial chapter. Succeeding chapters tell of the positions of the laity and clergy, of the ideas underlying the Mass, and of the music, language, and figures which are represented in the liturgy. Many helps are given as to how the Mass may be better understood. The remain-

¹ Canon Josef Minichthaler, *Handbuch der Volksliturgie*. Regensburg, Germany: Freidrich Pustet Publication, 1931.

² Canon Josef Minichthaler, *Messe und Leben*. 3rd Unrevised Edition. Innsbruck-Vienna-Munich, Austria: Tyrolia Publication, 1934.

der of the book is devoted to a study of how the Christian life may be lived in harmony with the principles connected with the religious ideas expressed in the various cycles of the Church year. The relations between the liturgy and the sacraments and sacramentals are discussed, and practical applications of all that has gone before are made. The book closes with a plea that everyone enter into the liturgy with a deeper and more fundamental understanding.

The *Handbuch* has given rise to a catechetical treatment of the Mass entitled *Messe und Leben*. In this volume Canon Minichthaler attempts to put into words the real relations between the Mass and Life, which relations should form a part of the studies of children as they advance through school. The book is divided into two parts, the first of which deals with a general discussion of how instruction should be given. The second part suggests different instructions for children or youth of varying ages and grades.

Canon Minichthaler's methods are, as he explains in one of his lessons, 'not systematic, but incidental; not logical, but psychological'. This attitude is clearly seen in his work with smaller children, although the same method is somewhat abandoned in the later grades for the appeal to the more developed intellects of an older audience. It is a method which may prove detrimental if too great emphasis is placed upon it. As used in the hands of this churchman, however, it seems both profitable and instructive.

We may see the advantage of this method by taking the lessons which the author uses to instruct the little ones in the first year of school. The Canon's method helps to create in them a desire to find out things for themselves. The following is a rather superficial account of the method employed in the series of lessons proper to this grade. The ideas may seem rambling as presented here, but we are merely attempting to show the method and not the content of the lesson.

The first consideration of the teacher is to emphasize the fact that the religious life of the children must center about

the Sacrifice of the Mass. In order to do this, the first step which must be taken is to develop in the children a state of mind in which there is a tendency to contemplation of some sort. Next, develop in the children a cheerful outlook on the sin-laden world, a world which to them at this time seems quite harmless and so should be kept in that light. It is the teacher's duty, therefore, to show that the liturgy is built about the Sacrifice of the Mass. An introduction may be made by taking the child into the church and showing him the tabernacle, the Crucifix and other figures, concentrating his attention upon the altar. A report in words on what has been seen during this visit should be demanded, so that correction and guidance may be given. Then, the idea must be stressed that Christ lives in the tabernacle and that we should try to converse with Him who is so good and kind to us. The idea of Christ's love for us and for children especially may be developed by the use of pictures, in stories showing the fact that Christ's love is even greater than that of the family and its members. Holy pictures showing the Christmas time and the love of Mary and Joseph for the new-born child may be used. Next, the offering made by the three wise men may be discussed, explaining that this was what Christ did for us—offered Himself that we might be saved. The presentation in the temple may be shown as a forerunner of the offering of the unbloody sacrifice. The marriage feast of Cana may be explained, pointing out that bread and wine are both blessed in the Mass, and further showing that the Host is Christ as much as He Himself is visualized on the crucifix. Summing up all these points, who can say that this method would not be attractive to those whose minds are still undeveloped and who appreciate the obviating of all difficulties?

Canon Minichthaler makes many noteworthy points in his further explanations. He believes that all the work just mentioned for the little ones must be supplemented in the higher grades by further helps to understanding. These helps, too, should fall under the same heading as those mentioned above—the graphic. He declares that the children should be brought to church more often. They should be

made to feel at home there in a respectful way. They should be allowed to become intimate with the fixtures and ornaments of the church. They should become familiar with the vessels used in the sacrifice. They should be urged to assist in the ceremonies. And in all these instances, there must be stress upon the active part which the children themselves should play in learning about the things of religion. It is further pointed out that the calling to mind of the various feasts of the liturgical year and the description of a bit of one of the saints' lives every now and then will go far in developing a healthy interest in the Mass and why it is celebrated.

The Canon feels that children of very young ages are extremely fickle and can be made to learn only by great effort on the part of the teacher. Therefore, why not make the process of learning as simple as possible for them? This he attempts to do and urges others to do likewise. The teacher must control the situation at all times, he declares, for the children's attention may be diverted to something not in accord with sound religion. This would probably mean that the whole lesson had been in vain, for an error in religious instruction is doubly hard to overcome.

After expressing the thought that the children should be told of the Mass from their early life, the author goes on to point out the many things which the pastor can do to promote the devotion of the children to the holy Mass. The priest must see that there are lay people or nuns trained in the various elements of the worship. These people may carry on in his place and may show by their own example how the little ones must act. The author expresses a fine ideal in speaking of a school for the service of God to carry on the liturgical movement. This school would be organized from the school children who with their knowledge of the Mass—the real center of the liturgy—may play a prominent part in the instruction of the faithful in the liturgical movement. The author feels that the children can give a real outward expression to the drama of the Sacrifice if they are grounded early in those necessities of

the external make-up of the Mass, the music and ceremonies.

Part Two of *Messe und Leben* goes into a more detailed account of the Mass as an offering of the community. It discusses the real worth of the Offering, examining the differences between the meal of the Old Law and that of the New. Another chapter talks of the Mass and Charity, and the book concludes with a chapter on the Mass Song: the famous "Wohin soll ich mich wenden?", "Where shall I turn when grief and woe afflict me?". This whole second part is presented for pupils of higher grades. The ideal to be realized is that they learn the connection between the Mass and life and how this connection may be the basis for the real Christian life.

A word or two may now be spoken regarding the general methods used by the Canon in his books. The whole of his work is concerned with the tangible presentation of the factors of the Mass and liturgy. He does not hesitate to include in his work such instructions as those to the teacher who is trying to establish a connection between the offering of Christ on the cross and the offering in the Mass. He parenthesizes the words of instruction, "Show them the crucifix," in the very body of the lesson to try to give the children a visible aid to correct understanding.

Again, the Canon presents in a lesson on the Holy Eucharist the fact that he can recall how happy were the times at home when the family would be united about the dinner table and how great would be the love and happiness existing between the members of the family. He parallels this statement with the query of what great happiness the Lord must have, the Lord who is the head of that family called the Church, when one of His members unites himself to Him in the sacrificial meal. This appeal to family life as an example is one which cannot be denied in catechetical work. It will serve a double purpose if rightly used.

Another effective feature of the Canon's presentation is the use of "Tafelbild" which present the material in outline form. These summary pictures present questions and

answers which the context fully and instructively explains. They serve as a ready aid to the reader who might wish to conjoin all the ideas and see them in a systematized whole. These outlines are not long and cumbersome, but short and concise, giving all necessary information and serving the reader with a handy summary of the work.

This short catechesis contains a few drawings of some liturgical significance which are also aids to the summarization of material and which tend to form certain definite ideas in the minds of the readers concerning the various liturgical functions or objects considered. One wishes that there might be more of these, for the use of charts and monograms in the instruction of children is of great importance. Concise representations such as these are seemingly better fixed in the minds of the learner than are lengthy explanations.

Throughout the book the appeal to the learner is characterized by a tenderness and deep understanding of what is being taught. Such an appeal makes the stories told and the facts presented much easier to grasp and much less difficult to retain. The fact is present everywhere in the book that the religion being taught is founded on love and charity, and the author is one who attempts to practice what he is preaching. With an object lesson such as the teacher must be who strives to teach in the way suggested, the learner cannot help but feel that here is a worthy model to imitate. There is no question that the model of this nature facilitates the acceptance of religious truths.

Many thanks are due Canon Minichthaler for his enlightening and interesting presentation of Catholic truths. We can only hope that his methods may become those of a greater number of writers and teachers on this subject. With such able exposition of the Church's profound truths in such a simple manner, there is no doubt that the teaching of the laity in their formative years could be rendered more pleasing and distinctly more profitable.

A TEACHER'S TREASURE

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Readers of the JOURNAL OF RELIGIOUS INSTRUCTION are, no doubt, aware of the large catechetical display in the library of the St. Paul Seminary. As I was glancing over this great display, I chanced to see a book entitled, *Hilfsbuch zum Einheitskatechismus* by George Deubig. Somewhat amazed at the length of the last word I picked the book from the shelf and started to look through it to determine, if possible, the meaning of that word and also the purpose of the book. My knowledge of German was rather limited, but I was able to pick up the general idea of the passage I was reading, and I became so interested that I wanted to take it to my room and read more of it. There were on the shelf two more volumes which I added to the first and proceeded to study. In the following pages I shall try to set forth in English what the author has so beautifully presented in German, discussing first the purpose and method of the three books, then an illustration of the method taken from the first book, followed by a few remarks on the second and third books.

The *Auxiliary Manual of the Unified Catechism*,¹ intended for the use of teachers in giving religious instructions, is worked out according to the principles of the school whose purpose is to bring about religious life and action.² By this is meant a revival of the true Christian

¹ Hilfsbuch zum Einheitskatechismus von Georg Deubig, Zweite umarbeitete und verbesserte Auflage, Limburg a. d. Lahn Verlag von Gebr. Steffen, 1929.

² Das Princip der religiösen Tat- und Lebensschule.

spirit which will manifest itself in every word and act, and not merely in knowing the answers to the catechism. In other words, religion does not consist in going to Church on Sunday only, but it extends into our business and our recreation, our social life and our family circle; it is a matter of every day, every hour, every minute. Therefore the child must be taught to practice and employ whatever he has learned, so that he shall be a true follower of Christ—a Christian in act as well as in name. He must not only absorb knowledge but should himself become a shining light sending forth its rays unto all who come under its influence.

We shall now take up the three steps employed by the author in carrying out his method. First of all, to facilitate the understanding of these steps, we shall make use of a simple illustration. In the construction of a house there are several stages. First, all the materials to be used in its construction must be gathered together. Secondly, this material must be assembled, each part in its proper place and firmly joined. Finally, the purpose of the house would not be fulfilled unless there were someone to occupy it—to make use of it. Now the child is the builder of the house of religious truths and does so in three steps. The first step is the assembling of preparatory material (*Vorbereitendes Tun*). This consists in having the child recall all incidents in which he came into contact with his religion. The author supposes that as a rule the child is not an *unmarked slate*.³ The child is to take an active part in co-operating with the teacher in demonstrating and formulating the truths of faith which must then be put to practice. This will not promote subjectivism or create a condition in which the child will not believe anything unless he can reason it out because the child, before coming to school, has already learned many things about his religion and has lived according to the commands of the Church. He has gleaned lessons of faith from many sources, such as stories from his parents and pastor,

³ This would be especially true of European countries where the religious atmosphere of the home is much greater than in this country.

pictures and holy cards, besides being present at the celebration of great feasts of the Church. Perhaps, too, he has been taunted by his non-Catholic associates who have false impressions of the Catholic faith. All these instances he should try to recall to mind, that when he comes to class these things may be discussed and explained and correlated with the great dogmas of faith. Thus, with the help of the teacher, the pupil will be able to make a reasonable defense of his Church.

The second step consists in uniting and setting in order the different ideas which the child introduces (*Erarbeitendes Tun*). The child working under the direction of the teacher, proceeds to take this promiscuous material which he has obtained from numerous sources and coordinate it into a unified principle of faith. Thus from a mere perfunctory knowledge of his faith, the child comes to a livelier and more comprehensive knowledge of it. Just as the materials of the house are taken and arranged into a beautiful and unified whole so the child, with the aid of the teacher, takes the scattered bits and particles of Christian doctrine and molds it into a logical whole.

The last step is the carrying-out project (*Nachfolgendes Tun*). This employs memory work, written exercises, illustrated talks and especially an immediate putting to practice of the truths discussed. The child is led to appreciate the beauty and grandeur of Catholicism; furthermore he is to make a specific resolution after each lesson and put it to practice that same day or better still, that very hour.

Since this method is applied to every topic or article treated, we can best get a clearer understanding of it by seeing how it works. The following is a synopsis of the first topic of the introduction, "Where To" (*Wozu*).

Preparatory Work (V.T.⁴). "Consider how God created the earth and the first man. Write down when God created you, how old you are now, and what you intend to be. When you are through with your studies, what then? . . . after 20 years, what then? . . . after 30 years, what then? . . . after 50 years, what then? . . . etc."

Working-Out Project (E.T.⁶). "What is the purpose of all these created things? God made the whole world. How infinite, how unlimited is the power of God. Think of all the creatures of the past, present, and future. God knows them all and gives them life. Why did God make all these things? Look at the sun, the moon and the stars as they go about their course obeying the law which God imposed upon them. They give light and heat. They are doing God's will. The heavens show forth the glory of God. How are they doing this? Consider the plants and the flowers; look at their beauty. They are also manifesting the glory and wisdom of God. How do they do this? The birds, too, and all the animals give praise to God.

"What is the purpose of man? God placed man on earth—you and me—and gave us a body with all its powers, and besides that, He gave us a soul endowed with understanding and free will. We belong entirely to God and therefore we must live entirely for Him; we must love Him, serve Him and give Him glory. That is the way we would have to live if we were destined only for this earth as are the plants and animals. That would be a natural happiness. But God raised us above this and intended us for the joys of heaven. There we shall praise and glorify Him and live in eternal bliss.

"God did not have to do this, but His great love for us sider themselves lucky if they have much money, many earthly possessions and a comfortable living. Suppose that everything that is on this earth belongs to you. Surely you would think yourself very rich. But all this is not even as a speck of dust on your finger compared to the beauty and glory of heaven. At death you must leave everything behind, and you will have nothing stored up for yourself in heaven. There are no truer words than those of Christ, 'What does it profit a man . . .'".

Thereupon follows the story of St. Philip Neri and the young student, well-known sayings of St. Bernard and St.

* Vorbereitendes Tun.

⁶ Erarbeitendes Tun.

Ignatius—all of this leading up to the question, "Why did God make you?" Then is stated the answer and also the reason why it is the first question in the catechism. The author next discusses erroneous notions of life.

Men Who Have Acquired False Ideas. Today there are many men who think only of earthly treasures. They do not believe in God and heaven, but only in money, riches, success, and pleasures. These are their gods. They worship and serve them daily. They want a heaven on earth—plenty to eat and drink, fine clothes, a beautiful home, and a gay, carefree life. Their motto is, "Enjoy this life to its fullest measure. There is no eternity or everlasting treasure."

How ignorant these men are. They should be pitied. They are leading a life that is entirely wrong. They are not much more than the animals. No, we shall not imitate them! We feel very fortunate that we have learned about God and heaven. "How irksome is this earth when I think of heaven. (St. Ignatius)."

Practical Application (N.T.^o). Appreciation. "Dives was one of these men who believed in enjoying himself thoroughly on this earth. He ate, drank and made merry all the day long. What did it avail him in the end? Lazarus was content with a few crumbs of bread; he did not mind poverty and hardships.

The holy martyrs (Sebastian, Agnes) gladly gave up all earthly possessions and joys in order to obtain the bliss of heaven. Likewise St. Aloysius, St. Francis of Assisi, the nuns of the convent and the monks of the monastery.

- Application. a. I firmly believe that I am on earth in order that I might gain heaven.
b. I am glad that I am intended for such a high state.
c. In imitation of St. Bernard I will say every day, "N . . . what is your purpose on earth?"

I will go through life with a view to gaining heaven."

This short sketch will give the reader some idea how the lessons are made up and will also serve to show the psychological arrangement of matter. For after taking up the

question, "Where To" (Wozu), the author treats of the question "How" (Wie), and from there he proceeds to the Creed. Throughout the entire three books there are plentiful examples, illustrations, and stories taken from the Bible or from the lives of the saints. To aid in memory work songs and riming couplets are often used. In the book are found several schemes which are valuable for the teacher in explaining the difference between man and animals, the states of man before and after original sin, the divinity of Christ, and the powers of God compared with those of man. Whenever the author discusses and exposes the false doctrine of unbelievers, he takes great care not to arouse hatred or antipathy in the child against these persons. Instead he points out the falsity of their contention and exhorts the child to feel sorry for these poor unfortunates who have not been blessed with the deposit of faith like they have. He tells the child that he is wiser than the smartest men because he knows about God and the Catholic faith, while they do not. The child should always bear this in mind and thank God for it.

There are any number of related topics which come up for discussion in these books, and this seems to be the chief of the many points in favor of them. They are interestingly presented and well treated. They range all the way from giving the "inside" of the fortune-tellers' racket to the theories on the evolution of the earth.

To go into the subjects in the other books would take too much space and since the method employed is uniform throughout the three books it will not be necessary to dwell any longer on this work. The subject matter of these books is in the usual order of Creed, Commandments, and Sacraments. However, a few words might be said about the second book which deals with the commandments.

In the preface to this volume the author calls attention to the necessity of will and conscience formation in the child. The moral principles must be accommodated to the age of the child, and examples should be taken from experi-

* Nachfolgendes Tun.

ences which are within the sphere of the child's knowledge. The teacher must strive to lead the child from a habitual moral life to a conscious moral life. The child should be instructed to make self-observations in order to see the process involved in a moral act. For a practical application the teacher will have to resort to casuistry. The teacher should furnish natural motives for good actions and from these build up supernatural ones.

In discussing the sixth and ninth commandments the author, realizing the difficulty of this subject, refers the teacher to a book which deals exclusively with these two commandments. This book should be read before proceeding with the matter given by the author. Yet this matter is admirably presented by the author, for he adheres to his principle stated in the introduction, namely that his aim is to educate the child in virtues rather than on sins.

CHURCH HISTORY

There's not much use in trying to make students, clerical or lay, develop an interest in or a fondness for the skeleton of theology unless we clothe it with the flesh and blood and animate it with the living soul of History. History makes theology live and move and act and speak and love and hate and sacrifice so that it presents a sort of personal appeal not only to the intellect but also to the affections. Theology writes the book of revealed truth, but History dramatizes it, and sets a stage and acts it out before us.

So I would suggest, finally, to all who sincerely desire to spread the kingdom of Christ on earth by instructing others in the Faith He brought to earth, that they imbibe deeply of History; that they make names and dates and factual knowledge a necessary part of their teaching repertoire, so that their sermons and instructions and conversations may spring into life and make their listeners appreciate and admire and grow to love the beauty of that wondrously vital institution—the Church of Jesus Christ.

By Fr. Hugh Radigan, O.F.M., "Correlation of Religious Instruction: II. Church History," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 100.

Religion In the Elementary School

ADEQUATE PREPARATION FOR TEACHING THE MASS

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EDITOR'S NOTE: The JOURNAL OF RELIGIOUS INSTRUCTION is most grateful to the learned editor of *Orate Fratres* for this article and one that will appear in a subsequent issue of this magazine. We are pleased to publish the present article. It has content that we would like to see repeated over and over again in our pages, particularly its attack on over emphasis of externals, the necessary tie-up between classroom experiences and actual attendance at Mass, the idea that the Mass is at once cult, creed and code, and the importance of the teacher's own way of assisting at Mass and living of the Mass during the day. We must acknowledge, however, Father Michel did not understand our request. We still believe our readers will be most interested in an outline Father Michel would prepare describing the necessary knowledge that the teacher should have of the Holy Sacrifice for proper education of the young. The JOURNAL OF RELIGIOUS INSTRUCTION is, therefore, pleased to announce that in another issue Father Michel will outline for our readers the knowledge of the Mass that the teacher should have to take part in the religious education of the young.

The following paragraphs were written in response to an invitation from one of the editors of this Journal. The letter of invitation contained the following statements: "I have just written an editorial in which I raise the question: Have our teachers an adequate understanding, appreciation and enthusiasm for Holy Mass? Perhaps one or more deficiencies of this order are responsible for the inadequacy of much of our teaching the Mass in the schools. I know you are very busy, but I would be tremendously grateful

if you will write for us just two or three pages outlining the knowledge that the teacher should have of the Holy Sacrifice for proper education of the young."

The editor herself, if I may reveal personal matters, added a note to the effect that her letter was hastily written. That explains what struck me at once in the above phrasing. The first mention is of an "adequate understanding, appreciation and enthusiasm for Holy Mass," while the later request asks for an outline merely of the "knowledge" that the teachers should have. Of course, I know the editor's own stand on the matter, with which I heartily concur. Nevertheless, the spontaneous expression found here I take as evidence of how we unconsciously breathe and speak in terms of the idols of the day even while we consciously reject them. My whole thesis centers on the truth that no amount of mere "knowledge" is adequate preparation for teaching the Mass to children, although adequate knowledge is the indispensable basis of such preparation.

It lies in the very nature of the teaching process, which implants general truths by means of perceptible symbols of eye and ear, that teachers should explain the externals of the Mass. This also lies in the very nature of the liturgy as the exteriorized internal worship of the Church. But it is quite easy to overemphasize the externals pedagogically, or even to remain with them exclusively, because that is the easier way to get tangible results—and goodness knows we have worshipped at the altar stone of the concrete result.

To teach only the externals of the Mass or the liturgy would be "bosh" and, by implication, at least, false Catholic doctrine. The externals of the liturgy are manifestations and expressions of the internal action of divine worship. And so the externals must be taught as channels leading to the internal. It is the internal, doctrinal, spiritual nature of the Mass that must be taught one hundred per cent. And the externals need be brought in only insofar as necessary to teach this truest aspect of the Mass. To do anything more than that about externals may be both interesting and legitimate, but it may also be something more. It may be

following the principle of knowledge of detail for mere knowledge's sake. Knowledge of the Mass may never be inculcated on the principle of knowledge for knowledge's sake. Especially in regard to the things of God that principle is a perversion of the divine order according to which we are to know in order to love, and to love in order to serve.

Instruction of pupils in the Mass, even if the instruction emphasizes the internal aspects a hundred per cent, is not serving the purpose of God's creation and redemption unless it leads the pupils to, and is used by the pupils for, quite immediate participation in the Mass itself. Here, if anywhere, there should be immediate bonds formed, both public and private, between the knowledge learned in the classroom and the actual attendance at Mass, i.e., the active co-offering with the priest that is the duty and sublime privilege of each member of the mystical body.

If the teaching of the Mass is done in that way, then the further aspect of the Mass and its teaching follows of itself, i.e., the application of all this doctrine and worship to daily life. Only with that is the full purpose of the Mass itself attained. For the Mass, like all the liturgy, is not merely the embodiment of divine truth, but it is truth or dogma prayed (lived out in prayer); and in the praying of the Mass the Christ-life in us is enriched for the continued further living out of it in all the actions of the day. What happens in concentrated form in the Mass when it is intelligently and wholeheartedly participated in must unfold itself in detail through all the moments of our life between Mass and Mass, regardless of whether we can attend the Sacrifice daily or only on Sundays. The Mass is at once cult, creed, and code—worship, dogma, and life—and no teaching of it that does not embrace it in its totality is in any sense adequate. All three aspects of this totality must be stressed in their interrelations. If I said above that under right circumstances the inspirational projection of the Mass into our daily lives follows of itself, I certainly did not mean that the teacher need not consciously teach this carry-over.

To summarize the above paragraphs, the adequate teach-

ing of the Mass includes the absorption by the pupils of the whole doctrine of the Mass (internals as expressed also in the externals), the application of these to the actual Mass attendance of the pupils, inspirational presentation for this purpose, as well as the application of all this to daily conduct—and the employment of the best pedagogical methods and skills, but always as means subordinate to the above purposes.

However, adequate preparation for teaching the Mass in the above way demands much more than a mastery of the elements just outlined—I mean mastery of their knowledge and technique. For, no matter how well the teachers know all these sublime truths and aspects of the Mass, the presentation of them to their pupils will fall short of the inspiration it should have, if the teachers themselves are not personally convinced and inspired to live the Mass in this manner. Need one mention in our day that teaching is not convincing unless it arises out of conviction, and that there is no more sensitive gauge of the existence of this intangible element in the teacher than the sophisticated pupil of the present?

Basically, the teacher's own experiencing of the Mass for all that it is, the teacher's own personal living of the Mass in his or her life both in and out of church, is the most important factor, truly the *conditio sine qua non*, for proper teaching of the Mass. It is, therefore, also the most important element in a teacher's preparation. It is this which gives the final but all-important touch of persuasiveness and inspiration to all the teaching efforts. This means for instance that any teacher who attends only one Mass and uses the occasion for reciting rosaries, making a private meditation, saying obligatory parts of the divine office, and the like, is incapable of adequate preparation for proper teaching of the Mass, quite regardless of the fact that such attendance may in itself be legitimate or in some way spiritually profitable. The teacher's preparation therefore includes not only study of the Mass, but also its meditation and active participation as a member of Christ. For this purpose—need I mention it?—books like those of Marmion

and the recent books of the liturgical revival are indispensable.

So much for the Mass itself, and so much also for my reply. There is something more, indeed, but I can only make mention of it. The Mass itself is unfolded day by day in the background of the liturgical year, truly called the ordinary spiritual itinerary of the member of Christ who wishes to live his Christ-life in intimate union with holy Mother Church. The liturgical year must also be taught in its threefold aspect of doctrine, living worship, and worshipful living—of creed, cult, and code. Naturally this does not mean the abstract thing that the liturgical year is when considered apart from the Mass, but the liturgical year is its intimate relation to the daily Sacrifice from which it derives all its true meaning.

THE APPROACH

Familiarity with the Scriptures must be made a major concern of religion for the adolescent so that he or she goes to them afterwards in preference to what is loosely termed "pious reading," that is, sentiments which are often other-worldly without the advantage of being supernatural. How is this to be brought about? I believe that before we can even begin to think of ultimate aims we must place in the hands of the child an edition of the Bible that is at once legible and attractive in its format. The importance of giving children a book that is attractive to them is often underestimated with the result that a good subject is spoiled before it is begun. Once children have been repelled by a book because of its appearance it is spartan work for any teacher to attempt stirring up enthusiasm for it.

By Thomas Buck, "Religion for the Adolescent", *The Sower*, No. 126 (January-March, 1938), P. 13.

High School Religion

"MANY SHALL COME"¹

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That the department of religion is by and large the least satisfactory in the high school and college is common knowledge. In the dioceses where the Bishop traditionally awards a gold cross for religion, it is true that there is a surge of enthusiasm—often a rather limited surge, for the competition is frequently confined to the graduating class. Too, the effect the coveted award should have on the religion classes is nullified by the fact that the cross is customarily given for the best essay on a subject announced by the chancery a few weeks before the deadline; and so at most the contest involves only two or three week-ends of intensive reading of material supplied by the librarian.

Responsibility for lack of student interest can be squarely placed in those schools where the administrators give the religion classes the odds and ends of time left after the requirements of the state or accrediting agencies are met. In such schools the teachers of religion have indeed a difficult task, for they must oppose those administrators as Christ opposed the Pharisees.

¹ Patrick J. Carroll, C.S.C. *Many Shall Come*. Notre Dame, Indiana: The Ave Maria Press, 1937. Pp. 380. Price \$1.50.

It is often said that the extra hours which religion adds to the minimum requirements of the accrediting agencies adds a bit of odium to attendance at the Catholic school from the students' point of view. On the other hand, we all know that a large percentage of students take courses without credit because the courses themselves are intriguing.

In our analysis of the lack of student enthusiasm in the study of religion, then, we can narrow the field down to the teaching technique and the text. The fault, of course, can be and often is the absence of a proper teaching technique, not a lack of thorough knowledge of the material to be taught, for the fact that these religion classes are largely taught by members of the clergy does not change our opening statement.

Before the present decade the dearth of available texts was felt to be at the root of the difficulty. But the dozens of new religion texts for both college and secondary school classes apparently have not bettered the situation much. This is somewhat of an indictment of the text for a good text can intrigue lethargic students to delve into it, can sometimes even make a passably good teacher out of a mediocre one.

Now the purpose of this article is to call attention to the possibilities of a recent novel as a text and as a technique for advanced religion classes in either high school or college. This is a startling statement to be sure, but have you read the novel? It is *Many Shall Come* by the Reverend Patrick J. Carroll, C.S.C., editor of *The Ave Maria* magazine, and was published last October by The Ave Maria Press, Notre Dame, Indiana. Let me introduce you to the author.

Father Carroll has had a richly varied life. A born teacher, he taught many years at the University of Notre Dame besides serving eight years in college administrative positions. During an interim of nine years he was the very successful pastor of one of the largest parishes in South Bend. In addition to being a finished pulpit orator, his mellow humor has made him a much sought speaker at banquets and like affairs. He is an accomplished story teller,

an observant, friendly man, a delightful conversationalist. He is also a poet of distinction, and like so many poets, writes beautiful vivid prose. In 1934 he accepted the editorship of *The Ave Maria*. He has traveled and read widely. This novel is his sixth book of fiction.

This thumbnail sketch gives you a brief view of the experience Father Carroll brought to the writing of *Many Shall Come*. This story of typical twentieth century Americans seemingly welled up within him and demanded to be written. It is realistic, it is idealistic, it is effortless, it is human. The author's own full, rounded life—and how he enjoys life and friends—has given completeness to his characters—one may almost say has clothed them with flesh and blood.

The novel appeared first as a serial in *The Ave Maria*; I have made no effort to gather any data, but I do know personally that a veteran newspaper reporter, a young truck driver, a convert convalescing in a City Hospital, a community supervisor of schools in one of the largest dioceses of Ohio, followed the story with the same absorbing interest I did.

After the novel was published in book form I read it again and wondered at the delights I had missed at the first reading.

And now I dare to suggest that this novel would form a fine basis for an advanced religion course. The technique is there, the material is there, no far-fetched work need be done to adapt the novel to the needs of the religion teacher. Such a religion course would be lived with the gusto Chesterton brought to the living of his Catholic life.

Of course, instructors who delight in the ordered synthesis, all divided up neatly into majors and minors and subpoints to this and to that, won't even consider the book. It would do violence to their penchant for symmetry. But to that great majority of teachers who realize that psychology is lived before it is learned, the book will be a boon. It will, I grant, take more preparation than the usual text with its projects and bibliography at the end of each chap-

ter, but this very fact will put fresh blood into the work and will create that enthusiasm in the teacher which will naturally pass over to nine-tenths of the class.

Read these few passages taken from the novel. Note the new way in which old truths are expressed:

It was the first time she had ever attended a Catholic service. . . . She followed meticulously the changes of the congregation in kneeling, standing, sitting, paying close attention to Maisie Harrington who was next in the pew. After Mass, the three walked to Sheridan Road. On the way she remarked,

"Your Church dramatizes religion."

"Our Church was born of drama," Ed Harrington answered.

"Meaning?"

"Well, the Birth, the Death, the Resurrection, the Ascension are drama. And so is Pentecost."

"And that's why you have the drama of the Mass?" Helen looked at him.

"I suppose so."

"Be careful of origins, Ed. The Mass comes from the Last Supper."

"So it does. But isn't Christ of the Crib, of the Supper, of the Cross, of the Tomb one and the same?"

"Stop a minute! . . . You two are other-world. You don't belong in Chicago. You talk of Mass, Crib, Cross, Grave—as if you saw Jesus. But you don't see Him—any more than you see Napoleon."

"But Napoleon lived," the Doctor observed.

"He did—that is I believe he did. History says so."

"And we believe that Christ lived, because history says so. And all the rest—Crib, Supper, Cross, Tomb—history tells of them too. And we believe."²

"The Holy Eucharist is Christ, the Founder of Christianity."

"But mightn't you . . . mightn't Catholics be mistaken?"

"No."

"Why not, please?"

"Because we have Christ's own words for it."

"But mightn't Jesus be mistaken? Some say He was."

"He could not be mistaken. He is God."

"What a beautiful idea . . . if I could only capture it. I suppose you can prove it?" She spoke quietly, and looked at him.

"I could prove it to one who believes that Christ is God. I don't

² Page 116ff.

think I could to one who considers Christ and His story a kind of Arthurian saga."

"Why, please? I really want to know."

"We accept Christ by Faith. When you accept Him by Faith you won't bother about proofs. He has revealed Himself to you as He did to the two men at Emmaus. You know Him, and will not ask syllogisms to have His identity proved to you."³

"Ed—I'm in a jam. I got salary cuts during the depression. While the Chief was away I fixed things so I went back on good times' pay. And now he's coming back—suddenly. I'm up against it."

"Dick, you hardly want my advice about what to do—in this thing."

"Yes, I do."

"You remember what restitution is—from the old days? . . . Well, make restitution."

"I can't."

"Gambled . . . and lost?"

"Yes."

"How much is involved?"

"Between seven and eight thousand dollars."

At dinner Helen mentioned Dick's return (to church) to her father.

"Helen, it isn't pleasant to recall you're responsible for a young man's turn to the left."

"But aren't you also responsible for his turn to the right?"

"I don't know."

"He told me so this afternoon. Said you brought him in."

"Thank God! You see I'm getting old, Helen, and it isn't pleasant to think you're responsible for cheating God out of a soul. Dick's little short-changing isn't a fig beside that."

"Dad, do you know, you're a new man. A year ago you were so sure of yourself, so commanding."

"Helen, last year I was a proud fool—nothing else."

"I won't hear you say that."

"Well, I was. But I guess I've gone back to catch up with myself."⁴

"I was distracted all through the Rosary."

"You must not be disturbed. The good God does not blame us if

³ Page 149ff.

⁴ Pp. 295 and 363.

sometimes our minds do not follow our words. We are like machines that run for a while without guidance. Is it not so?"

"But if we are really in earnest about a thing we keep our minds on it."

"What does the good God care if our minds run out of bounds—so they run not in a wrong direction."

"You think it's all right?"

"It is not all wrong, Mademoiselle. Our mind is like that small child coming toward us. It strays from the governess—sometimes."

"The mind should be the governess, should it not?" Helen asked. The nurse smiled.

"The good God knows. So many minds in France, in Russia, in England, in your own country are not governesses. They are mad. They run wild."⁵

Here is an incomplete alphabetical list of some of the moral and doctrinal points vitalized by the characters and the page references to the same; Abstinence, Friday 175, 275; applied apologetics 32, 35, 37, 60, 68, 78, 153, 168, 283, 284, 313; baptism 239, 241, 286-7; beads 242; Benediction 200 ff; Bible 9; Blessed Virgin 362; books, bad 278; Catholics, bad 226, practical 267; Once a Catholic always a Catholic 281, 307-8, 323, 337; cenobites 219; chance 268; children 129, 269; Communion, Holy 155, 239, 242; Communion of Saints 265; confession 50, 51, 298, 351, 361; conscience 310, 314; courage of your convictions 62, 63, 104-5-6, 241, 289; cremation 249; dancing 229; death 76, 77, 289, 291, 306, 365; democracy of the hierarchy 200; discernment of spirits 216; dishonesty 246; divorce 74; dreams, interpretation of 95; dying 43, 292; ecstasies 201, 203; environment, effect of 342; eternity 248; ethics 253 a chap. ix; ethics of medical profession 247; Eucharist, Holy 149, 176; Evidence guild 227; evil and justice of God 248; example, bad 24, 94, 358; extreme unction 365; faith 46, 132, 186, 201, 202, 205, 206, 207, 215, 306, faith and reason 76, faith necessary 119-120, faith a gift 119-120, faith a heritage 311, praying for faith 141, public act of 315; fear brings souls to God 305; filial love 71; funeral services 318; gamblers' contrition 293; God, proofs for existence of 58-9, justice 20, 67; Good Shepherd 94, 95;

⁵ Page 292f.

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TEXTBOOKS

In teaching religion, the grandest and most necessary of subjects, nothing can be more reprehensible than the employment of the second best in preference to the best.

By Fr. Claude L. Vogel, O.M.Cap., "Religious Instruction—Method and Text," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 34.

College Religion

THE COLLEGE AND ITS OBJECTIVES

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It was Macaulay who said that Catholicism is the central fact in the history of mankind. Today, outside of the Catholic college, any professor who is called upon to discuss school problems in American life ends by admitting that the system of education thus far is almost a complete failure. In view of these two facts and for the purpose of discussion, would it not be well for us to turn our minds from defeat in education,—a defeat that is open confession of so many colleges and universities,—to objectives “that will profit the man”, to objectives that will not ape “educational democracy”, “the new experimentalism”, the sentimental humanitarianism of modern thought, nor the false concept of freedom “that will not make you free”, to objectives that will, day by day, mirror to boys and girls the Mystical Body of Christ?

Since the subject of education, according to Pope Pius XI, in his Encyclical on Christian Education of Youth, is “man whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as right reason and revelation show him to be”, the objectives of Christian education should, therefore, be such as

to produce a system of sound thinking that will produce sound living in a sound society.

There must be a development of both virtue and intellect, and, as Cardinal Newman has so well stated it, "They should be found in one and the same place and exemplified in the same person." For our purpose, let us consider Catholic thought, Catholic life and Catholic society as the three objectives of education in our colleges. This is the vital group, since all knowledge is of God, "every man is his brother's keeper" and all have a common destiny,—the preparation for which is a sane citizenship here with perfect citizenship with God for all eternity.

These objectives are not new. I cannot propose a change in the objectives of education in the Catholic college. We have always possessed the truth. There is no need of change. There is need of using what we have either hidden under a bushel or buried in the field. In either case we will have to light a candle and put it in a candle stick or purchase the field to dig up the pearl of great price.

If one gets but a fair view of the trends in education today, he is not at all making a plea for the "good old days" when all things were wonderful in a world that was the best, but he sees the truth that lies between these days and the extremes of our own day.

For us it is Catholic thought, Catholic life and a worthy Catholic society. Are we, along with most of the leaders in education today, going to admit failure? Is education to us just a great social experiment? Need the sacrifices that we are making to give a liberal education be just a guess? And, along with a leader at Columbia University, are we going to admit that we cannot give even an intelligent guess as to the outcome of education?

In this matter of objectives, let there be no compromise. The Catholic Church has been contemporaneous with all times and has never compromised with the so-called modernisms of any day. Why, then, should we ape the modern system? Why keep the truth on our library shelves instead of proclaiming to the world a philosophy of education that

is based on the supernatural? Does not the Catholic Church demand that we follow her teaching example that, "this is eternal life to know Thee, the one true God and Jesus Christ Whom Thou hast sent?" What "knowledge is of most worth?" Is knowledge going to be a power? Is knowledge going to be an American ambitious power? Is the knowledge that we give our American boys and girls going to be knowledge for themselves alone? Or, are we going to live in society for Christ, through Him and in Him?

When we begin to criticise American education, we are classed immediately as hopeless medievalists. Well we know that the propagators of false thought will remind us that we belong to the catacombs: but back to the catacombs let us go, rather than surrender to naturalism and humanitarianism.

There are many sides to this picture. Have the years of depression painted, even faintly, one side of this picture? Has not the voice of poverty and misery become more resolute in denouncing the present school system, not in itself but in its product, and classifying all as second-rate? To be sure, the advocates of progress have brightened the other side. Some of the story is true, some of it is fine and good, but all proclaim that, in all fairness, there is a great need for improvement. We are not ready to emphasize the fact that every addition to a building serves a good purpose. Neither are we willing to say that because a house has been enlarged in order to be filled with people, it necessarily becomes a better home. True, we are living in a changing age. Evidently, we feel proud of the fact that we have passed the day when the school man ruled the school. We boast that the child is the center of all thought. Even in high schools and colleges, we have invited the student body to rate the professor, and it will not be long before every professor will be obliged to present a document certifying that he has a respectable I.Q. and that this document passes muster with the Student Government Council before he is allowed to appear in class!

Back of every change, there is a man and a theory. Our

American school system has derived much of its theory of evolution from Rousseau. In the 1890's, the days of fretful educational activity, Rousseau's theories and principles were made to apply on a very large scale to the educational system in the United States. What would we expect of the philosophy of those years? For those of us who were forced to see Rousseau's *Emile* become the Koran of the American educational system, there is nothing more than the sentimentalism and the utilitarianism of Rousseau. There are, however, many who listened to the cry, "back to nature," who are willing to say that with ordinary common sense the following of such philosophy would lead and has led to savagery. The father of our American educational system, John Dewey, is the foremost inheritor of all these traditions. No one will say that his influence on American education has not been extraordinary, and most of our high schools, colleges and universities have not yet recovered from his influence.

The key of the Catholic system is the supernatural, and Father McGucken in *The Catholic Way in Education* calls attention to the fact that it is time to stop imitating the pagan trends of the day when he says:

Not only Catholic theology, but Catholic practice, the Catholic attitude toward life and, perhaps most of all, Catholic education, are insoluble mysteries if we exclude an understanding of the supernatural. We cannot hope that the modern pagan and sentimentalist will accept Catholic doctrine, but at least we have a right to demand that he make an honest effort to understand our first principles and the first of these first principles is the correct concept of the supernatural. If a scientific educationist sets about investigating the educational system of the Soviet, let us say, or the primitive initiation ceremonies of the pygmy tribes, scientific decency demands that he inform himself of the philosophy of life that is back of their behavior. There can be no objection whatever to an honest pagan who regards all of Catholicism as a lot of tomfoolery, provided in his criticism he really attacks Catholic doctrine and does not try to fasten on us the theory of total depravity that a Tennessee mountaineer got from his Calvinist ancestors. Many American writers on education seem to lack even an elementary knowledge of the history of Western Europe. They call medieval what is really early Victorian Protestantism. They are so convinced of the essential progress that has taken place in

education, beginning with Martin Luther and culminating in John Dewey and the American public-school system, that they do not know, for example, that England was better supplied with schools of all types—elementary, secondary, and higher—before the Reformation than it was in the first decades of the glorious nineteenth century.¹

To the modern educator nothing is more infuriating than the mention of the word "supernatural". Imagine, if you can, some progressive educator bringing up the question of the supernatural at a meeting of the National Educational Association, and yet in one of the latest of these there was an open admittance of the fact that the objectives of the American school system had not brought about the desired results and that there was something fundamentally wrong. For those who openly confess defeat there is but one sound principle that will pave the way to success and this is clearly stated in the little catechism where the supernatural may be studied not only from the standpoint of life but also man's destiny, "to know God, to love God, to serve God;" and "to be happy with God for all eternity". This is the supernatural in education. The supernatural need not be overlooked as a solution to the present problem where many, like the Prodigal Son, have traveled into a far country, so that even the memory of the supernatural might disappear and there they have fed on husks,—the husks of naturalism and the husks of romanticism. Now, indeed, they are seeking to return to their Father's house. What will light the way? Give to these the key of the Catholic Church, the supernatural key, not only the key of Catholic theology but Catholic practice, a Catholic attitude and, in fine, a Catholic education that will solve the mysteries and cure the ills of the time. True, you will tell me that we can never hope to get the modern pagan and sentimentalist to accept Catholic doctrine. To this I agree, but I do say that we have a right to demand that "he make an honest effort to understand our first principles and the first of these principles is a correct understanding of the supernatural". We will demand of him that he inform him-

¹ Reverend William J. McGucken, S.J. *The Catholic Way in Education*. Milwaukee: Bruce Publishing Company, 1934. Pp. 33-34.

self of the philosophy of life held by those who are leaders in a system of education that he seeks to investigate.

The finger of shame is pointed today at many of our colleges and universities because, having the fundamentals of education at their disposal, they have neglected to bring about an opportunity for all to see that the Church is divinely commissioned by Christ, her founder, to carry on His work and to do exactly what He did, "I am come that you may have life and that you may have it more abundantly". Christ's life, His passion, death and resurrection were to restore all men to His special life of grace, a life in union with Him, a life in union with the Church, the Mystical Body. All of her work has this simple objective, the continuation of Christ's work. Is there anything different about her educational system? Has she any other objectives in establishing her schools from the kindergarten through the university? Have we forgotten that her main purpose is not to teach history, biology and grammar? These subjects are all subordinate to her main purpose. Her main objective is a vital knowledge and love of Jesus Christ, Our Lord,—a knowledge so intimate and so strong that it will necessarily lead to a closer following of Christ, the Leader and Founder of this same Church.

This Church in her objectives rightly places first things first. She shares the supernatural life with the soul, and she regards this supernatural life as of greater importance than worldly success. Her objective goes farther. If the learning endangers Faith, she asks us to do without the learning. The early Christians had to choose between death and the loss of faith; their choice was death. The objective of the Church to teach one to think might force us to consider for a moment the logic that has been lived again and again in the Church's past and is being lived in the present in Mexico, Russia, Spain and other parts of the world. The Church has always put a greater value on the supernatural life than she does on all the kingdoms of the world and the wealth thereof. For us, then, it might be well to consider as our first objective, "to think on these things, 'What doth it profit.' "

H. G. Wells, in *A Forecast of the World Affairs* tells us that within fifty years America may be leading the world in art, science and literature. Would it not be well for the Catholic College to add, "and in education also". Not until we become "less psychologized", not until we possess a sane outlook on the future of the college of liberal arts, will we fulfill our duty as leaders of Catholic youth. Do we need Catholic thought? Bishop Spalding says: "The best thoughts spring not from the arithmetical understanding, not from the logical faculty, not from the philosophic insight even, but from the heart athrill with faith, hope and love, from the soul hovering on the confines of infinity, close to the Eternal Father." This, then, is our first objective, to give students of our colleges a well-formulated system of thinking in art and science that will enable them to face, without fear of defeat, the unsolved problems of this modern changing world.

What shall we consider as Catholic life? The objective should be to confirm, enlighten and purify the will to live a life in union with the Mystical Body of Christ,—the will to live in God and in humanity. When Christ is made the Perfect Model, when He is the permanent personal influence, when He becomes the beacon light in the later life of those whom we are educating today, then, and then only will the product of our colleges proclaim, "I am and God is. He is in me and I am in Him," and "I live, not I, but Christ liveth in me." To live in His presence, to adore and praise Him, to seek His guidance, to acknowledge His authority, to be humble as becometh a child; such is the secret of Catholic life and our second objective.

Finally, we shall consider Catholic society as our third objective. What are some of the social problems today? Let us consider just one for our purpose and let this one be "love for our fellowman". Someone has said that man without God and without love is not really a man but a pagan. Has the lesson gone out to our youth that it is sometimes well to "live the life of a beggar that one might learn from a beggar how to be a man"? We all know that society depends upon the individual; we know, too, that the power

and progress of society and its achievement have their origin in human personality.

Our third objective might emphasize personality as the basis and end of education,—personality—conscious of itself before God as the Creator of all things, conscious of self as an instrument for good, and conscious of his neighbor to whom he owes inspiration and assistance. In this will the youth find place for self-examination, self-culture and contemplation.

I have merely suggested three objectives that the faculty of the Catholic college must have ever present in mind and heart. I have not developed these objectives because they have been already developed for us and lived for us by Christ, Himself, Who is the Way, the Truth, and the Life. They have been lived by His apostles, and by the whole Church Triumphant. They are being brought before us continually by our Holy Father. What we must do is apply our knowledge to the situations of this day.

Let us never forget the precision and care that the advocates of modern education use to indoctrinate the theories of new freedom. We are the salt of the earth and the light of the world. We have the truth and the "truth should make us free"—free from humanitarianism, free from naturalism, free from all pagan and perverse pedagogy. May our Catholic youth, in the Divine Presence, be fired then, with such a love and devotion for truth that Union with his Master in the Mystical Body will enable him "to give to others the fruit of such contemplation".

Confraternity of Christian Doctrine

URGENT NEED FOR THE CONFRATERNITY TODAY

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EDITOR'S NOTE: The material in this article has been taken from an unpublished thesis, *A Plan for a Diocesan Office of Catechetics*, submitted to the Faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for the degree of Master of Arts. In his introduction the author states: "In this study it will be our general purpose to determine for the pioneer director just what fundamental information is necessary to establish a diocesan program. In the first part we shall treat briefly the history of the Confraternity, its need today, the functions of the diocesan director, and the requirements for a central diocesan office. In the second part the four main functions of the Confraternity will be described. As we develop this project it will be our specific purpose to select the one function that seems to be basic, and to describe this one objective in detail in the third section. Finally, in the Conclusion we shall respectfully submit certain recommendations which in our opinion seem necessary at the present time."

What are the chief difficulties encountered in organizing the Confraternity of Christian Doctrine? This was one of the questions sent to experienced diocesan directors from the National Office in an endeavor to make a survey of Confraternity activities in the United States. Thirteen dioceses answered this question, and ten of the answers were—"apathy and indifference". In four dioceses, it was lack of interest on the part of the older clergy; in four others, it was indifference of the people; in the remaining two, apathy and indifference of both was the chief difficulty.¹

It would seem, then, that the first task of the pioneer

diocesan director is to explain, and to explain very thoroughly, the reasons why the Holy See places such emphasis on organized catechetical activity today. Both pastors and people have a right to such an explanation. After all, those who have grown old in God's service have seen too many movements come and go to become enthused overnight when a new one springs up. Is the rapidly spreading activity of the Confraternity of Christian Doctrine just a fad, or is it a divinely inspired necessity in our day? Unless the Director can provide an affirmative answer and a very complete one to the latter part of this question, it would seem from past experience that much of his well planned and zealous effort is doomed to failure.

The Church has always been interested in Catholic youth, but especially so within the past decade. The Holy See, having a knowledge of world-wide conditions, views with alarm today the various youth movements sponsored by forces hostile to religion. Such movements attempt to pervert youthful minds—minds that are undeveloped and impressionable, minds that lack the experience and the judgment necessary to detect lies and half-truths. No attack on the Church could be more vicious than this attack on the minds of her youth.

The most dangerous youth movement in America today is that being sponsored by the Communist party. One of their prime aims is to implant in the innocent and plastic minds of young boys and girls the seeds of class hatred and revolution. The character of their propaganda among the youth of the land can best be illustrated by a quotation from one of their own youth publications: "We hear the tramp of the young as they come in ever larger masses to the banner of the revolutionists. Soon they will conquer. Meanwhile, as we view the intolerable situation forced upon us by the master class, let this be our slogan till that happy May day comes when we have won for ourselves a workers' republic: we have loved enough, now let us hate."² In Russia men have been shot for issuing less radical statements than

² Questionnaire to Confraternity Directors.

these against the government. The above statements were made in 1922. As the years went on, we find their attitude becoming more and more brazen. From a survey of college campuses made in 1935-36, we learn that words have given way to action. "Agitate, organize, educate, are the orders given Communist student leaders on every college campus this review has covered. . . . The theory of the Communist International is that discontent breeds recruits for the cause of revolution. If there is no discontent, create it! If there is local discontent, fan it into general disturbance!"³ In America the Communist insists on calling this "freedom". Freedom for him consists in "putting over" *his* ideas of what the state ought to be. And apparently no propaganda is too vile, no tactics too wicked, provided they are a means to accomplish his end.

Communism is reaching out today not only to our college campuses and university classrooms, but it is penetrating almost to the cradle. According to a government investigation conducted in 1934, there were thirty-six communistic movements organized among American youth.⁴ The two main ones, however, are "The Young Pioneers of America," and "The Young Communist League of the United States of America." The Young Pioneers take boys and girls from the age of eight to fifteen, and from the age of sixteen to twenty-one they are eligible for membership in the Young Communist League. The latter is a branch of the Young Communist International of Moscow and annually elects delegates to this world centre of Marxism.⁵

We shall consider first the Young Pioneers. Groups of them have been formed in various cities throughout the country, including New York, Boston, Philadelphia, Chicago, Detroit, Los Angeles, etc. In many places evening classes are held, and in all important centres summer schools

³ *The Young Worker* (May, 1922), quoted in House of Representatives Report No. 2290, p. 87.

⁴ *The Washington Herald* (February 9, 1936), quoted in *Congressional Record*, LXXX, No. 28, p. 1787.

⁵ *Public Hearings before the Special Committee on Un-American Activities, Part I* (Washington: U. S. Government Printing Office, 1935), p. 229.

⁶ *Ibid.*, p. 243.

are in operation. All manner of schemes are employed to interest the children, camp meetings, songs, athletics, dramatics, etc. Not only the classes in Communism, but also each and every one of these externals are planned and designed to teach the children some lesson in class consciousness. Teachers for these schools receive textbooks which contain detailed information as to how to proceed, as well as what to teach.⁶ The main content of their texts hinges around hatred of God, hatred of the American form of government, hatred of their own parents if they believe in God, and contempt for the American flag. They are taught to honor and salute but one flag, the red flag, symbol of the red blood of the workers of the world.⁷ When these children become sufficiently indoctrinated with communistic doctrine, they are often used to distribute radical propaganda and to take the front ranks in public demonstrations.⁸ Their extreme youth, of course, protects them from arrest and punishment. One of their vilest tactics in regard to children is to set blasphemous words to the music of sacred hymns. The following is a sample:

Arise, ye prisoners of starvation,
Arise ye wretched of the earth,
For justice thunders condemnation,
A better world's in birth.

No more tradition's chains shall bind us,
No more, ye slaves, no more, enthralled,
The earth shall rise on new foundations
We have been nought, we shall be all.

'Tis the final conflict
Let each stand in his place
The International Soviet
Shall be the human race.⁹

The second step in their organization of youth is the Young Communist League. Schools for this older type of student are much more numerous and their activities are much more intense. It is very difficult to determine the

⁶ H. R. Report No. 2290, p. 86.

⁷ H. R. Report No. 2290, p. 86.

⁸ *Ibid.*, p. 86.

⁹ Lewis Miller, *Young Communists in Action* (Washington: Reproduction made by Chamber of Commerce of the United States, 1936), p. 39.

exact membership of the Young Communist League,¹⁰ but from the number participating in strikes and mass demonstrations it is agreed that membership is much larger than is generally believed. In 1934 a 100% increase in membership was reported.¹¹ This League has been characterized as the big brother of the Young Pioneers. They furnish the leadership, the organization, and the driving force for the younger children.¹² As was mentioned above, they are a branch of the Young Communist International of Moscow, and their aims and activities are the same as the parent organization. They are expected to take their place in National and State hunger strikes, parades agitation, picketing, etc.,—not for the benefit of humanity, but merely to promote the cause of a Soviet America. As for religion, they have their own set of ten commandments in which education and self activity are emphasized with ardent zeal. We shall quote four of the more important:

1. Every member of the Young Communist League must strive at all times to deepen his understanding of the political, economic and social conditions, and to broaden his knowledge of Communism.
2. Every young Communist must be an agitator, wherever he meets young workers, especially in shops, trade unions, the armed forces, and sports organizations.
3. The members of the Young Communist League must act as one in outside organizations and against the enemy. Criticism and differences within their own ranks must under no circumstances take place there.
4. In case of arrest a Young Communist League member must not give any testimony to the police which could be used against other comrades, even if the police tell him that other comrades have already testified. A young communist does not allow either police tricks or force to make him a traitor to his class comrades and his organization.¹³

The perfection with which they have organized is simply amazing. At the top is Stalin governing the Communist party. The Young Communist International of Moscow is a branch of this party. In each country there is, in turn, a branch of the Young Communist International with national

¹⁰ H. R. Report No. 2290, p. 30.

¹¹ *Public Hearings, op. cit.*, p. 244.

¹² H. R. Report No. 2290, p. 29.

leaders. Each country is divided into districts (26 in the United States) and each district is divided into sections. Each section is divided into units which in their turn are divided into squads. A squad consists of four or five members with a captain or leader.¹⁴

The unit meeting is the core of communistic activity. These unit meetings take place weekly. At these meetings a check is first made on how each member fulfilled his assignment of the past week, and then follows an assignment for the week to come. When the business part of the meeting is over, the remainder of the time is given over to educational work on Communism.¹⁵ The latter is considered very important in the training of the young communist. All educational work of the unit is under the direction of an educational leader whose duty it is "to see that regular educationals are conducted at unit meetings and that new membership and study classes are organized."¹⁶

Members of the unit are under a very strict discipline. First of all the payment of dues by each member is insisted upon. "Failure to pay dues is a sign that the comrade is not taking his work as a young communist seriously. . . . In estimating the membership of the Y. C. L. we count the number who pay dues."¹⁷ Secondly, members must not only train themselves, but they must put their training into practice. "Failure to carry out an accepted assignment is a serious breach of communist discipline, and if it occurs too frequently, the comrade will be suspended."¹⁸

The Young Communist League is saturated with a missionary spirit. It is the duty of members first to study the Communist program, and then to propagate it. "Your job is to win every young worker whom you personally know for the League. Don't abandon your friends even though they still go to church on Sunday . . . but make a persistent effort to win everybody you know for the league."¹⁹

¹⁴ *Ibid.*, p. 30.

¹⁵ Miller, *op. cit.*, 20 ff.

¹⁶ *Ibid.*, 24.

¹⁷ *Ibid.*, 23.

¹⁸ *Ibid.*, 23.

¹⁹ *Ibid.*, 25.

²⁰ *Ibid.*, 33.

In order to increase its membership and particularly to increase the number of sympathizers, Communism changed its tactics at the Seventh Annual Congress held in the Fall of 1935.²⁰ Up to that time they stood as a group apart; quite openly they expressed contempt for all who would not agree with their entire program; they were quite frank in advocating violence, revolution, and atheism. Since the Congress they pretend to unite with other organizations, seek membership therein, and publicly proclaim peace and freedom of religion. The real aims behind this change in tactics is best expressed by one of their own speakers at the above mentioned Congress:

Comrades, you remember the ancient tale of the capture of Troy. Troy was inaccessible to the armies attacking her, thanks to her impregnable walls. And the attacking army, after suffering great losses, was still unable to achieve victory until with the aid of the famous Trojan horse it managed to penetrate to the very heart of the enemy's camp. We revolutionary workers, it appears to me, should not be shy about using the same tactics. . . .²¹

In order to realize the sudden change in communist tactics, one needs only to compare the government report on Communism in 1934 with the statements of Earl Browder in 1936. From documentary evidence and from the *frank* admissions of Browder and Ford in 1934 the objectives of Communism were:

1. The overthrow by force and violence of the republican form of government guaranteed by article IV, section 4, of the Federal Constitution.
2. The substitution of a soviet form of government based on class domination to be achieved by abolition of elected representatives both to the legislative and executive branches, as provided by article I, by the several sections of article II of the same constitution and by the fourteenth amendment.
3. The confiscation of private property by governmental decree without the due process of law and compensation guaranteed by the fifth amendment.

²⁰ D. Z. Manuilsky, *The Work of the Seventh Congress* (New York: Workers Library Publishers, 1936), p. 54.

²¹ O. Dimitrov, *Seventh World Congress of the Communist International* (Moscow-Leningrad: Cooperative Publishing Society of Foreign Workers in the U. S. S. R., 1935), p. 57.

4. Restriction of the rights of religious freedom, of speech, and of the press as guaranteed by the first amendment.²²

Compare the above with the statements of Earl Browder in November, 1936:

Communists do not advocate the dictatorship of a faction. They advocate the widest democracy: universal suffrage; direct and secret election of all government officials, including the judiciary; equality of representation; the principle of recall and referendum; the equality of peoples; unconditional freedom of worship, speech, press, and assemblage; and governmental guarantee of work, education and leisure to every citizen. . . . Communists do not advocate force and violence but on the contrary want to abolish it from the social world.²³

A comparison of the above statements needs no comment.

Communist tactics have changed, but the real objectives of Communism have not changed. Such statements as Earl Browder's in 1936 have misled many people. They have been led to believe that Communism is leaning to the "right," that it has given up force and violence. Such is not the case; they have merely resorted to an underground method of attack, and for this very reason it is all the more dangerous. Again, the best manner of showing that their objectives have not changed is to quote one of their own authorities. Manuilsky in his work on the Seventh Congress states the following: "These are tactics calculated for a long time to come. Tactics, generally, may change, but the general line of the Communist International, the course it is steering for the proletarian revolution, based on the welding of the forces of the working class, remains unchanged."²⁴

The average Catholic today ignores Communism and treats all warnings as "much ado about nothing." Few of them realize that "the enemy no longer pounds at the door; he has entered unmolested." Let me quote an actual case. A well to do father ignored the advice of a Sister in one of our Catholic high schools and insisted on sending his boy to a public high school in the Bronx. "Last spring he visited the Sister and said: 'O, Sister, how I wish I had fol-

²² House of Representatives Report, No. 153, p. 13.

²³ Earl Browder, "Communism is on the Way," *Forum*, XCVI (November, 1936), 205-206.

lowed your advice! My boy was not in that high school six months before he had lost all respect for civil and ecclesiastical authority; and now after three years he has come home to me, a wild-eyed communist.' ⁷²⁵

With such facts before us the question naturally presents itself, what are we going to do about it? It would seem that if we are to win, we must take a page from the communist book of methods and concentrate on the youth of our country. They are not only the hope of the future for the Church, they are the future hope of civilization. And since Communists have again proved for us that the best method of training is first to educate in principles and to follow these principles immediately with action, then we with our whole truths and our much nobler cause must go out and do in like manner. Our youth must first of all know their religion and then go out and spread it in factory, farm, and office. Our youth must go out and teach the world that the solution of the economic crisis lies in the solution of the religious crisis. Good wages, favorable working conditions, are worthy aims and we must do our part to see that they are fulfilled, but the world's return to religion is much more important and much more necessary. In the words of Christopher Dawson, "You can give men food and leisure and amusements, and good conditions of work, and still they will remain unsatisfied. You can deny them all these things, and they will not complain so long as they feel that they have something to die for."⁷²⁶ That, then, is the task and challenge to American Catholic youth—to convince themselves and others that their religion is all that matters, that it is worth dying for. This is the aim of the Confraternity of Christian Doctrine, and this is the reason for the supreme necessity of its establishment in every parish throughout the land.

⁷²⁵ Manuilsky, *op. cit.*, 65.

⁷²⁶ John J. McCahill, "The Need of Organized Religious Instruction for High School Groups," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, New York, October, 1936* (Paterson, N. J.: St. Anthony Guild Press, 1937), pp. 89-90.

⁷²⁷ Christopher Dawson, *The Modern Dilemma* (New York: Sheed & Ward, 1933), p. 97.

CONCLUSION

It is freely admitted that the Church in America today is confronted with several serious problems. The danger of these problems and the proper remedies for them are points on which there is considerable disagreement. For some the danger is magnified, and for others it is minimized. There is no lack of panaceas being offered, but there is, quite frequently, a lack of facts behind these panaceas.

Before attempting a solution to any of these problems, it is first of all necessary to face the facts. The Church has no dark closets whose doors she is afraid to open to the public. So many times has she proved her divinity that she can afford to admit the weaknesses of her humanity. Leo XIII led the way in this regard when he threw open the Vatican libraries to the scholars of the world. Following his example the Catholic Church in America can well afford to face the facts whether they be for or against her. The only way to plan remedies for the future is to know the truth now.

In a work of this kind there is no need to dwell on the achievements of the Church in America. Her well equipped school system, her vast charitable organization, the yearly army of converts, the regular attendance at Mass and the faithful reception of the Sacraments by the vast majority of the faithful, all these are facts which stand out so that "he who runs may read."

We are interested in the other side of the picture. The following is a brief review of some of the main weaknesses discovered in this study:

1. Catholic home life has been considerably weakened in recent years.
2. One-half of Catholic children of grade school age attend public schools.
3. Over two-thirds of Catholic high school students attend public schools.
4. Religious adult education has not kept pace with

secular adult education. The large number of Sunday morning Masses in certain localities has compelled pastors to reduce the amount of Sunday instruction. Catholic adults are not as accustomed to expressing religious truths as they are to expressing secular ones.

The varying degrees of ignorance resulting from these weaknesses have been fertile soil for the propagation of subversive doctrines of all kinds. Authorities agree that there is a tremendous leakage from the Faith in this country—some say as large as the number of converts. Ignorance may not be the sole cause of this leakage, but undoubtedly it has played an important part. Pius X states that ignorance is the *greatest enemy* of the Church.²⁷

Ignorance of Catholic truth with its consequent leakage is *one* problem that confronts the Church in America today, and the program of the Confraternity of Christian Doctrine is *one* solution to this problem—a solution commanded by Canon Law and by the Catechetical Decree of 1935. With the courage to face facts as they exist, the Confraternity of Christian Doctrine outlined its four point program to meet them.

1. Religious education of children by parents in the home.
2. Religious education of Catholic children attending public grade schools.
3. Religious education of Catholic students attending public high school.
4. Religious education of adults.

In order that these functions operate most effectively it was emphasized again and again throughout this work that diocesan organization is necessary. Experience has proved that unified programs of study for both children and adults produce the best results. It must not be understood that such programs and directions issued from the diocesan central bureau are intended to be dictatorial in any sense of the term. "The function of this office is not to relieve the parochial clergy of their sacred responsibility in this regard,

²⁷ Pius X, Encyclical *Acerbo nimis.*, reprinted in *Handbook of the Confraternity of Christian Doctrine*, Edited by John S. Middleton, p. 143.

or to supplant them in their task of religious instruction."²⁸ Its chief aim is to gather the best materials, to select the best methods, and to be ready at all times to assist and co-operate with the various parish organizations in this field.

In our treatment of the Confraternity we submitted the conclusion that the organization of study clubs was a basic function. The study club is an interesting means of instructing parents for their important task of child training, an attractive method of religious education for high school students, a most successful one for the instruction of adults, and it can be used to train teachers for vacation schools and all year classes. Wherever the study club has been established the results have been most encouraging and effective.

In regard to diocesan organization of study clubs we believe that certain recommendations are in order. If the Diocesan Director's time permits, he should organize each parish singly rather than attempt to organize a whole deanery at one time. This would delay the unified program of study, but the foundations would be more firm and ultimately the results would be more lasting. In his organization tours he should not aim for large numbers. Far better to begin with a few clubs whose members join voluntarily because they are interested, than to begin with a large number of clubs whose members join because of high pressure salesmanship. In the former case there will be a natural growth and development, and in the latter case there will be a natural decay.

As subject matter for a diocesan wide program we would recommend the life of Christ with particular emphasis on the humanity. Americans are hero worshipers, and yet Christ is not the hero of their everyday lives. Even to Catholics, Christ is not the driving force for action that He should be. And why? Because the rank and file do not know the *real* Christ, the Christ who was human as well as divine. Catholics have been so busy defending the

²⁸ *Handbook of the Confraternity of Christian Doctrine, Diocese of Brooklyn* (Brooklyn: Diocesan Office of the Confraternity of Christian Doctrine, 1936), p. 29.

divinity that they have not had time to think of the humanity of Christ. For good example, Catholics fly to the lives of the saints. Why not to Christ the primary source? After all that is why He took on human flesh—so that the rank and file could go to Him for imitation. To those who object that people are not interested in the life of Christ, the contrary has been definitely proved. The ordinary plain man and woman can become *intensely* interested in a study project of this kind. In St. Paul, Minnesota, the life of Christ was studied not only by adults, but by Catholic children as well. We believe such a program is ideal and we heartily agree with Archbishop Murray that Catholic people must be well grounded in the fundamentals of Christ's life before they are ready for any great work of Catholic Action.

From a review of the questionnaires and from contact with various directors it is evident that the aims and objectives for adult study club members are not sufficiently definite. People will not continue to study for any length of time merely for the sake of study. There must be something to do in connection with it. For parents, teachers and high school students, there is a driving force that will maintain interest, but for the ordinary adult it is too general. We suggest the following particular aims for each member: (a) To bring back one careless Catholic. (b) To be instrumental in bringing into the Church one who has no religious affiliations. (c) To interest another Catholic in study club activity.

Another deficiency brought out in the survey was the lack of training for leaders. Novelty may carry clubs along for a while, but ultimate success depends on good leadership. Annual training courses for leaders are a great help. In addition we would suggest for the first year at least that all parish leaders meet with the pastor or a priest appointed by him and go over with him at the beginning of each week the lesson they are going to take with their groups later in the week. At this meeting points of technique as well as content could be discussed. This means work for both priests and leaders, but it also means a solid foundation and success

later on. Finally, where it is possible each leader should make an annual retreat. This more than anything else will increase his zeal and enthusiasm and insure his work against failure.

As has been mentioned before in this study, the panel-forum meeting for all active members of the Confraternity could be utilized occasionally in the parish. An outside speaker could be brought in to speak on some interesting current topic and local members could form the panel. In some localities this is done once a month with very good results.

In dioceses which have established the four functions of the Confraternity it is our opinion that a diocesan lay chairman and a parish lay chairman should be selected for each function instead of the present personnel of officials. The diocesan lay board would then consist of (a) Diocesan Director, (b) Chairman of parent education, (c) Chairman of religious instruction for Catholic children attending public elementary schools, (d) Chairman of religious instruction for Catholic students attending public high schools, (e) Chairman of adult religious education, (f) Full time executive secretary. In addition, it would seem advantageous to have a capable layman or woman acting as a diocesan field worker. The parish lay board would consist of the priest as moderator, four lay chairmen corresponding to the above, and a secretary. Any other necessary lay officials would act under one of these chairmen.

Finally we offer the suggestion that the National Office in Washington publish a monthly bulletin for Diocesan Directors.* In assuming this task it would serve the purpose of a central clearing house for new ideas and suggestions. Diocesan Directors could send in their experiences, their difficulties, their successes and failures, and these in turn could be passed on through the medium of the bulletin to the various diocesan offices throughout the country.

* EDITOR'S NOTE: Beginning with the April, 1938 issue "Notes from the National Center of the Confraternity" in Washington will become a monthly feature of this magazine. We believe readers should find in it a "clearing house for new ideas and suggestions" as well as a chronicle of the work of others.

UNITS IN RELIGION FOR A C. Y. O. VACATION SCHOOL

ESTHER F. MULROY
Catholic Youth Organization
Chicago

Six weeks in midsummer for the teaching of religion! What to do in these few weeks of forty-five minutes each day? What kind of work will reap the richest rewards? Such were the problems of one C.Y.O. vacation school in Chicago where a nearby Catholic Church provides opportunity for the teaching of religion to the children enrolled in that particular center.

The purpose of all C.Y.O. vacation schools is to provide an atmosphere that is healthy, spiritually and physically, for those children who possibly would not find such if left to their own devices and neighborhood suggestions. Each center provides six weeks of supervised work and play for the underprivileged child. Underprivileged? yes, in his lack of financial and social security, yet privileged beyond measure (the majority of them) in their eagerness, earnestness, and the fresh interest they bring to each new project and activity. Here is a school where enrollment is voluntary and success depends upon the appeal of the work made to the child.

This particular center adjoins a church; the pews become desks, and the kneeling benches, seats; the sacristy stores materials, the altar steps display crayolas and a blackboard; while the aisles become variously the Court of Heaven, Elizabeth's Home, the Home at Nazareth, or the Temple, depending upon the dramatization in progress. From the altar the Blessed Sacrament looked down upon one hundred

and fifty children* from eight to fourteen years of age, trooping in and out during the forenoon. From the playground, the swimming pool, and the sewing room came the classes in religion.

The class divisions are based solely upon age and sex, and, therefore, each class includes some children from the parochial school, some from the public school, some well instructed in their religion, others not, some smart, some dull, yes, some to scoff and others to pray. For the teachers the problem is to present material appealing to the child and worthwhile as to results. A few of the units which were worked out are presented here.

The rosary and its mysteries proved most successful with the intermediate classes. The rosary itself, that is, the beads as a form of prayer, was not emphasized at first, but, instead, the life of the Blessed Virgin was discussed in its three divisions. In the beginning there was the happy time for her with her Baby and her home; then came a sorrowful time when that Baby, grown to be a man, was to die for mankind; and then followed a glorious time when her Son was being manifested in His Church and she was being crowned Queen of Heaven. There she is today waiting for us to talk to her.

The joyful part of the Blessed Virgin's life was taken up first. Through stories the children learned of the home at Nazareth and of Mary, of the Angel's message, of the first Christmas, of the visit to Elizabeth, of the visit to the Temple, and of the joy of finding the Child Jesus. Each mystery was then dramatized by the children. Here they were urged to use their own words, depending upon what they thought Mary, Joseph, Elizabeth, and even God Himself would have said. The side aisles of the church became heaven, and here God, the Father, called Gabriel to Him and told Gabriel of the maid living in Nazareth and of His message to her. Mary, meanwhile, knelt, stood, or sat (depending upon which child portrayed her) upon the altar steps, sewing or sweeping or praying, and here came Gabriel

* Summer, 1937.

to her. Although the Angel's salutation was shown to be the same as the first part of the "Hail Mary", the children often paraphrased it and produced, "Hello Mary. God sent me to tell you that you were to be the Mother of His Son, Jesus." How well the story became actually theirs is shown by such responses as the following. One boy, playing the part of the Blessed Virgin, turned beautiful, large, black, Italian eyes upon the Angel and exclaimed, "Who, Me?" when told of the Incarnation. One Gabriel on returning to heaven to report to God that the mission had been carried out was told by God, "You did fine, Gabriel".

Each child then colored an outline picture of the mystery which bore the exact title of the mystery. Under the picture, now colored, he wrote one sentence telling in his own words what the picture was about. This order was repeated for each mystery:—the explanation by the teacher, the dramatization, coloring, and statement by the pupil. These pictures were saved and bound together in a book. Preceding each set of mysteries there was a fly-leaf colored appropriately for the spirit of the mystery and on this the titles of the particular mysteries were written. These pages, fly-leaves and colored pictures, were bound together within a colored folder which was decorated with pictures and titles of the child's own selection. Titles such as "Christ and His Mother", "My Rosary Book", "The Life of the Blessed Virgin and Her Son", and many others too numerous to mention showed an understanding of the mysteries and a child-like appreciation of the Incarnation.

After the work was well started the rosary, as a form of prayer, was introduced. The saying of one Our Father and ten Hail Marys, while thinking about these events in the order in which they occurred, was explained. A few times, one decade was said in class. Lack of time prevented this being done with any regularity. The entire rosary however was never said as a unit because of the age of the pupils.

For the oldest group, twelve years and over, a unit on certain of the Parables of our Lord was worked out. Sets of colored pictures, about two by four inches, each illustrat-

ing a parable, were secured for this work. As each parable was introduced the picture was shown, the parable was read directly from the Bible, and a discussion was held by the entire class. This centered about the historical setting of the parable, such as, who were the Pharisees, and who was a publican, or the danger of travel on the roads in those days, or for what is leaven used in the making of bread. Then the meaning of the parable as given by our Lord was discussed, and finally the interpretation which each individual must take to himself and apply to his life was brought out. After the class discussion, each child pasted a picture of the parable on a sheet of note book paper. Under this he noted the Bible reference of the parable and, in his own words, wrote a paragraph telling the story.

The second part of the lesson consisted in jotting down five or ten ways in which one could make the parable meaningful to himself in everyday life, such as, "What can I do to be a good Samaritan", "How can I act as the leaven in the meal", "What means have I to keep from being a lost sheep", "How can I help bring about one fold under one Shepherd". Many, many blind people must surely have been helped as a result of this unit, for several headed their "Ways to Be a Good Samaritan" with "help a blind person across the street". Two or three also expressed a wish to "help Miss Mulroy teach these classes in religion" as being the work of a good Samaritan. The parables thus studied were:

- The Pharisee and the Publican
- The Good Shepherd
- The Lost Sheep
- The Leaven
- The Merciless Servant
- The Two Debtors
- The Sower
- The Good Samaritan
- The Ten Virgins
- The Talents

At the close of the term, these sheets were bound together in a folder, and appropriate pictures and titles placed upon the covers.

The youngest class taking this formidable sounding "Religion" period, were from eight to ten years of age and studied the "Our Father". To *study* the "Our Father" at this tender age is ambitious to say the least, but to become familiar with it as a piece of conversation and enjoy it as the children did is not to aim too high. The motivation for this work was to have the class say the prayer in chorus, to stop them and ask them what they were talking about, to whom were they talking and what had they said. Many could not answer. Some of the pupils did not know the prayer, and many others could repeat it only in a purely memoriter fashion without thought. A discussion of what prayer is followed. Philosophical, you say! Yes, but not too much so if the fact that prayer is conversation with God who knows and loves us and wants us to talk to Him is brought out. It naturally followed that if we talked to Him in His own words, as He told us to do, we would be pleasing Him. The next step, of course, was to find out just what those words were.

Eight or ten pictures, centering around the "Our Father", were given the pupils. The series used is not entirely satisfactory for the presentation of the prayer, as the pictures represent children saying each portion of the prayer rather than being representations of each thought of the prayer. This latter, of course, is difficult with such abstract sections as "hallowed be Thy name", and "Thy kingdom come", but for the rest of the prayer representations could be made. However, the pictures were used because they familiarized the children with the phrasing of the prayer and, as each picture was presented, the meaning was brought out. Under each picture, which the child colored, he wrote a portion of the prayer, and by the time he had colored the last picture he had written the entire prayer, phrase by phrase. This did much to overcome thoughtless phrasing such as "Thy will be done" and then a fresh breath and "one earth as it is in Heaven". The fly leaf of this booklet made by the children showed the entire prayer written as a unit by the child. After being bound and illustrated, the books presented an interesting section in the Bishop's exhibition of

the final week. However, we hope they were far more successful in making Our Lord's Prayer a usable conversation piece of the child with God.

Another unit worked out centered about the life of Christ and brought out some essential truths of religion. For this, certain mimeographed outline pictures were assembled to tell the following story. God made all things. God made Adam and Eve; because of their sin He closed the gates of Heaven. Therefore, Jesus was born in a stable. He lived at Nazareth with Mary and Joseph. He was a friend to everyone, and the children loved to come to see Him. He was a great teacher and taught His own prayer, "The Our Father". He gathered His apostles around Him and established the Catholic Church; He instituted the Blessed Sacrament and offered the First Mass. Then He died on the Cross, arose from the dead, and ascended into Heaven. Under each picture the child wrote simply yet effectively his statement of that portion of the story. These books when completed were named variously "My God Book", "The Way to Heaven", "Colorings of Christ", "Jesus' Book", etc., showing the truly childlike friendship of those little children who came unto Him, sitting on kneeling benches and leaning on pew seats while they drew their pictures and wrote their feelings.

One particularly timid child felt this last to be a difficult task. He loved to color his pictures, but to put its meaning into words was to him next to impossible, and each time he timidly asked just what he should write. When he had finished the picture of the Nativity, he flushed and squirmed anew, for he could not write his short sentence under the picture. However, he readily explained who the figures were in the picture. He recognized the Blessed Virgin and St. Joseph, and he knew that the Baby was Jesus. He was told that any one of these facts was sufficient to write. He went to work and returned a few minutes later with three words written under the picture. "Baby is Him", he had written. St. Thomas, assuredly, was never more inclusive or more profound!

As extra work in these classes many pupils made dioramas. Shoe boxes and candy boxes became the home of Elizabeth or the fields of Palestine, and gravel from the playground became the rock upon which "some seed fell" or Our Lord's support in the garden. Sheep from last year's Christmas Crib lay around the feet of the Good Shepherd in His quest for the lost one; a blue plasticine Virgin visited with a pink plasticine Elizabeth across a brown plasticine table, and a penny doll, appropriately garbed in a red cloak, looked up at a paper chalice supported from above in one child's representation of "If it be possible, let this chalice pass from Me". Nothing was costly in the making of these dioramas, but they were the children's expressions of sublime truths.

Additional units such as one on the "Morning Offering" and one on the Mass are also usable, and this writer has a feeling that by using puppets the Mass could be effectively taught! Six weeks goes all too quickly!

THE SECULAR HIGH SCHOOL AND COLLEGE STUDENT

The religious education of the secular college student also belongs to this field. It is estimated that there are 80,000 Catholic men and women in non-Catholic colleges and universities. There are forty-eight agricultural schools alone in the United States and none of them are Catholic. Here is a great problem. We must reach these adult students in the secular colleges and universities by establishing centres of religious instruction in the vicinity of these colleges and universities. This requires apostolic zeal but the welfare of souls is at stake.

By Most Rev. E. V. O'Hara, D.D., "Leadership in Religious Instruction," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 8.

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Theology for the Teacher

THE CHURCH OF CHRIST

XVI. THE LAITY

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In this series of contributions on the Church of Christ, we may have seemed to overstress the treatment of the governing body of the Church, but that was only in appearance for throughout we have noted that the work of that group was for the service of the whole Church and directed by the divine Founder Himself for the benefit, the eternal welfare of those who are governed. In our article immediately preceding this, we explained the special call of certain members of the Church to serve God in a perfect way, in the religious state. But it is to be noted as in that article that this is a special vocation, not meant for all and not available to all, but reserved to a chosen few, compared to the vast numbers that make up the kingdom of God upon earth. Here we would explain that point still further and emphasize as much as possible the precise nature of the choice made by those that enter upon the perfect way of the religious life. For it is open to considerable misunderstanding from the looseness of expressions used in extolling the excellence of the religious state.

First of all there is so much said about leaving the world and withdrawing from the world by religious profession,

that one might be misled into thinking that in choosing this way of life, one chooses between God and the world. And yet that is not the case, for no one is free to choose between God and the world. It is a duty of natural law as well as of the new dispensation, that everyone choose God and reject the world. No one is free to reject his last end, his eternal destiny fixed by God Himself, none then can make any other choice lawfully than loving God "with his whole heart and his whole mind and with all his strength". But one is free to choose whether he shall serve God in the world or in the religious state. It is a choice between states, one less perfect than the other, which God has left to man's free selection, supposing always that he is guided by reason and faith. It is not said that the individuals within the states are less perfect or more perfect than each other, but that the states do more or less perfectly conform to the absolute standard of all perfection in the kingdom of God, the perfection of charity. That state then is more noble, more perfect, which lends itself more clearly and more fully to the perfection of the practice of charity, but the individual in the state may make slight use of the advantages offered by the state and so attain to a lesser degree of perfection than another who with lesser advantages yet strives and attains to the perfection of charity, through the graces God accords him.

The vast bulk of the membership of Christ's Church are those, whom St. Paul describes so accurately as being "in the world, yet not of the world". They have chosen a secular or worldly calling in which to serve God in this life that they may be eternally happy with Him in the next. They adopt this secular calling from the conviction that on this lower spiritual level they can work for God and earn their salvation. They may have felt at some time, as so many do, the impulse to withdraw from the world to give themselves to the service of God apart from the world, but they have not felt compelled to do so, nor have they considered that they were suited to such a life. They do not believe that they are called upon to make such a sacrifice, even though they are fully convinced that they must serve God and keep

His commandments. Hence they remain in the world and work out their salvation in the world, while they are careful to use the things of the world as if they did not use them, that they may not be ensnared in the pleasures of this life to the forgetfulness of the things of God.

And so they engage themselves in the business of this world, whether in a profession or commercial pursuits, and they give their best efforts towards the successful carrying out of their work, whether it be humble or lofty. They do not excuse themselves on the grounds of religion from honest labor, whether manual or mental, but devote themselves to duty, in all things scrupulously honest, faithful to their religious and moral principles. This is their life, their calling and in its living they serve God and find their salvation. But at the same time they are fully aware that it is not its own end, it is not lived for its own sake. It is but a means directed to the needs of life, the burden laid upon all men by the curse of Adam, "in the sweat of your brow you shall eat your bread". They submit to that law, they recognize the justice of God, tempered by His mercy, that it is only for a time, for the short span of this life, to be followed by eternal rest. Wealth then they subordinate to the love of God as well as to the love of the neighbor. They labor not only for their own support but for the welfare of those dependent on them, bound to them by various ties of justice and piety. Wealth, too, offers an opportunity for generous giving in charity to others. And so the things of this world are never the end of the good Christian, the true citizen of God's kingdom, but subordinated to the last end, the only good, the attainment of God by loyal service of Him.

These also feel no call to serve God in perfect chastity, but accept from Him the remedy of lust which is found in lawful union of man and woman in the married state. They enjoy the chaste love of spouses, the joys of mutual support and comfort of man and woman, according to the divine institution. They beget and bring up children in the fear of God, increasing materially the membership of the kingdom. They do not deny themselves these pleasures, the

blessed joys of family life, the affection of the members of the family, but in their human love also they find sanctification of life in the graces of the holy sacrament of marriage. For all human love is an imperfect shadow of divine love, and they know that no created love can ever fill the heart of man that was made for God. So in their family interests, they are mindful that the soul is more important than the body, that for their companions, whether equals or superiors, the all important thing is virtue and not temporal prosperity. And even in their own hearts they constantly remind themselves that they must love God above all things, persons, advantages, more than husband or wife, parents or children, brothers or sisters or friends. For none of these, therefore, and for no advantage to them, no matter how considerable, is it permitted to think even of offending God in the slightest degree.

For while they are free to do their own will in indifferent matters, since they have not bound themselves by vow to obey another, yet they are subject to authority, both civil and religious, knowing that all authority is from God. Not only in their minds and hearts do they bow down to God's sovereign will and dominion, but in their external conduct they are obedient to law and to authority, knowing that in this fashion ordinarily the will of God is made manifest to them. They appreciate that Christian liberty is not license or permission to do evil, but only freedom to do good more abundantly. They live then good and honorable lives, and they preach Christ very effectively by such lives, though they never open their mouths to discourse on religious matters. The living example is the most powerful and efficacious force of inspiration ever found for the persuasion and conviction of mankind. And the kingdom of Christ has expanded in every age by virtue of this force of the living example of its members in the midst of the world where all might see and observe them. For while one might explain the phenomena of certain groups practicing its tenets as a natural thing, there is no answer in the human order alone to explain the millions of the devout Catholic laity.

From the very beginning the welfare of the Church has

depended in a great measure on the laity. Historians, in analyzing that miracle of the rapid spread of Christianity, have ever indicated as one of the factors, under God or rather with the action of the Spirit of God, the zeal of the laity, which made every Christian an apostle of Christ, eager and anxious to share the boon of his faith with all who crossed his path. Slaves who found true freedom from their bondage in putting on the yoke of Christ did not hesitate to show forth Christ in their lives to their masters, who were more fortunate in their civil condition of freemen. Within a generation Christians were everywhere in the known world, in every stratum of society, in every profession, within the household of imperial Caesar himself. And wherever a Christian was found, there was present the Christ in his life and conduct, inviting and drawing men to this manner of life which brought about such a singular change in morals and one's outlook upon the world. That miracle of early Christianity is a continued miracle in the Church in every age and down to our own times. It shall continue to the end of the world, until the Christ has reaped His harvest of souls through this countless army of reapers who are also the sowers of immortality.

The world in general is hostile to the Church, even as the Master predicted it must be since it is made up of the forces of evil that war against God and the friends of God. Those then that are of the world shut their ears and close their eyes to the official teaching and example of the Church. They are suspicious of priests, where they are not downright afraid of them in superstitious terror. They are unapproachable, distant, unwilling to learn, content to remain settled in their error and their false prejudices against the Catholic Church. But they cannot escape the apostles of the laity, the ordinary Catholic, humbly living out his life according to the spirit of Christ and the direction of the Church, and usually totally unaware of the power for good he holds in his hands. It is his very usual life lived in a most unusual fashion, that catches the attention of those who have not the true faith of Christ. They marvel at his resistance to those temptations to which they so easily

succumb. They cannot understand his adherence to principles in the face of the extraordinary temporal benefits that are offered to one who will sacrifice these same principles. Nor can they solve the mystery of the patience and calm and peace of these Catholics in the face of adversity, of trials and difficulties that are capable of wrecking lives and marking the end to all joy in living. They are led by curiosity, at least to seek an explanation of these things, so alien to the lives of those who live for this world alone. They are skeptical at first as to the claims of this religion and insist there must be some other force or power that is accountable for the phenomenon. But, gradually, they are rewarded for their honest seeking, they are helped on by the grace of God to rise above their prejudices, often lifelong persuasions, to see in these things "the finger of God".

Such is the effective lay apostolate, the apostles who preach Christ by their lives in the midst of the world and who silently sow the seed of the word which in due time springs up and brings forth its fruit. It is a part of the mystery of the kingdom of God, described by the Master in the parable of the seed that grows silently and secretly while men sleep, that is without any human help but by the divine power within it. "For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear."¹ St. Thomas Aquinas long ago explained how there are diversities of office in the Church, yet all pertain to the life of the Church. Not everyone is called to each office, for the Church is a society and in every society there are many duties to be performed yet all are not called to perform each duty. This he showed by the homely comparison of the various trades—building, tilling the soil, lawyers, bankers, butchers, bakers, etc. Or in another comparison, that of the army where some stand guard in camp, others build fortifications, others engage in direct combat, others plan the strategy, others are officers, others are merely soldiers. Yet all are part of the same army, and while some are more important than others, none are called

¹ St. Mark, IV:28.

to do all these things, but some to one calling, some to another, yet all are directed to one and the same end. The laity of the Catholic Church have their offices and duties in the kingdom of God none the less certainly than the leaders and rulers of that kingdom, and there is not opposition and conflict between the governing and the governed but the harmony and unity of members of the same body, the mystical Body of Christ. For all work to the same end, the spreading of the kingdom, that the will of God may be done "on earth as it is in heaven", and all therefore serve the same God and each in his capacity strives to give loyal service to the Christ, in obedience to those whom Christ has appointed to be leaders and guides in the kingdom of heaven. For this is their part and it is the portion assigned to them not by men but by God.

None can deny the divine distinction between the laity and the clergy as a part of the very constitution of the kingdom of God by Christ. He sent forth the apostles into the world with the commission to them and their successors to preach the gospel and to rule the society thus formed by believers. The words of that commission are solemn and impressive: "He that heareth you, heareth me, and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent Me."² Christ demands of the members of the Church respect and reverence for His priests like to the reverence and respect that is the duty of the creature towards God the Creator. They are His ambassadors, speaking in His name and in His place, and the honor or dishonor shown them is referred not to their persons but to the person of the one sending them. The ministers of God may be weak and erring; because they are human, they will certainly have imperfections, but one is not to consider these things in them but the office that they hold from God. That office is divine and cannot be destroyed by the sinfulness of the minister. For it is the will of God that grace be given to man through the ministry of his fellow-man, and there is no other means appointed for dealing with

² St. Luke, X:16.

God save through the Christian Priesthood. We are not called upon to question the wisdom of such a dispensation, but to submit to the will of God in all humility and recognize that the weak and erring priest may be the very particular means marked out by God to save our souls. God has not set us to judge anyone, still less to judge and condemn our superiors and rulers. If we cannot fail to note their failings, still let us not condemn them but pray for them, remembering their position of mediators between God and man, mindful of how much depends upon them for the welfare of souls, asking God to give them grace to fulfill their office in the proper manner, that the work of God to which they are appointed may not be neglected. For their further correction let us leave them to their superiors and to God, to whom and not to us they are responsible in their conscience and their outward conduct. This is not always easy for us to do, but it is the only course that we can pursue in accordance with our faith which teaches us the exact relation of the ministers of God to our salvation. Do not then give way to natural impulses to criticize and complain about the conduct of your priests, but rising above these feelings look upon them as God's representatives, hear them as you would hear God Himself and show them unfailing reverence and obedience.

There is another duty incumbent on the laity in regard to the clergy and that is the duty of support. This is not a matter of custom or an agreement made of ancient times, but is appointed of God. The Apostle of the Gentiles declares this in unmistakable terms. "The Lord hath ordained that they who preached the gospel should live by the Gospel."¹ Such is the institution of Christ Himself, following in this pattern of the Old Law, wherein the priests who served at the altar lived by the altar, as the same Apostle tells us. To the levite of old, in the division of the promised land no section was assigned, for "the Lord was his portion", but provision was made that all the tribes should contribute to the support of those who ministered unto God in the name

¹I Corinthians, IX:14.

of the people. Since they performed a public work, that is the original meaning of the word "liturgy", it was a public matter that they be cared for. Since they gave their time and their strength to the proper carrying out of this primary duty of society, the due worship of God, it belonged to society to provide for their needs in the temporal order. In like manner, in the New and more perfect dispensation, the priest of God is set apart from the things of men and is forbidden to engage in commercial pursuits. He is the servant of the faithful, he is their mediator with God, he fulfills in their name and person the duty of public worship unto God, and he is the minister through whom they receive their spiritual benefits. He is not made a priest for his own sake nor for his own profit but for the members of the Church. It is not his church, but the temple of the living God, not his school either, but the Church and school alike are for the benefit of the faithful. On them then rests the duty and obligation to maintain all things that are required for the worship of God and the proper care of their souls in the ministry of the priests. On them, too, rests the duty and obligation to give to their priests a decent living, that freed from the cares of this world they may give themselves entirely to the work of God in the ministry of divine things.

Each according to his ability is bound to contribute to this work, leaving it to the judgment of the authority of the Church as to how this due support shall be raised, whether by the ordinary and special collections, or some other form of church dues as taxes, free will offerings, stipends for Masses or other services. To the priests you may well leave the matter of the proper administration of these accidental, temporal phases of your religion since you give into their keeping something much more precious, the salvation of your immortal soul. Give then in a spirit of loyalty to the Church and also in a spirit of generosity, not complaining of it as an added burden, but accepting it as something divinely appointed that you are privileged to share thus indirectly in the proper worship of your God. And, thus giving, you will be ready to give always more, according as God blesses you more abundantly with the good things of

this life. You will be led, moreover, to unselfish and disinterested giving to all the works of the Church and not merely to those of your locality. In particular, you will understand the need of supporting the missions both at home and abroad, the sharing of your goods that the gospel may be heard in all lands and in all places, that the sacraments may be available to more and more of the household of the faith. You will try to pay off the debt you owe to those generous souls who in times past made it possible for the missionaries to bring the light of faith to your land. You will pay that debt by carrying on that tradition of generous loyalty to holy Mother Church in helping to send forth more missionaries and bringing the good news of Christ to them that "sit in darkness and the shadow of death", those benighted ones for whom Christ died. Here at home you will make it possible that the Mass be offered and the sacraments administered in poor and remote places, where it is impossible to support a priest by local contributions. And for this you shall have your reward from God, for if the Christ promised such a splendid reward for even material kindness and comfort extended to the poor, considering it as done unto Himself, how much more abundantly shall He reward those who thus provide for the spiritual welfare of their brethren.

A NOTE ON READING AND EDUCATION

... There is a discipline of reading as of every other good thing. It involves a certain self-conquest. If we are not prepared for that discipline then our universally literate generation will be worse off than the Middle Ages by one more sedative. With this question of reading, the whole of education is bound up, for the greatest thought of mankind is in books and the greatest living teacher can do no higher thing in the intellectual order than teach his pupil to read.

By F. J. Sheed, *Ground Plan for Catholic Reading*, With a Note on Reading and Education, pp. 2-3. New York: Sheed & Ward, 1937.

New Books in Review

Instructions on Christian Doctrine. The Apostles' Creed. By Rev. Nicholas O'Rafferty. Milwaukee: The Bruce Publishing Company, 1937. Pp. xiv+328. Price \$2.75.

This volume was written to help priests in particular meet requirements for catechetical sermons. The book consists of forty-one instructions based on the Apostles' Creed. Each article is presented in such a way as to show what the Christian must believe and the effect of His belief on life and conduct. Father O'Rafferty's book is one that will prove helpful not only to priests but to all catechists and students of Christian Doctrine.

Religious Instruction. Report of the Nineteenth Annual Meeting. The Franciscan Educational Conference, Vol. xix, No. 19 (December, 1937). Allegany, New York, July 3-4, 1937. Published by the Conference. Washington, D. C.: Capuchin College, Brookland, 1938. Pp. 1vi+216. Price \$1.00.

All those who assemble worthwhile material pertaining to the teaching of Religion will wish a copy of this *Proceedings*. Among the subjects treated at the Conference were: Leadership in Religious Instruction; Training Our Clerics for Religious Instruction; Students in Non-Catholic Schools and Vagrants; The Religion Teacher's Library.

Letters to Philippa. By Dorothea Brande. New York: Sheed & Ward, 1937. Pp. 151. Price \$1.50.

The author addresses her letters to a girl of eighteen. Without doubt, the majority of our readers will like them. They will be interested in Dorothea Brande's technique and critical content. There may be some, however, who will not agree in her evaluations of some books and of all movies. The letters in the book were not originally written for publication. The present reviewer likes particularly the author's treatment of "emancipated thinkers" like "Miss Greer" who was one of the reasons why *Letters to Philippa* came to be written.

Twenty-One Saints. By Aloysius Croft. Milwaukee: The Bruce Publishing Company, 1937. Pp. xi+151. Price \$1.50.

If the lives of the saints are to be worthwhile values in the lives of children and youth, the saints must be presented as human beings, in life-situations that are comparable to modern living and in a style of presentation that is as dynamic as that used in their readings in the field of secular history and literature. Aloysius Croft seems to understand these things. He has done a beautiful piece of work. The present reviewer is inclined to locate these lives for boys and girls in the early years of adolescence. A notation on the back of the title page says "These Lives were originally used as part of the cultural program of the Milwaukee Archdiocesan C.Y.O." The author is, indeed, to be commended and so, too, is Milwaukee's C.Y.O. The titles are challenging and the selection of incidents is psychologically good.

Christ's Little Ones. From the German of M. Schmidt-mayr. By Rev. Winfrid Herbst, S.D.S. St. Nazianz, Wis.: The Society of the Divine Savior, 1937. Pp. x+231. Price \$1.30 (cloth binding; \$1.40, mailed postpaid).

Eleven biographies of saintly children of our own times

are told in the 231 pages of this volume. The children represent many countries — Switzerland, Germany, Austria, United States, Hungary, Czechoslovakia, Italy and Canada.

Pope Pius the Eleventh. By Philip Hughes. New York: Sheed & Ward, 1937. Pp. x+318. Price \$3.00.

The author of this book is already well known for the two volumes already published of his *History of the Church*. The present volume is not only pleasing to read but is that type of biography that only a careful historian can produce. The author divides "the period before the accession to the papacy into four chapters—Introductory, the Formative Influences, Poland and Interlude at Milan. Then come chapters on The Programme and the Means, the Training of the Clergy, The Other Sheep (notably the question of the Eastern Churches), the Concordats (with Latvia, Lithuania, Poland, Germany, Austria, Czecho-Slovakia, Roumania and the background of each), Mussolini, the Social Foundation, The Care of All the Churches (France, Mexico, Spain, Germany) and the Pope as Spiritual Guide." Father Hughes closes his biography of our Holy Father with this paragraph:

All this immense activity has its roots in prayer and contemplation. Not a letter, not a direction, has come from Pius XI that fails to stress the truth that the first care of the Catholic, and his last, must be prayer, union with God, the cultivation of his spiritual life. There are no better words with which to close this study of his life, no words which more truly express the heart of it all, than his own to the monks of the various Charterhouses: "We ourselves bear the Carthusian monks no less good will (than Our predecessors) nor are We less desirous that so valuable an institution should spread and increase. For if ever it was needful that there should be anchorites of that sort in the Church of God it is most especially expedient nowadays . . . they who assiduously fulfil the duty of prayer and penance contribute much more to the increase of the Church and the welfare of mankind than those who labor in tilling the Master's field."¹

¹ Page 314.

Journals and Letters of Mother Theodore Guérin. Foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana. Edited with Notes by Sister Mary Theodosia Mug. St. Mary-of-the-Woods, Indiana: Providence Press, 1937. Pp. xxviii+452. Price \$3.00.

In 1940 the Sisters of Providence will celebrate their one hundredth anniversary in this country. Each decade in the past ninety-eight years has brought forth increased service and devotion to the Church and her system of education on the part of Mother Theodore's Sisters. The spirit manifested in this volume is a legacy humbly and gratefully appreciated by her spiritual daughters today. We would like to reiterate the wish of his Excellency, Most Reverend Joseph E. Ritter of Indianapolis, expressed in the Foreword of the book: "For some years the cause of the Foundress of the Sisters of Providence has been before the Sacred Congregation of Rites, the diocesan process having been completed in 1914. The *Journals and Letters of Mother Theodore Guérin* should arouse new interest in the cause of her canonization. We welcome their publication and hope they may win advocates for her cause and hasten the day when she will be accorded the honors of the altar." This volume should be of historical value to all those interested in the history of the early diocese of Vincennes.

The Society of the Sacred Heart in North America. By Louise Callan. New York: Longmans, Green and Co., 1937. Pp. xvii+809. Price \$5.00.

All interested in the historical development of Catholic education in America will appreciate this volume. The author deals with the origin and growth of the foundations of the Society of the Sacred Heart in the United States, Canada, the Antilles and Mexico, describing at the same time the vicissitudes experienced, and the Society's educational aims and ideals, curricula and methods of instruction. The author, a religious of the Sacred Heart, manifests a scholarly exactitude in her presentation of material and a pleas-

ing literary style. Those who have read the life of Mother Duchesne will be most interested in this book, while those who do not know Mother Duchesne, the first steps of whose cause for canonization have already been accomplished, should read this volume to become familiar with that servant of God, whom the Holy Father, said "was able to conceive, initiate, attempt and accomplish, suffering to the full extent of human endurance amidst hardships and accumulating difficulties that would have discouraged even the strongest human will."

Blessed Joseph Pignatelli (of the Society of Jesus). A Great Leader in a Great Crisis. By Monsignor D. A. Hanly. New York: Benziger Brothers, 1937. Pp. xii+269. Price \$2.75.

Joseph Pignatelli was beatified on March 12, 1933. In his Preface the author of this biography compares Pignatelli's life to an epic poem with its train of heroic happenings. He was born a Spanish prince, lived during the time of Napoleon, and died in 1811. Pignatelli was a member of the Society of Jesus at the time of its suppression, and was instrumental in keeping alive the spirit of the Society among its dispersed members until the order was finally reestablished. Blessed Joseph Pignatelli's life was one not only of extraordinary holiness, but one most pleasing to others. As his biographer says:

From his youth to his death he retained all the graces and charms of his natal nobility and enhanced them by the graces and charms of the greater nobility of holiness of life. Added to that was his admirable trait, founded on the simple truth that all things and all men are subservient to the will and power of God, that he knew not what fear was, either of any man of any estate or of any earthly adversity of whatever form. Yet withal he was so humble in thought and word and action; he was always so kind and gracious, so affable and approachable to all, irrespective of their class; was never known to be unkind to anyone nor ever complained of his trials or sickness; felt so keenly the distresses and pains of his fellow men and did so much to remove or relieve them; in a word, so spent himself for God and his neighbor that, the more we know

him, so much the more surely shall we be attracted by him, and, while venerating him and seeking his intercession with God in our behalf, we shall find much to imitate, each in our own degree, in the kindly and winning sanctity which made his life beautiful in the sight of God and man.²

Father Francis Mary of the Cross Jordan. Founder and First Superior General of The Society of the Divine Savior. By P. Pancratius Pfeiffer. Translated from the Original by Winfrid Herbst, S.D.S. St. Nazianz, Wis.: The Society of the Divine Savior, 1936. Pp. 574. Price \$1.25 (cloth); \$1.45 (postpaid).

This is another contribution to the literature of the history of religious orders. Father Jordan's life story will be welcomed not only by all friends of the Salvatorians but by all those interested in the example of great souls.

Eucharistic Whisperings. Devout Reflections and Considerations on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament. Adapted by The Rev. Winfrid Herbst, S.D.S. (From the German translation by Otilie Boediker). St. Nazianz, Wis.: The Society of the Divine Savior, 1937. Pp. 133. Price: (paper binding) 35c; (cloth binding) 75c.

This is the seventh volume in a series of short reflections, originally written in Italian by a canon and doctor of theology, Rt. Rev. Msgr. Guglielmo Reyna.

² Page 263.

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Cook, Clement, O.F.M. *Moonlit Pasture and Other Poems*. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. xiii+165. Price \$2.00 (postage extra).

Hughes, Philip. *Pope Pius the Eleventh*. New York: Sheed & Ward, 1937. Pp. x+318. Price \$3.00.

Michel, Dom Virgil. *The Liturgy of the Church*. New York: The Macmillan Company, 1937. Pp. viii+369. Price \$2.50.

Nauer, Rev. L., M.S.C. *First Fridays with The Sacred Heart*. Adapted from the German. Aurora, Ill.: Sacred Heart Monastery, 1937. Pp. 383. Price \$1.00 (imitation leather binding, red edges); \$1.50 (gold edges).

Remler, Rev. F. J., C.M. *Supernatural Merit*. Your Treasure in Heaven. Fifth Revised Edition. St. Louis, Mo.: Vincentian Press, 1934. Pp. xix+115. Price 15c.

Remler, F. J. *Conversations on Vocations*. St. Louis, Mo.: The Vincentian Press, 1926. Pp. 160. Price 35c.

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Kennedy, John Sexton. *Tell Me About Jesus*. St. Louis, Mo.: The Queen's Work, 1937. Pp. 20. Price 5c.

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Remler, F. J., C.M. *From Earth to Heaven*. The Meaning and Purpose of the Christian's Life. Normandy, Mo.: Marillac Seminary, 1937. Pp. 59. Price 5c.

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McCarthy, Rev. E. J. *Mother Frances Xavier Cabrini*. An Appreciation of Her Life's Work. Chicago: Mother Cabrini League, 1937. Pp. 40. Price 15c postpaid.

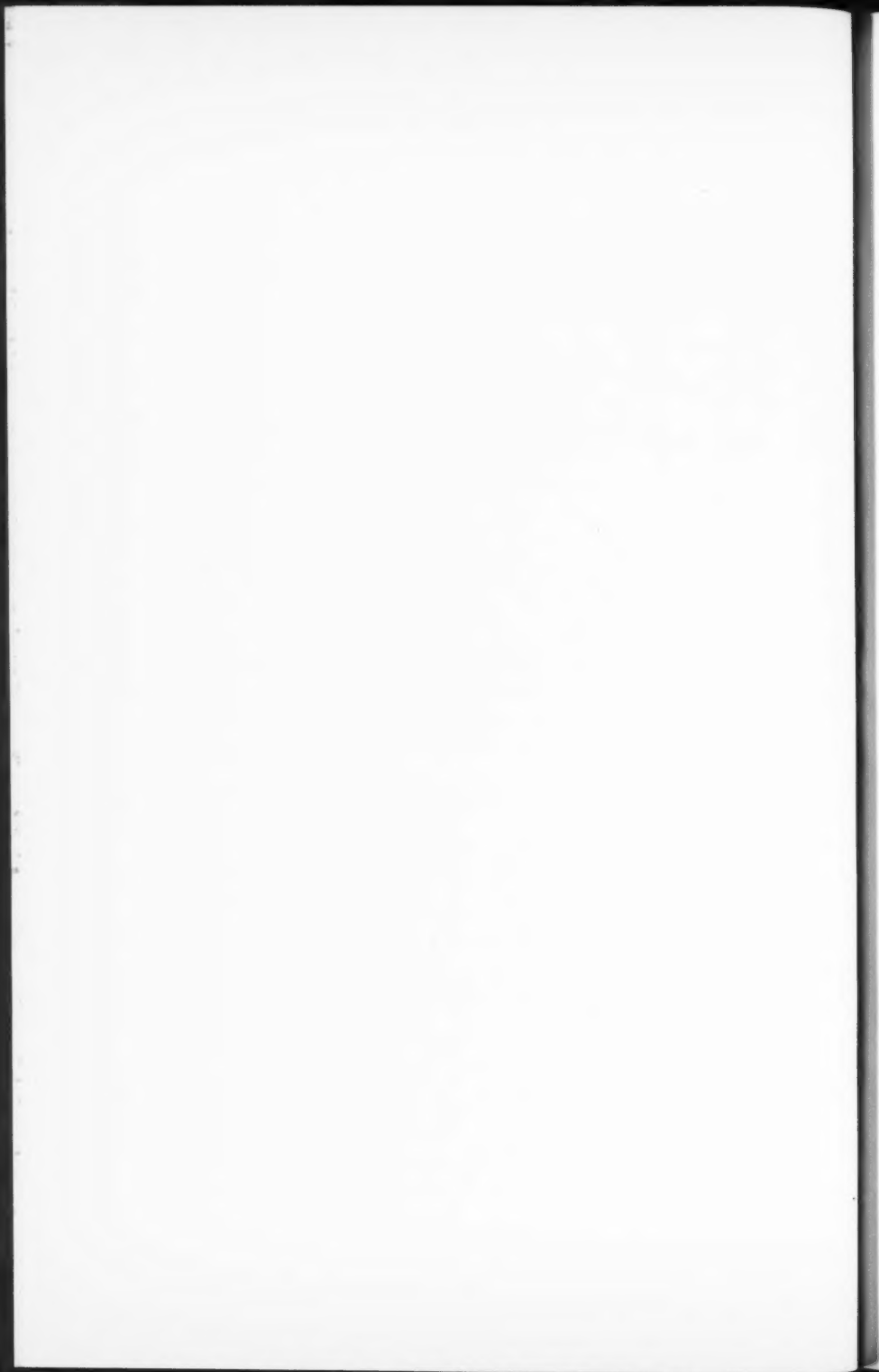
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Man's Relation to God—In The Supernatural Order. St. Louis, Mo.: The Vincentian Press, 1926. Price 20c each.

Remler, F. J., C.M. *The Human Race in Relation to Salvation Through the Catholic Church*. St. Louis, Mo.: The Vincentian Press, 1926. Price 20c each.

Remler, C.M. *The Six States of Man*. St. Louis, Mo.: The Vincentian Press, 1926. Price 20c each.



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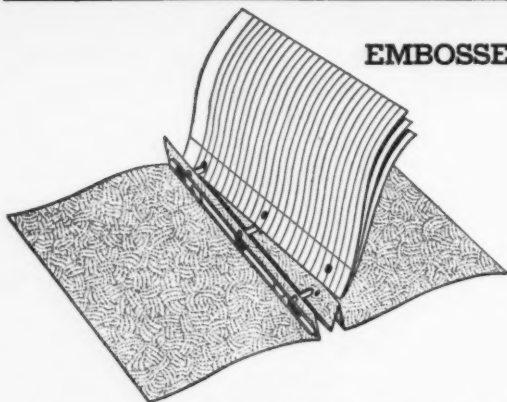
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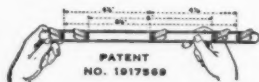
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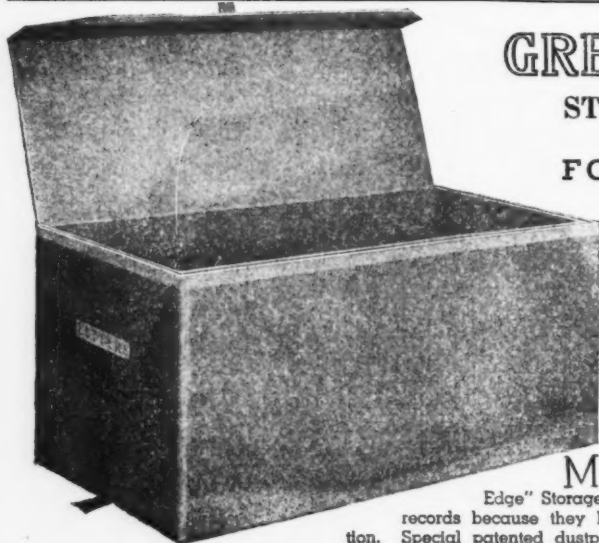
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Editorial Notes and Comments

THE CONFRATERNITIES OF CHRISTIAN DOCTRINE IN THE UNITED STATES AND THE SACRED CONGREGATION OF THE COUNCIL

All those interested in the work of the Confraternity of Christian Doctrine will be interested in the following correspondence. The first letter is addressed to His Excellency, the Apostolic Delegate in the United States, from His Eminence, Cardinal Serafini, Prefect of the Sacred Congregation of the Council. The second letter is from Most Reverend A. G. Cicognani, the Apostolic Delegate, to His Excellency, Most Reverend Edwin V. O'Hara, D.D., Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine in the United States.

SACRED CONGREGATION OF THE COUNCIL
CATECHETICAL OFFICE N 861/37

ROME, October 27, 1937

After mature examination of all that Your Most Reverend Excellency under dates of June 5 and 12, 1936 referred to us concerning the manner in which the Confraternities of Christian Doctrine become organized in the United States, I am able to notify you that even though they do not have as their scope the *incrementum publici cultus* and even though they admit women in a directive capacity, they are equally aggregated *de jure* to the Venerable Archconfraternity of Christian Doctrine canonically erected in Rome.

The aforesaid Archconfraternity, erected in fact before the promulgation of the Codex of Canon Law with the principal scope of

Religious Instruction, also admits women as active members as Your Excellency can see in the "Constitution of the Venerable Archconfraternity of Christian Doctrine" of which a copy is joined hereto.

Asking Your Excellency when occasion offers to make these things known to Bishop Edwin O'Hara of Great Falls, Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, I express to you my personal esteem.

Yours fraternally,

S. FAGILO, Subsecretary
To His Excellency
MOST REV. A. GIOVANNI CICOGNANI
Titular Archbishop of Laodicea
Apostolic Delegate
United States of America

C. CARD. SERAFINI,
Prefect.

1811 Biltmore Street,
Washington, D. C.,
November 10, 1937.

APOSTOLIC DELEGATION
UNITED STATES OF AMERICA
The Most Rev. Edwin V. O'Hara, D.D.
Bishop of Great Falls.

Your Excellency:

I am directed by His Eminence, Julius Cardinal Serafini, Prefect of the Sacred Congregation of the Council, to inform Your Excellency that the Confraternities of Christian Doctrine as organized in the United States, even though they do not have the *incrementum publici cultus* as their scope, and even though women are admitted in them in a directive capacity, are none the less *de jure* aggregated to the Venerable Archconfraternity of Christian Doctrine canonically erected in Rome. It appears clearly from the Statutes of the Venerable Archconfraternity of Christian Doctrine that its chief purpose is religious instruction and that it admits women as active

members. I trust that this information will be of service in meeting the problems which arise in organizing Confraternities.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

/s/

✠ A. G. CICOGNANI,
Archbishop of Laodicea,
Apostolic Delegate.

THE TEACHER OF RELIGION AT THE COMING CONVENTION OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Catholic educators are well aware that the week after Easter, the National Catholic Educational Association is holding its annual convention in Milwaukee. The teaching of Religion and related problems occupy an important place on the program. Two of the four sessions of the Parish School Department will be devoted to the teacher of Religion. At the Second Session, "The November, 1929, Decree of the Sacred Congregation of Religious on the Preparation of Teachers of Religion", "How Religious Communities Can Fulfill the Obligation Imposed by the Sacred Congregation", and "What Catholic Universities Are Doing to Help Prepare and Improve Teachers of Religion" are the topics announced for presentation and discussion. The subject is exceedingly important. Never can the elementary school hope to make its maximum contribution to religious development unless all the teachers taking part in it have appropriate and adequate training. Another topic that will be discussed at this same session is the teacher's personality and its effect on the religious development of the young. Too frequently is this influence ignored in our religious

development programs. It is one that should merit deliberate attention from superior, supervisor, principal and teacher. At the Fourth Session of the Parish School Department the following topics will be treated: "Needed Research in the Field of Teaching Religion at the Elementary School Level", "Factors Outside of the School Which Interfered with the Work of Religious Education", and "Correlating the Pictures Shown at the Neighborhood Movies with Religion Classes".

The Secondary School Department will devote its sessions to "the philosophic, economic, religious and social phases of present day conditions as they affect the Catholic high school and American citizenship." The subject is one of importance where religious development is concerned. At one of the sessions of this department "The Preparation of the Teacher of Religion in the Secondary School" will receive particular attention. Without doubt, the College and University Department in scheduling as one of the two papers announced, "A Plan of Curricular Integration for the Catholic College," has religious development in mind. While only a small number of our readers will be present in Milwaukee, all of our readers will have an opportunity to read the papers mentioned when the *Proceedings* of the Convention are issued.

TEACHING YOUTH TO READ

The February issue³ of *The Acolyte* offers to its priests-readers ten pages of material describing reasons for the League for Clean Reading and giving specific information used by His Excellency, Most Reverend John Francis Noll,

³ "The Fight on Filth," *The Acolyte*, Vol. 14, No. 2 (February, 1938), pp. 3-13.

D.D., in making the League a reality in every parish in his diocese. Well may teachers wonder to what extent do the youth in their schools read objectionable materials. Constructive reading programs are necessary. Without doubt, the school is an ideal channel for this guidance. When Frank Sheed's *Ground Plan for Catholic Reading*⁴ appeared we rejoiced. Our hopes for this book were printed in the January, 1938 issue of this magazine.⁵ While we are well aware of the time-limitations of our teachers and the innumerable demands on their days, we also must recognize that guidance in good reading is an essential feature of Catholic education. If teachers do not read, if they are not appreciative of good reading as a result of personal experience, they are not capable of guiding others. Teachers must have an opportunity to read and to read fine things. It is not enough for a few members of a high school or college faculty to be well-rounded in Catholic reading or so-called Catholic reading. If an enthusiasm for Catholic thought is to be passed on to youth he must come in contact with it in all of his teachers. It is this kind of enthusiasm that becomes contagious. Children should be exposed to it in the elementary school. Here first contacts are given, and they are not to be ignored. Our teachers need time to read and guidance, if necessary, if they are to become enthusiastic about good books. This is necessary if we wish youth to read, and let us not forget that voluntary efforts are aroused more by the enthusiasm of others than in any other way.

PARENT-TEACHER CLASSES

Recently we heard of a pastor who discovered a lack of

⁴F. J. Sheed, *Ground Plan for Catholic Reading*. New York: Sheed & Ward, 1937.

⁵*Journal of Religious Instruction*, Vol. VIII, No. 5 (January, 1938), p. 471.

understanding between parents and the teachers in his school. He arranged for a meeting between the two groups and announced that classes would be formed to make a study of the growth of Christian character in children and youth. He described the nature of the course and led a model discussion period. Both parents and teachers were vitally interested, and the same interest was verified in the enrollment in the courses that followed. The Christian education of children needs the cooperation of parents and teachers. It is a cooperation, however, that is almost impossible without an understanding of mutual problems and the processes involved.

USING THE EYES

We have just become acquainted with *The Faculty Adviser*. In Number Three of the first volume Father Heeg* has "Some Hints on Teaching Religion". We hope some day that all teachers of the young will have an opportunity to procure Father Heeg's instructions for teachers in booklet form. The article referred to is not long; in two columns Father Heeg shows the various ways a child can learn through the sense of sight. All of the suggestions are helpful. However, we would like to quote a single sentence for our readers: "Have the children really *see* what is in their text." This sentence alone is most fruitful for thought.

"THE PRESERVATION OF THE FAITH"

It is only within recent months that we have become familiar with the publication, *The Preservation of the Faith*. We have admired the spirit of this magazine and the

*Aloysius J. Heeg, S.J., "Religion in Elementary School", *The Faculty Adviser*, from *The Queen's Work*, Vol. I, No. 3 (February, 1938), p. 3.

caliber of its contributors. The February issue that is at present on our desk is the Tenth Anniversary issue of this magazine. It is quite possible that there are readers of the JOURNAL OF RELIGIOUS INSTRUCTION who would like to know about *The Preservation of the Faith*. Among the distinguished contributors to the anniversary number are: Monsignor Francis J. Haas, Reverend Joseph McSorley, C.S.P., Dorothy Day, Reverend Francis J. Walsh, O.S.B., Reverend Paul Hanly Furfey, Most Reverend Peter L. Ireton, D.D., and Reverend Leonard Feeney, S.J. His Excellency, the Apostolic Delegate, Most Reverend A. G. Cicognani, wrote in his congratulatory letter to *The Preservation of the Faith*:

Every method by which the Gospel of Christ is brought to the attention of souls deserves high commendation. In particular we should receive with joy and enthusiasm such periodicals as *The Preservation of the Faith*, and we should read them carefully. They keep before us the truths of faith and show us the way to fight the good fight, and to preserve that faith which leads to victory: "This is the victory which overcometh the world, our Faith". (1 John V, 4.)

THE NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE, MAY 1-4

From May first to fourth, under the patronage of Most Reverend Samuel A. Stritch, D.D., Archbishop of Milwaukee, there is being held in Milwaukee's huge auditorium a program dealing with the theme, "A Christian Social Order", and directed by the Social Action Department of the National Catholic Welfare Conference, in collaboration

¹ Published once every two months by the Missionary Servants of the Most Holy Trinity, at Holy Trinity, Alabama. Subscription price \$1.00 a year.

with the School of Social Science of the Catholic University of America and the Catholic Conference on Industrial Problems.

During the Conference speakers will keep in mind the theme—"A Christian Social Order and the Church," Through the four days of the meeting, general, sectional and group meetings will be held for individual Catholic leaders and national Catholic organizations.

In a statement issued about the Conference, Archbishop Stritch said: "Speakers of national reputation who have given serious and long study to our social problems in the light of the Papal Encyclicals on Catholic social teaching will appear on the program, and it is hoped that this Conference will present the most thorough synthesis of Catholic thought on social problems and ideals ever held in our country." The Archbishop referred to the Conference as a sort of "popular university" where "the clergy and the laity may train themselves to carry on after the mind of the Church—a true Catholic social apostolate." He adds, "It is hoped that at the Conference in May, many will find an opportunity to become more exactly familiar with Catholic thought and teaching on social ideals and problems."

Catholic education will be interested in this conference. High schools and colleges in the area of Milwaukee will have an extraordinary opportunity, while schools in other parts of the country may look forward to the printed *Proceedings** of this Conference. The following are its published objectives:

The Catholic Church wants to see order and stability introduced

*Copies of the *Proceedings* must be ordered before the book goes to press. Extra copies will not be available. Conference address: National Catholic Social Action Conference, 225 E. Michigan Street, Milwaukee.

into our social life by applying *Christian principles* to present economic problems.

It wants Americans to organize within their industries and professions in ties of social charity, and dedicate themselves separately and jointly to the establishment of the general welfare.

Such organization is itself a *Christian Social Order*. The general welfare which shall be the object and aim of such organization is itself the object and aim of the virtue of social justice.

The purpose of this National Catholic Social Action Conference is to further a *Christian Social Order* in America.

In General Meetings and Mass Meetings it will present the principles of a *Christian Social Order*.

In Sectional Meetings on Industry, it will consider industry by industry the steps already taken and steps yet to be taken to bring industries and professions together for *social justice* and *peace*.

In the many discussion groups it will provide time for discussion of principles, of detailed practices and proposals, and of methods in *Social Action*.

The plan of the Conference indicates its purpose and its value. It will *not* content itself with *principles only*, although these it will present. It will go further and see what *has been* and *can be* done within major industries to *apply* the principles.

A practicable discussion in small groups of not only these industries but others will bring out the aim and the program in more detail.

The opportunity for group discussion of other facets of the problem and of the movement allows for presentation of points that may be or have to be overlooked in the larger meetings.

The discussion groups also will show the way to the creation of a vast body of *Apostles of Social Action* in American business, labor and citizenship.

A special day will be given over to the work of *priests in Social Action*.

Two great mass-meetings will tell of the Church as the patron and inspirer of a *Christian Social Order* and of the opportunities that

present themselves in American Life for a *Christian Social Order* here.

Leading figures in the Church, in business, in labor, in governmental life, in the Catholic social movement, in Catholic lay organizations, will appear on the program.

Meeting at a time when great discouragement exists but when far-reaching advances have been made and other advances are projected, this National Social Action Conference should help us to see clearer and act wiser in the historic mission of the Church, which is our mission, to create among men everywhere and in every time a *Social Order* in accord with God's law and the spirit of Christ.

"It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion."—POPE LEO XIII, *Graves de Communi*, January 18, 1901.

Anything that inspires "interest" in the life and teaching of Our Divine Lord must be fostered and encouraged; anything that tends to deaden or stifle that interest must be changed.

Editorial, *The Sower*, No. 126 (January-March, 1938), pp. 2-3.

Religion In the Elementary School

TOWARDS AN UNDERSTANDING OF GENESIS

REVEREND WILLIAM L. NEWTON

St. Mary's Seminary
Cleveland, Ohio

The teacher of Bible History need not be informed that there are difficulties in the first Book of the Bible. Individual questions cannot be discussed in the space of this article; but some apology can be made for them, and thus may be provided a general approach to their solution.

There are several rather evident reasons for the difficulty of Genesis. The most fundamental of these is the fact that the author is taking into consideration a very extensive period in human history. The story from Adam to Joseph allows for thousands of years; that from Moses to our Lord requires but some 1400 at the most. From this another reason follows. It is obvious that the author does not intend a complete record of the development of the human race, nor even an exhaustive account of what he does narrate; he is adhering to but one phase of that development, its spiritual aspect. Further, we may note, that as he comes closer to his own time he becomes more detailed. Thus the story of Joseph fills some fourteen chapters, that of Abraham, Isaac and Jacob some twenty-six, while from Adam to Abraham, a period of several millenia,

calls for only eleven chapters. We must not, therefore, read the Book as we might a modern account of the growth of the human family. If we do, we are only multiplying problems for ourselves.

To this we may add the important consideration that Moses was writing for the people of his own time, so different from ourselves in general intellectual culture. Even the language he used placed some limitations on his narrative. But more important was the necessity he felt of proportioning the story to the understanding of his audience. The modern educator should be able to appreciate this, for we ourselves fashion a narrative, for example a Bible story, to suit the capabilities of the various classes. Moses was talking to the Israelites of some 3400 years ago, an oppressed and mostly unlettered people. What learning they enjoyed was of the popular level of their time, fraught with all the limited concepts then current. To make his lesson clear and forceful, he had to clothe it with the terminology of his audience.

These facts must be kept in view by one who reads, and *a fortiori*, by one who seeks to teach the Book of Genesis. But further, and especially, there must be kept in view the lesson which Moses sought to convey. This is the only secure approach to an understanding of the Book. In fact it is a general principle which holds for all literary interpretation, and particularly for the interpretation of the Scriptures. The advantages of the principle for the appreciation of Genesis are not difficult to see.

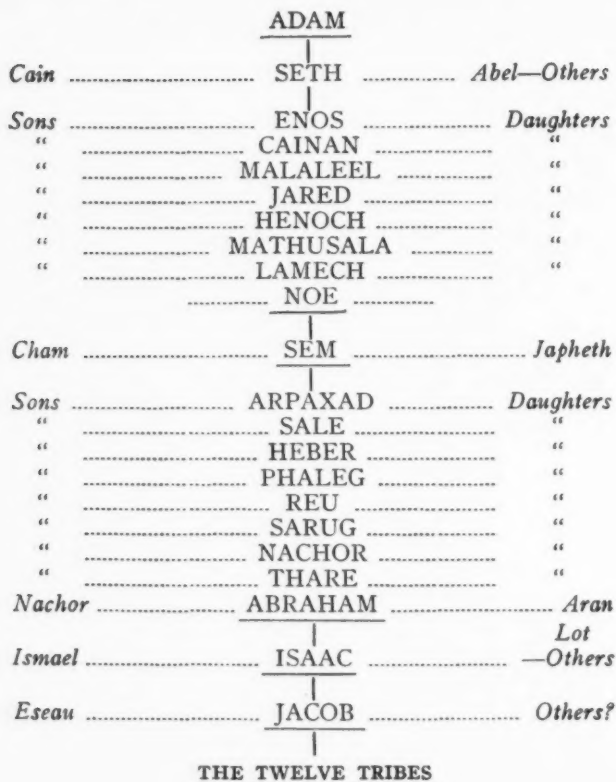
In determining the thesis of Genesis, it is well to recall the circumstances under which Moses wrote the Book. The Israelites had just been delivered from the bondage of Egypt in the midst of numerous divine interventions. At Mt. Sinai they had been elevated to a new relationship with God, and had been given a law which at once coordinated them into a nation and regulated their life as the chosen of God. The change in all this from their existence in Egypt was tremendous. The situation called for some explanation, not only to clear up what was mysterious in their elec-

tion, but also and principally to provide a motive for their future fidelity to this election. This explanation, then, becomes the thesis of Genesis: it shows the development of the human race, and man's relation to God, from the beginning down to the entrance of Israel into Egypt; and in this demonstration it answers the questions which rose in the popular mind.

The first of these questions, indeed the first of all questions, concerned God and their relation with Him. In answering it Moses unfolds some fundamental truths. The true God, one, spiritual, omnipotent, existed prior to the world and man. Everything that exists was made by Him, and hence depends entirely upon Him. He is infinitely good, and as He created them, all things were good. Man was created in a state of happiness and shared this general goodness of all things, being the highest of creatures, the ruler of the rest of this visible creation. To this God, therefore, they owed full worship; to His laws they owed complete obedience.

A specific feature of the question was the problem of evil. How, if all things were made good, did the sin and suffering which they knew so well come into being? The answer leads to the story of our first parents and their infidelity. This story is rich in significance. Their disobedience affected not only Adam and Eve, but it brought punishment upon the entire race. Thus God punishes those who transgress His commandments. But even in this His goodness is evident. To our first parents He promised a Redeemer, one who would rehabilitate mankind spiritually. In the accomplishment of this promise Israel is now, by its election, taking an essential part.

The rest of the narrative is occupied with two features of this story: the tracing of the Promise through the development of the human race, and its final settlement upon the chosen people. To achieve this Moses adopts what has been called a *method of elimination*, a method which enables him to attend only to that line along which the promise was carried till it now rests with Israel. We may appreciate this better in the following outline.



Even in the line which carries on the promise the author is neither complete in his enumeration, nor equal in his treatment. There were, for example, more than ten generations between Adam and Noe, as there were also between Sem and Abraham. The names selected are distinguished for some special part they played in the divine plan. Abraham, Noe and Adam are worthy of particular attention because with them God had made a covenant similar to the covenant He had now established for Israel. Cain and Abel, Cham and Japheth, Nachor and Aran, Esau and the others enter quite naturally. Still they, like all those named only as "sons and

daughters", are eliminated from the direct line which terminated in the Twelve Tribes.

From this we should recognize the need of reading the Book in the light of the author's intentions. Within this purpose must be set each of the individual stories. The first lesson to be sought in them is the lesson of the entire Book. No secondary lesson can be admitted which is in any way opposed to this ultimate lesson. This will, of course, not solve all the questions which may rise out of the Book, but it will help us to avoid many of the difficulties which are needlessly found in it, or guide us away from some of the problems which are exaggerated out of all proportion to their function in the story.

IDEALS IN EDUCATION

Emotion is generally the immediate factor in producing action, and we know that all our practical ideas do in fact tend to realize themselves in action.

Since the end of moral education is good conduct, in the sphere of voluntary action, our aim as educators should be to stir up right and healthy emotion by placing ideals before the minds of children.

As these realize themselves in conduct, moral *habits* are formed and it is such habits, issuing in character, that is our real objective. Living, personal examples are undoubtedly the most effective way of providing ideals, for here the imagination has the concrete fact to lay hold on and the child's imitative powers are also enlisted. Unfortunately there are seldom enough living examples of virtuous conduct at hand to provide sufficient ideals, so we add the further examples of those great and good men and women who have gone to their reward, and also the heroes and heroines of fiction.

By Emmenuela Polimeni, "Ideals in Education," *The Sower*, (October-December, 1937), p. 226.

GUIDING CHILDREN IN THE CELEBRATION OF THE PASCHAL SEASON

SISTER JANE MARIE, O.P.

Marywood Convent

Grand Rapids, Michigan

At the time this issue of the *JOURNAL OF RELIGIOUS INSTRUCTION* appears, the portion of the liturgical season set aside by Holy Church as the period of preparation for the celebration of Easter is almost over. The mysteries of the Passion, death, and resurrection of Christ are always in the mind of the Church, and ultimately all her actions are directed toward the celebration of these mysteries. Even on the joyous feast of His Nativity, she reminds us that He "gave Himself for us",¹ and indeed the whole celebration of the Christmas-Epiphany period looks toward its completion in the solemnity of Easter. This is the feast of feasts, the day of days.

For her annual celebration of this feast, Holy Church begins her special preparation with Septuagesima, at which time she gently turns the thoughts of her children from exulting in the divinity of Jesus Christ, who for our sake vouchsafed to assume our human nature, and bids them dwell a while upon the misery and wretchedness of fallen man, "justly afflicted for our sins".² Ever associated with the consciousness of our guilt, however, is the confident prayer that "we may be mercifully delivered".³ Awareness of our need of redemption and of the accomplished reality

¹ Epistle, Midnight Mass.

² Collect.

³ Collect.

of our redemption characterizes the time of Septuagesima.

For the increase of the redemptive work within us, our cooperation with divine grace is required. From Ash Wednesday until Passiontide, Holy Church urges us, despite our frailty, to do all that in us lies to overcome sin through works of penance and virtue, and particularly through that compunction of heart which makes us repent for having preferred the enjoyment of creatures to God and turns our will back to Him and fixes it in Him more firmly. Repentance for our sins and efforts to prove the sincerity of our conversion through good works mark these weeks of Lent. It is a period of cleansing, of purification, of healing, of turning away from sin and turning to God. Thus we prayed on the First Sunday in Lent: "O God, who purifiest Thy Church by the yearly observance of Lent; grant to Thy household that what we endeavor to obtain from Thee by abstinence, we may secure by good works. Through our Lord."⁴

Throughout Lent, the purpose of penitential observances has been "that purified by a holy fast, we may arrive by (God's) grace with sincere minds at the festivals to come".⁵

Now as we enter upon Passiontide, the time of these festivals is close at hand. On Passion Sunday, Holy Church reminds us: "Dearly beloved brethren, we know that of all the solemn feasts which are kept by Christians the Passover is the chief. The ordinances of the whole rest of the year are ordered to the end of preparing us to come to this one in worthy and meet manner. But these days, which now are, are they which ought most especially to stir up a godly mind in us, seeing that they are they which are nearest to that most glorious mystery of God's mercy. . . . He that is 'partaker of the sufferings'⁶ of the Lord hath a sure and certain hope of that blessedness which He hath promised unto us."⁷

"As then, it is the duty of the whole body of the Church to live godly, so is it her right at all times to be a-bearing

⁴ Collect.

⁵ Coll. Friday, second week.

of her Master's cross, and that not only in her general body, but individually in the person of each of her members, who differ every one from another in the way in which they have to carry it, and the shape in which it is laid upon them".⁸ It is through partaking of the sufferings of Christ that we can hope confidently to partake of His glorious resurrection and so celebrate the Paschal mystery. For Christ our Pasch is sacrificed. And really to celebrate the Paschal mystery can be nothing else than to participate in the glorious sacrifice of Christ. To suffer and die with Christ and then to rise triumphantly together with Him,—this is to celebrate the Paschal mysteries.

Is this sublime grace the privilege reserved for the few? On the contrary, it is the right of every Christian. "Know you not that all we who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life."⁹ "Through Baptism man is incorporated into the very death of Christ."¹⁰ "In baptism man is conformed to the passion and resurrection of Christ, inasmuch as he dies to sin and begins the new life of justice."¹¹ There is no other way for us to come to the union with God for which we are destined but through sharing in the sufferings and death and glorious resurrection of Christ.

Every Christian, then, incorporated into the death and resurrection of Christ by his baptism, is called to the celebration of the Paschal mysteries. For this he was baptized. The problem for our consideration now is how can we who are responsible for the Catholic education of youth best help the thousands of boys and girls under our direction to the most complete participation in the Church's celebration of Paschaltide of which they are capable?

⁸ 2 Corinthians, 1, 7.

⁹ 4th Lesson, Matins. *Roman Breviary*, tr. John, Marquess of Bute.

¹⁰ 6th Lesson, Matins.

¹¹ Romans 6, 3-4.

¹² St. Thomas, *Summa Theologica*, 3/68/5/c.

¹³ *Ibid.*, 3/66/2/c.

The main avenues through which we can exert effective guidance in this matter seem to be these three: instruction, exhortation through word and particularly example, and prayer.

Recently the statement has been made that for the most part the Catholic youth entering our colleges bring with them a generous good will but only a scant knowledge of the truths of the faith. If the young people in our high schools are really to enter intimately into the life of the Church as they should this paschal season and always, there is need for much more instruction than that in the use of the missal. They need a knowledge of the mysteries of the faith—of the Blessed Trinity, the Incarnation, the Church, the whole sacramental life of the Church culminating in the Eucharist,—a knowledge which is not cold and speculative but which is alive through their consciousness of their relation to these mysteries as members of Christ.

Doubtless the person exaggerated a little who said that the greatest obstacle to the growth of the liturgical movement has been the missal movement. He himself is by no means opposed to the use of the missal. Quite the contrary, but he merely wished to point out the danger that many who have become adept in following the prayers of the missal may have mistaken this as the end instead of the means. In our efforts to guide children in the celebration of the Paschal season, it is necessary that we acquaint them with the use of the missal, but it is even more necessary that they be acquainted with the reality and divine significance of the mysteries of Christ. The child who understands the spirit of these sacred days, who prepares for Easter by hearty, sincere repentance for his sins and an eager determination to live more completely in Christ, who in the holy Mass on Easter surrenders Himself as completely as he can to God with Christ, becoming co-victim and co-priest with Him in His sacramental Sacrifice, and who with faith and devotion partakes of the Sacred Banquet,—such a one is surely entering into the Paschal mysteries. For him the following of the prayers of the Mass will be no merely exter-

nal, no merely intellectual activity. He will understand that back of the visible exterior actions of the Sacrifice, and expressed through them, is the invisible Action of Christ, in which he has part as a living member of Christ.

For vital instruction in the mysteries, no better text can be used than the actual prayers of the liturgy. Therein not only is the mind enlightened regarding the truths, but the will is moved to embrace them and to live by them. By aiding children to an intelligent participation in the prayers of the Church, we bring them to learn from Christ Himself, the living Truth. Really to aid others to such a participation, we need to have as thorough an understanding and love of these prayers as possible. Not long ago a student was known to complain that the preparatory study of the text of the Mass in the classroom lessened instead of increasing her interest in the use of the Missal. One may recall the classic spoilt forever because of the deadening analysis to which it was subjected. Really to impart a knowledge of the truths of the faith, to make God known to men, is the work of Christ, who alone knows the Father, and we who are privileged to cooperate with Christ in this work will be effective in the measure in which we receive Christ and allow Him to work through us and in us.

It is not enough that we know the Truth: we must do the truth in charity. It is not enough for Catholic boys and girls to know their sublime vocation to life in Christ; they must endeavor to live according to this vocation. What precisely will this mean to Catholic youth of high school age in America today? The pressure of paganism is upon them at every turn. For them to be the vigorous Christ-men they are made capable of being by the sacrament of Confirmation, they must make refusal to the world's advances along almost every line of interest. If ever there was a particular need for valiant courageous Christians more than at any other time, it seems as if there is such a need today. Both the desire and the supernatural strength to live as true Christians will be the fruit of conscious, devout participation in the liturgical life of the Church. Here, too, we shall best

aid them to prepare for and to participate in the Paschal celebration by helping them to become active Catholics who really live and act with the Church.

Vastly more important than instruction or example, necessary as these are in the guidance of children to the celebration of the Paschal season, is prayer. The reason for this is clear. What we are seeking to accomplish is supernatural: it can be attained only through God's grace, and this will be given in response to prayer. From all of which it appears that the surest condition for our effective guidance of others to the celebration of the Paschal season is that we ourselves live intimately the liturgical life of the Church. One who does so will almost inevitably lead others to do the same; one who does not, can not hope to inspire others to do so.

From these considerations the thought arises, What would be the effect in the country if the whole body of Catholic youth were this year to enter as intensely as possible in the celebration of Eastertide? What changes would thereby be effected in their home life, in their occupations, in their recreations, in all their activities? What a new and vigorous manifestation of life there would be, capable of what glorious deeds! For those who are baptized and confirmed have capacities for being and doing which can not be satisfied except through coming to ever fuller participation in the Life and Action of Christ. This is achieved through the celebration with Him of His glorious Sacrifice. In the warfare of the Christian against the world, foretold by Christ, the enemy seems sometimes to win; time and again the show of victory is on the side of the prince of darkness; but as long as we are in Christ, we are secure, for He has overcome the world.

The Christian is forever celebrating the triumph of Christ, and more particularly during the glorious Eastertide. "The people of God is essentially an Easter people and so it will remain until the Lord come. . . . It is certain that the powers of darkness more than ever identify the abolition of Christianity with the abolition of the Christian feasts. . . . For all practical purposes a world without an Easter

would be a godless world, it would be a world in which Satan had triumphed. Blessed indeed is that people that knows how to praise".¹² And we are privileged indeed who have the opportunity to help children, be it ever so little, to a more perfect celebration of Easter and so to add to the praise which the Church is ever paying to God through Christ our Lord and Savior.

Some readings which may be helpful to teachers in this connection:

Clerissac, O.P., Humbert. *The Mystery of the Church*.

Goodier, S.J., Alban. *The Risen Jesus*.

Guardini, Romano *The Church and the Catholic*.

Loehr, Aemiliana. *The Year of our Lord*.

Michel, O.S.B., Virgil. *The Liturgy of the Church*.

Tyciak, Julius. *Life in Christ*.

Vonier, O.S.B., Anscar. *The People of God, The Victory of Christ, The Christian Mind*.

Articles from ORATE FRATRES:

Botz, O.S.B., Paschal. "Sic Currite", 10:146.

Bularzik, O.S.B., Rembert. "The Mind of the Church at Easter", 9:241; "The Mind of the Church after Easter", 9:289; "On Participating in the Paschal Mysteries", 7:241; "Liturgy in Relation to Life", 6:248, 299

Busch, William. "Death and Resurrection", 5:262.

Diekmann, O.S.B., Godfrey. "The Lord has truly arisen! Alleluia!" 10:194.

"Eastertide in the Liturgy", 2:161.

Goeb, O.S.B., Cuthbert. "Easter", 4:241; "Easter Blessings", 5:216.

Hellriegel, Martin. "Viriliter Agite", 3:97; "It Behoooves Us!" 3:161.

Kreuter, O.S.B., Joseph. "Resurrection", 5:249; "Triumphal Character of the Paschal Liturgy", 6:241.

Stegmann, O.S.B., Basil. "The Sacrament of Christ's Passion", 2:263.

¹² Vonier, *The People of God*, pp. 106-7.

TEACHING CHRIST'S PRINCIPLES TO LITTLE CHILDREN

MOTHER MARGARET BOLTON, r.c.

The Cenacle of St. Regis

New York

It must be with a reverential spirit that we approach the subject "Teaching Christ's Principles to Little Children," for this is a subject dealing directly with the souls of children whom we are sure are participating in the divine life of grace. And we know that in dealing with the souls of little baptized children, we are dealing with God himself.

As we realize the astounding fact that in dealing with the souls of baptized children we are dealing with God Himself, there is then a deep appreciation of what the presentation of one of Christ's principles will mean in the life of one of these children for good or bad. For either the Christian Doctrine principle taught by us will function in the life of the child, or it will not function. And either the child will love, be indifferent to, or hate Religion. And when a mother or those who represent her, understands the very great significance in the life of the child of the right presentation of Christ's principles, then she is conscious that the care and wisdom which she exercises in the right presentation of these principles involve her own spiritual status.

And as we think it over, this responsibility becomes graver when we, as teachers of children, know that there are a few psychological principles which, when not applied, will mean an injury to the child-mind, in so far as the child's mental development will be frustrated, and thus he will not experience the joy resulting from a growth in power.

In weighing this matter one must be careful to put aside the self-complacency which arises from memorized statements glibly repeated and try to judge it from God's point of view. And God's point of view is most certainly that our teaching should result in making the image and likeness of God in the soul of the child clearer and brighter. Thus the conclusion must finally be reached, that religious teaching, which does not bring with it a growth in holiness, is a failure.

Another conclusion which follows this consciousness of our responsibility in presenting Christ's principles to the young child, is, that the teacher herself must both know and live Christ's principles. And she must also know principles of child psychology. For, just as the violation of any physical law affects the right functioning of the body, so the violation of a mental law affects the right functioning of the mind. Consequently, the following question forces itself upon our attention:

In teaching little children one of Christ's principles, the knowledge of which in itself is so valuable to them, we wonder if it is fair to the child to do injury to his mind by violating a fundamental psychological law while presenting this valuable doctrinal principle. If we examine ourselves in the light of this question, I am certain that there will be few among us who will feel sure that their knowledge either of Christ's principles or of psychological laws is at present fully measuring up to the standard required by this conclusion.

And the teacher, who takes the mother's place with the very little child, has probably the greatest responsibility of all. For the teacher who is taking the mother's place in the first presentation of Christ's principles leaves a deeper impression on the soul of the child than any teacher in the school years so soon to follow.

If the little child goes forth from the kindergarten with love of God in his mind and will, and thus with an impetus to find out more about God, the teacher of this little one has done a work eternal in value. When this teacher goes before God, she will probably have forgotten this little child and

the soul development that began through the efforts which she put forth in making this child-mind and will active for Him. But God does not forget. And on the judgment day a lovely surprise will be waiting for this teacher who did such substantial good to one of His treasures.

After these children leave the kindergarten, their definite preparation for First Holy Communion will begin. And the teacher who has the privilege and joy of giving them their First Holy Communion preparation can freely build upon the love of Christ's principles which is already glowing in the baby minds and wills through the efforts of the mother or kindergarten teacher.

This First Communion teacher may not know the reason for the fertility of the ground which she has the opportunity of cultivating and which gives her such consolation. But now she must, in her turn, deepen the love of Christ's principles in the minds and wills of these little children, so dear to God. And she must give to them a new and logical presentation of all the fundamental doctrines of our Faith, in accordance with Canon 854 of the Code of Canon Law.

But this new and logical presentation of these doctrines must again be given in childlike language and in a childlike way. It must be a splendid foundation upon which to build the catechism structure. For it is after a logical and substantial foundation in preparation for First Holy Communion has been laid that the catechism statements should be slowly and carefully developed.

You may now ask, "Why slowly?" and I answer, "slowly" because all assimilation, both in the physical and spiritual domain, necessarily takes place slowly.

But in the physical domain, without assimilation of food, the body of the child will possess neither health nor strength for physical activities. And without assimilation of Christ's principles, the soul of the child will have neither the health nor the strength to know, love and serve God.

The world, at present, is in a critical situation. A large percentage of the people in the world refuse to give recogni-

tion to God and to God's rights over His people. As a result of this wrong spiritual attitude, we find a condition of spiritual chaos in nations, in families, and in individuals.

And in this present critical situation of the whole world, many ways and projects for helping to bring us better times through social justice are being presented. But if we really want to counteract effectively and lastingly the pernicious influence of communism and the other evil forces in the world, we must begin with the little children. And we must have stronger, more intelligent and more attractive ways of presenting Christ's principles to them.

THE OLD HERESY

Much of our teaching of Religion seems to be based upon the belief that knowledge is the main thing, whereas among the factors that control human conduct—habits, ideals, and knowledge—knowledge is the least important factor, while habits are most important and ideals or attitudes are second. Here is where St. Bonaventure's definition should assist us in giving a proper regard to all three factors. With him Faith is primarily a habit by which our intellect is voluntarily captivated for the service of Christ. The intellect is not ignored, but given its proper place, insofar as the will is more important, and hence it is the will that must be captivated for the service of Christ, our supreme ideal. This viewpoint for teaching Religion is altogether Franciscan insofar as it makes Christ the center of all our teaching. Furthermore, the viewpoint is altogether in keeping with the Encyclical of Pope Pius XI on the *Christian Education of Youth*, where we are told: "The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labour again, until Christ be formed in you" (Gal., IV, 19). For the true Christian must live in supernatural life in Christ: 'Christ who is your life' (Col. III, 4), and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh' (II Cor., IV, 11)."

Discussion by Fr. Felix M. Kirsch, O.M.Cap. of Fr. John Loftus, O.M.C.'s paper "Symposium of Religious Instruction: II. Secondary Schools," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 53.

High School Religion

SOME PSYCHOLOGICAL PROBLEMS IN THE TEACHING OF HIGH SCHOOL RELIGION*

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I have to acknowledge that when Father Doyle asked me to prepare this paper I purposely selected a title that would permit freedom in its presentation. I hope the vagueness of the title may be justified in my eagerness to make a plea for a more psychological study of religious education in general and of the teaching of Religion in particular. I do not think this same eagerness is out of order. In a news item from Vatican City, dated September sixth, our Holy Father is quoted as rejoicing with a group of Italian teachers, for their studies in the religious psychology of children. It's a field ripe for investigation. If a group like the Chicago Society of Catholic Psychologists would confine themselves to psychological problems relative to the teaching of Religion, and engage in this study most assiduously, they could do but a small piece of the work that is waiting to be done. Hundreds of priests, brothers and sisters in this country are doing or have done graduate work in education or psychol-

* This paper was presented by the writer at the December, 1937 meeting of the Chicago Society of Catholic Psychologists.

ogy. It is strange that very few of them, in fact only a negligible number, engage in research activities relative to the teaching of Religion. Catholic education can use and profit by the findings of non-Catholic universities and research groups in regard to the secular subjects. But the interpretation of the findings of others in terms of the teaching of Religion must be done by one of our own. Moreover, studies peculiar to our work must be done by members of our own group, and the investigations that could be done are legion!

An understanding of the findings of psychology in terms of the teaching of Religion would contribute immensely to an improvement in the teaching of that subject. It is to be regretted that we have not had an orderly application in the field of religious instruction of at least the most generally accepted principles of psychology. Without doubt, there are interested persons in this group who would like to know how to go about such a study for their own better understanding of the question. The work could be done in several ways. For instance, one might read a general book on psychology and extract those psychological principles which can be applied to the teaching of Religion. Such a study, although it would be a laborious one, would prove most profitable, for it would raise innumerable questions and lead to a more critical evaluation of our work.

Other approaches to this problem could be made (1) through an investigation of textbooks and the mental processes which their various exercises endeavor to call out; (2) through a study of class exercises in the subject, observing the mental processes of the student and teacher; (3) through an analysis of teachers' manuals and the many articles that have been written on the teaching of Religion at the high school level; (4) through studies that evaluate the success of teaching, first in the form of knowledge and attitude tests, and then in the field of conduct and religious practice. One could spend months in a consideration of the findings of adolescent psychology and in the application of the same findings to the religious education of youth. The

application of psychology to religious instruction demands the interest and assistance of a large number of teachers. It needs their observations.

In the present paper we are not concerned with the supernatural character of religious truths. Grace cannot be studied psychologically because it is supernatural. Recognizing our limitations, at the same time we realize that studies in the field of psychology can supply us with many aids, particularly with knowledge toward proposing religious motives and in developing religious and moral habits. For us as teachers there must be constant recognition of the fact that grace works on nature. Our immediate interest, therefore, is in the mental processes which the individual must experience to be influenced by religious beliefs and to engage in religious practices.

We expect religious character or religious development from the teaching of Religion in our schools, a goal that is much more difficult to achieve than mere intellectual training. Intellectual training takes in but one part of man, but the social and moral guidance that is implied in the development of a religious character takes in the whole man.

Specific problems should be the natural starting point of our study. It is my intention to mention three of them.

I

To the present audience it is not necessary to speak of the importance of the rational element at the high school level. Current practices are indicative of respect for this point of view. But let us raise this question. Over and over again teachers of Religion are raising it to themselves, and others are raising it to them: Why is it that so many of the graduates of our schools do not apply their Religion lessons in daily life? There are several reasons that I shall mention later. Let us for the present consider the following. I am inclined to think that many of our graduates do not know how to identify the applications of religious knowledge. They have never learned that Religion is for twenty-four hours of every day. They have not had experience in iden-

tifying its applications to life-situations. In other words, their learning has stopped with the abstract. We are all familiar with those persons who go to Mass regularly, receive the sacraments frequently, and yet the world in which they live seems to know that in business or the professions or politics, and even in leisure, they take an active part in things that Religion condemns. Perhaps we should be sympathetic with these people? Do they know how to identify the applications of Religion? Is it possible that they have never learned to see their obligations as a religious being in terms of leisure or of industry, or of public office or of their particular profession?

Such a diagnosis suggests to us the need of studying the psychology of application. Some students get the idea that applications in the field of Religion deal with unusual and remote things. They have never discovered how common to everyday living they are. Until a few years ago textbooks gave us very little help in this field of guiding students to apply knowledge. Many textbooks are still inadequate. It requires skilful teaching to relate Religion to the ordinary facts of life.

Furthermore, we are familiar with those teachers who feel that if a student knows the doctrines of Religion he will be able to apply them in the ordinary affairs of daily living. This expectation is not justified. Application is a difficult mental process, and it needs to be learned just as doctrine itself has to be learned. In his study of Religion, the typical learner requires experience in applying principles and doctrines, and this through a careful analysis of a large number of situations. Moreover, the attitude of application will not be cultivated if the teacher starts out with the explicit statement that each of the cases to be submitted contains the particular factor under discussion. Students must identify for themselves the applications of principles.

In addition, students do not cultivate, without assistance, the habit of looking forward into the future and trying to see as many applications as possible of a present mental act. The lives of adult Catholics seem to indicate that we have

not cultivated an attitude of discovering problems. We have taught something about a few of their solutions and that is all. Well might we add here, students are not interested and, therefore, do not profit from learning experiences with problems that are artificial or in which they can see no significance for every day life.

We must use means to arouse in students a problem-seeking and a problem-solving attitude. The common place things in their daily life are the means at our disposal. If we do not utilize them, if we do not provide for them, we cannot expect that, after graduation, students will develop the attitude of identifying problems and of solving them in terms of the teaching of Religion.

II

Psychologists, without exception, are agreed upon the prime importance of motives in the development of character. I doubt if all teachers of Religion realize that one of the principal reasons why our schools exist is to give motives to the young. My most recent experience has been with teachers of the elementary grades. I have been surprised to discover large numbers from that group who do not know how to relate the simple presentation of doctrine in the Catechism to every day living. And yet I should not be surprised. It is only within the last fifteen years that I have been conscious of my obligation as a teacher to emphasize the relationship between doctrine and motivation, and to guide youth to place it in a scheme of values. But I might add parenthetically: Using the Catechism as an outline of doctrine, every doctrine can be so presented that it has its value for the learner.

As I implied above, psychologists are agreed that motives play the most important role in will training and that religious motives are necessary in developing a wholesome strength of will. Young people should get motives of action from their religious classes, and the most important ones should be high in the list. This suggests the need of evaluating our courses in Religion in terms of their contribution

to motivation. At the same time, it should make the teacher critical of his or her practice.

I am inclined to think our teaching procedures are inadequate. But, first of all, we need to develop some techniques to determine the extent to which youth finds and uses motives from the present doctrinal presentation of the school. From the more or less limited studies I made in this field, the data procured were not encouraging.

Motives are bound to become threadbare in the secular atmosphere in which youth will live after graduation. The founders of religious orders, in requiring an annual retreat for their members, realized that even in the cloister of Religion, motives need revivifying. Without doubt, for the same reason, the Confraternity of Christian Doctrine is urging Religion study clubs for adults. In answering the question, what can the school do now for youth that they, too, may profit by revivifying experiences later on, let us consider the Holy Sacrifice of the Mass. The Catholic is under obligation to assist at it every Sunday. A few years after graduation, most of the lessons will be forgotten. There is little to remind one of them. But the Mass is always a part of the Catholic's life. If the student has learned to take part in it, conscious of his presence in Christ's Mystical Body; if he understands the great action that is taking place and his part in it; if he has learned to take part in it; if he has the habit of listening to the instructions given at Mass with humility and willingness to apply them to himself, then the school is giving him motives and sources of motives that will not become threadbare because of disuse.

One last word about the motives the learner gets in his classes in Religion. These motives must be encouraged by example, suggestion and actual experience or practice. In other words, they are helped considerably, perhaps more than we realize, with what we might describe as emotional coloring.

III

The third psychological problem that I would like to mention is more general than the two I have already en-

deavored to present. We are all familiar with stories similar to the one about the professor who described the most brilliant student in his class in Ethics as the greatest villain in the school. In other words, the student understood and understood well. In attempting to diagnose his case we might ask, what were his feelings towards right and wrong? This brings us to the psychology of appreciation, a phase of psychology entirely too much ignored by those engaged in the work of religious education.

Appreciations are favorable attitudes or feelings. They are in the emotions. While knowledge is acquired through a process of rationalization, appreciations are caught; they cannot be taught. Individuals acquire appreciations in different ways. Perhaps the greatest influence in the development of appreciation is the force of example. Neither child, youth or adult is conscious of this force when it is exerting itself. Nevertheless, it is a powerful influence for good or for evil. Although the individual is not conscious of it, it is affecting him just the same.

We wonder why the teachings of the school are not more dynamic in the lives of our students. First of all, let us analyze the example given by the school. It is nearest to us. Is it possible that the conduct of teachers is a contradiction to these teachings?

Now the period of religious instruction should bring about a synthesis in the religious development of youth. However, at the time the teacher is working for this synthesis, his or her conduct can bring about a type of disintegration in the life of the learner. One cannot expect synthesis to take place if the administration or teaching body of the school, never consciously we know, is setting up barriers to this synthesis. The conduct of teachers one toward the other and toward individual students, and the justness of regulations are sometimes conducive to mental conflicts in the young. In the words of a sixth grade youngster we once knew: "The lessons are beautiful, but they don't work!"

Away from school, youth is surrounded with examples of one type or the other. We must not overlook the fact that

the home frequently contradicts some of the things, and sometimes all of the things, that the school is trying to teach. And more than the home, it is the whole world outside of the school—friends, movies, magazines, newspapers, books and radio. Frequently, the outside world is more successful, more influential, than the school. This is to be expected when one recalls the figures of the ingenious writer who showed that between the ages of five and fifteen the child and youth spend only about eighteen percent of their waking hours under the direct supervision of the school while eighty per cent of the same waking hours are under the direct or indirect supervision of the home. All this implies the need of the school becoming more interested in parent education and in some sort of parent teacher association. And, again, may I be permitted to insert a parenthetical remark, parent-teacher associations which are engaged in money-making schemes frighten away large numbers of parents and thereby defeat their purpose. The school that recognizes the power of the home and community in influencing the child will strive to bring about a closer contact between home and school and will endeavor to extend the school's influence into the community. I would like to point out how this could be done. However, the time allotment will not permit.

I have mentioned the school, home, community, movies and reading all as exerting favorable or unfavorable attitudes in the young toward the religious teachings of the school, and all because of the power of unconscious example. The force of example is one of the reasons why the life of Christ should be part of the religion curriculum of the adolescent. A study of the life of Christ, if properly presented, offers youth an opportunity to catch His spirit while studying His teachings. Biographies of great men and women have no little contribution to make to the development of appreciation. They are much more forceful in the development of favorable attitudes than music or art. Through them youth comes in contact with great personalities. However, a word of warning must be inserted here. Care must

be taken in the selection of biographies. I think we are all familiar with lives of the saints that make virtue harsh and devotion something to be shunned.

Next to the force of example in the development of appreciations satisfied experience is of primary importance. In other words, appreciation may be increased through performance, that is through practice. However, the attitude that the individual will get will be colored by the satisfaction he feels in performance. The teacher, therefore, has a two-fold responsibility. First of all, to give students opportunities to practice or to experience the Religion curriculum, and then help him to find satisfaction or happiness in it. We could dwell for hours on this question of satisfied experience, on those situations in the school, its curriculum and administration that are favorable or unfavorable to satisfied experience in religious living.

In placing emphasis on our need to understand the part the emotions play on religious education we are not concluding that Religion is an affair of the emotions. We know the same are very unstable. Religion must be founded on reason. However, we must recognize the ever-present force of the emotions and utilize them. Moreover, we doubt if there would be saints in the Church if their love of God was merely an intellectual conclusion.

I have mentioned only three psychological problems, the psychology of application, the role of religious motives in will training, and the part appreciation plays in the development of a religious character. My treatment, of necessity, has been very inconclusive. However, I hope it will interest some in the present audience to study objectively psychological problems related to the teaching of Religion at the high school level.

FROM THE CORRESPONDENCE OF A TEACHER
ENGAGED IN GRADUATE STUDY OF RELIGION

My dear Sister,

And so you want to know all about my graduate work in religion? That's a big order, but I shall do my best. You know, I was the most amazed person on God's earth when Mother Superior told me I could have sabbatical leave for two years to study for an M.A. And when she said I could work in religion and philosophy, I was literally too happy to speak.

These two years have taken two decades off my age. Of course, I cannot change my gray eyebrows, but that's about all you can now see of the decrepitude that was "me". I just cannot think of myself as the nun who taught high school girls and boys for over twenty years. Most of the students in my classes are young laymen with their A.B.'s fresh and new. Their philosophy is fresh in their minds, while many years have passed since I had logic and psychology. However, this apparent disadvantage is balanced by the knowledge of human nature I acquired during the years of teaching. Speaking of philosophy reminds me to tell you right now that the branch of philosophy needed most as a background for this work in religion is metaphysics, and how few of our women's colleges even offer a course!

Now here is a bird's-eye view of my courses. Most important was an eight-hour course in fundamental theology, usually called advanced apologetics. Along with this I made a complete survey of the history of philosophy from the dim beginnings down to the present time and spent a couple of hours a week for one semester on philosophy of science. The influence of Christianity on civilization was a very enlightening introductory course. Quite important was a course in comparative religion, an intriguing subject that I would have liked to have spent twice the time on. We had a se-

mester each of the Old and the New Testament—a mere taste. Tying up nicely with our other courses was an introduction to the Fathers of the Church. A history of the first three centuries of the Church was quite enjoyable. And we studied communism thoroughly. Then we spent a semester on St. Thomas' *Summa Theologica*, learning just how to use that most important of tools. This was in addition to a scholarly course in methods of research in which we were introduced to the vast literature at the disposal of the student in religion. After making a comprehensive survey of modern Catholic writers of every country, we are closing with an inspiring course in applied Christianity.

The biggest job of all, of course, is the thesis, and it is my biggest worry just now. If this letter has been too sketchy to suit you, just blame the thesis. By the time you get around to answering this letter, I shall surely be "out of the woods" and will be glad to write further on any particular subject which you would like me to develop. Even though you were not my very own dear little sister, I would be more than glad to share my experiences of these two years with you.

You know, when I went home for retreat last summer, several of the superiors at the motherhouse said my letters during the year had made them so hungry for similar courses that they asked the local university to offer extension work in graduate religion. The President said it was the first time he had had such a request, and that he would have to be assured there would be enough qualified students to take it before he would go to the expense and trouble of getting capable teachers for such a specialized course.

There are a thousand and one things I would like to tell you, dear Sister, but I would rather wait until you write again and give me an idea of just where your interest lies.

You can pray so much better than I can, please beg the Lord to bless my work. After all, it is all for Him.

Your devoted

Sister Mary Creda.

P.S. Of course, it's been a lot of fun being on the other side of the teacher's desk. I'm constantly making mental notes of 'don'ts' and 'dos' as I watch my professors. My future students, I hope, will have a better teacher than my former students had.

M.C.

THE HISTORICAL NARRATIVE

Christ, most masterful of catechists, *taught in parables*. The experience of the catechist will tell him, that he remembers best those doctrines which came to him on the winged words of a story. The science of pedagogy will assure him, that the love of a good story, well told, is a link that binds the young and old, the rich and poor, the aboriginal savage and the exponent of modern culture. If the catechist knows only a little of the riches of Church History he will see in the *historical narrative* a valuable asset of instruction and a pedagogical capital, of which he should frequently make profitable use. If the teacher of religion is interested in causing his pupils to hang breathlessly on his every word, and to conceive a sympathy with and an enthusiastic devotion to the doctrines of the Church he will provide himself with a large repertoire of historical narratives, and constantly seek to improve his technique in story-telling.

Discussion by Fr. Martin McCabe, O.M.Cap., of Fr. Hugh Radigan, O.F.M.'s paper "Correlation of Religious Instruc-

College Religion

PRINCIPLES FOR A COLLEGE RELIGION COURSE

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The college field offers at the present time no universally recognized curriculum in religion. In fact the content for each year is widely divergent. Neither can there be found an agreement as to the central core which should run through the four years. In many colleges there appears to be no consciousness of the problem of correlating the religion courses with the secular branches. It is the purpose of this article to advance for discussion some principles which might be employed to bring unity into the curriculum, but which, at the same time, allow for adaptability to varying conditions. The problem has been attacked at Trinity College in Washington where the principles here enunciated are being tried.

Modern progress, considered aside from revelation, has not brought to man a solution of his own nature and destiny. Across the pages of history is written the verdict that the human mind by its own resources cannot give an adequate answer to the problem of who man is and why he is here. Consequently, secular education of today bears the mark of incompleteness in its basic principles. It leaves unan-

swered the problem of the purpose of human life. St. Paul's dictum: "The world by wisdom knew not God," remains true. The fact is that the great deficiency in the educational field is the absence of a knowledge of God and of man's relationships to Him. Even in Catholic schools the blight of secularization has sometimes stifled the growth of spiritual fruits.

In truly Catholic education the revelation made to the world by the Son of God comes to the assistance of the educator, for revelation is knowledge. Catholic education is thereby enabled to look at man as a whole and to see him in his relationships to God and to his fellow men. Education is not complete unless the truth and grace brought to earth by Christ be part and parcel of the daily procedure. The unique nature of Catholic education consists precisely in this suffusing of the light of divine truth through the whole educational process and in the effort to cooperate with grace. The properly educated man must be raised to the plane of supernatural living. The normal life for every man is the supernatural life, that is, one dominated by a supernatural motive and employing both natural means and the supernatural principle. The model and source of this life is Jesus Christ. He fills in the incompleteness of secular education.

Religion, based on the truths of Christ, is defined as a virtue which prompts and aids the individual to give to God that which is His due. A religious person is one who, out of love, lives his life in conformity with God's revealed directions. Religion affects the whole person and the whole of one's living. It is a habit or way of living in which God enters into all of one's activities. Religion is not merely a study or a belief alone but it is a quality which directs all of one's actions.

Man is a unity. Life has a unified purpose. That which brings all things to a unity in the educational process is revelation. Consequently, in college, the religion course must be regarded as the unifying or integrating principle of the curriculum and of the life of the student. Religion does not hinder experimentation, nor obstruct the role of science, nor

cramp mental development. But religion fits the findings of science into a unified whole and shows how the different courses may be employed as paths leading to one goal. Religion supplies the motive for the use of anything that is naturally good.

The basis for integrating education was taught by Christ. He laid down the proposition that the path to truth is Himself. He is the God-Man sent to earth as Teacher as well as Redeemer. From Him we learn that God is a Person, not a force. God is a reality outside of our minds; He is not something projected by our minds. In fact, Christ showed that God is three in Person and yet one in nature. This revealed knowledge of the inner life of the Trinity shows how desirable God is. Man has intellect and will; he seeks knowledge and he seeks to be loved. God is intellect and will, or knowledge and love. Eternally the Son is the Word of the Father, that is, proceeds from the Father by way of intellect. The Son is the thought, the expression of the wisdom of the Father. There is an eternal communication of knowledge from Father to Son, and the Son contemplates the Father. The result of this mutual contemplation of Father and Son is the Third Person, the Holy Ghost, who proceeds from the Father and Son by way of will. He is the love of the Father and Son. No one of the three Persons is prior in time to the other; each is eternal; each is distinct in Person. These processions, these distinctions are, moreover, internal to the Trinity; they are within, and hence God remains one and undivided in nature. If we keep in mind the distinction between person and nature in a human individual it will help to understand somewhat the inner life of the Trinity. Man was made to participate in this life of God, in this communication of knowledge and breathing forth of love. Man will know fully and feel God's love immutably when, prepared by grace and equipped with the light of glory, he enters into the life of God. Life at its fullest and best is participation in the life of the Trinity. True education includes preparation for that life. "This is eternal life, that they may know Thee the one true God and Jesus Christ whom Thou hast sent."

The degree to which, here on earth, we see God as desirable depends on how much we meditate on what Christ has told us. The more we know about Christ the more we feel drawn to Him; the greater our effort to relive the life of Christ the stronger becomes the life of grace within us. Since the secret of will power lies in the extent to which one sees a goal as desirable, the task of the religion course is to set forth the desirability of God. Effort to live worthily in the sight of God is stronger and more persistent when one grasps something of the richness of the inner life of God. Consequently, knowledge of and attachment to this Person, Jesus Christ, is a prerequisite to an appreciation of the full meaning of Catholic education. It follows that the teaching of religion and the Catholic educational program may never lose sight of Christ. The teaching of religion may never be separated from Him who informed us about our destiny. Essentially, religion is devotion to a Person. We learn how to live our lives for God by watching and copying God's Son who became Man. Christ is, therefore, the center of the religion course.

Not only is God desirable in and for Himself but also because of His love toward man. His motive in designing man was to share His own life with creatures. He first equipped man with the means for sharing that life and not even man's rejection of the plan could stifle God's concern for His creature. "God so loved the world that He sent His only Begotten Son that whosoever believeth in Him may not perish but may have life everlasting." Evidently God places a great value on each human being. Philosophy explains this by showing that the soul of man is simple, spiritual and immortal and that, therefore, it could not come from the parents. That which lends dignity to each person is the fact that God creates for him this immortal soul which gives him the capacity for thought and for free choice. Moreover, the coming of Christ resulted in man's re-elevation to the supernatural plane of living through adoption at baptism. A new life begins in him. God is now his Father in the supernatural order, and man is joint-heir with Christ.

No one, therefore, is insignificant. Baptism gives status and significance to each one.

God being the Creator of the soul, we are bound to regard all men as brothers and to think of their Father's interest in them. All men belong to the new Adam because He purchased their redemption and has charted the path for them to follow. The baptized are all baptized in Christ and, therefore, are one with Him. Man's desire to belong to something that gives him prestige, the modern yearning for brotherhood, for "community," is realized fully only in this concept of the mystical body of Christ.

We see now why Christ set up the standard of love of God and of neighbor as the mark of the true Catholic. There is a dogmatic reason for the divine, obligatory command of love. Love of our Father is gauged by our willingness to aid the children to get back to their Father.

The necessary motive in all our actions is the same as that which guided the life of the new Adam. "I do always the things that please him," "I honor my Father," "I seek not my own but the will of Him who sent me." The object of living is to please our Father. By showing us His own aim Christ taught us how to live and to glorify our Father. Doing the will of God, striving to reflect honor on God, seeking to please Him and a willingness to give Him credit for our capacities and achievements are all phases of the one motive. The great dogmas of religion furnish the incentives for this God-centered living.

Since the amount of time which can be given to a classroom study of religion is limited we must select that content which best reveals to the student the essence of Catholic life. The Incarnation is the core, and in our day an important starting point. In choosing content we may never veer from truths on which Christ laid emphasis; we must avoid being carried too far astray even in our efforts to meet a modern situation. The motive which must permeate the entire course has been mentioned in the previous paragraph. The main fact which inclines us to God is the Fatherhood of God. This may be viewed in two ways, either as referring to the inner

life of the Trinity, that is, the relation of Father, Son and Holy Ghost to each other and what constitutes the life of God, or, Fatherhood may refer to the special manner in which God is the Father of each person. Following the Catechism of the Council of Trent it is legitimate to say that God is our Father in a threefold manner, namely through creation of the soul, probably at the first moment of life, through adoption at Baptism and through His providence. Then follow such truths as the brotherhood of man, the privilege of leading a supernatural life, the mystical body, and the necessity of an institution or organism to impart to us the grace and truth brought to earth by the Son of God. The modern man's loss of a knowledge of his relationship to God requires repeated emphasis of these dogmatic truths which furnish an incentive for living. The fact that the text books on religion neglect an analysis of the Fatherhood of God often leaves Catholics untouched by the dynamic power of dogmas. Very little space is allotted to the *Our Father* in text books. In the religion books of former days the *Our Father* was given major consideration. In the Catechism of the Council of Trent there are four divisions—Creed, Sacraments, Commandments, and the *Our Father*. Treatment of the latter consumes 61 out of 456 pages.

A command of a person is more readily obeyed when there is love of the person who issues the command. Once love of God is generated by inculcation of the basic dogmatic truths, then there is place for the moral truths, which are fundamentally two, love of God and of neighbor. These are commands. Faith, prayer, worship, justice, charity, forgiveness are all included in the exposition of these two basic obligations. These obligations, together with the truths named in the preceding paragraphs, should receive preference in the classroom over discussion of heresies, or Church history, or explanation of the vestments. Such subjects have their value, but a choice must be made along the lines of primary and secondary matter in the content of the religion course.

In the theological sense, love of God is a gift from God. Hence the importance of right motives and attitudes when

the student is in college. The individual must possess a willingness to be taught by God. It is the attitude of faith on which our Lord laid so much stress. When God sees that an individual is desirous of following His will He imparts light and strength. Steady fulfillment of religious duties, silent listening for the voice of God, alertness to catch the hints which He is continually throwing out to us are, therefore, just as much a part of the religion course as are the classroom procedures and the school activities. God does not force Himself upon us when we refuse to cooperate with His graces.

Another way of stating this same fact is that religion differs essentially from other subjects in the curriculum. High mental talent may give one the ability to grasp mathematics, but does not necessarily insure the grasp of religion. Religion as a virtue is developed by actual doing, by the constant fulfillment of the will of God. "If any man will do the will of Him, he shall know of the doctrine, whether it be of God." The duty of study may be taken as one of the indications of the will of God while a student is in college. That means that mental effort must be expended on the acquisition of knowledge about religion. The intellect of students must be gripped and challenged by the exposition of dogma. And, yet, to view the religion course solely as a cold, academic exercise is to forget that religion is wider than the classroom and that it is an actual possibility for those who may not have high mental rating in the classroom. The religion course has in view the living of a life more than the mere learning of a subject. Mathematics should, indeed, be studied with a supernatural motive, and the teacher of mathematics is successful when he secures appropriate mental results in the student. But the teacher of religion has constantly to consider the affective element in the student as well as the cognitive. He seeks to move the will of the one learning. This does not imply that sermonizing or moralizing should consume all the time in the classroom. It does require that the choice and exposition of the content be guided by the aim of inducing fulfillment of God's will. It is interesting to know the origin of the alb,

but it is far more important that the student have an abiding love for God and for neighbor.

The Catholic Faith is not something for ourselves alone; it is for the whole world. Consequently, there is an obligation on each Catholic to give to his neighbor not only good example but also the truth and grace of Christ. The hierarchy is the official teacher of the Faith, but priests, nuns, brothers, and laity alike are to be witnesses unto Christ. The Catholic religion has a positive contribution to make to American life. Democracy needs the spiritual basis for trust which Christianity supplies. We build up trust by contributing our services to the welfare of our neighbor. We thus help to make workable the spiritual ideal of democracy. Particularly in our day, love of neighbor implies an interest in the social question. The student who applies himself to scholarship and does so with a supernatural motive is likewise contributing to God and to neighbor. He must prepare himself to expound the principles of the natural law, such as, for instance, the fact that the State is for man, not man for the State; that human rights are above property rights; that a comfort wage is a right; that the unity of the family is essential. These duties of the student flow from the fact that we cannot truly love God unless we love our neighbor. Selfishness may easily grip us unless we catch that spirit of giving which Christ exemplified and which He taught in saying that he that shall save his life shall lose it. Finally, this giving must be guided by and enriched by a fulfillment of the primary duty of giving directly to God through worship in the great community action, the Mass, and in a strengthening of the social bond and a technical preparation for life with God through reception of Holy Communion. Supernatural life thus elevates and solidifies the other essential requisites in the supernatural man, namely, justice, honesty, integrity, honor, and truthfulness.

Not all students can give in the same degree or in the same manner. The religion course must take into consideration all grades of intelligence. The naturally intelligent must be impressed with a sense of their obligation to give

according to their mental endowments; and the wealthy must know that they are but stewards. The goal of giving, as Christ intended it, is possible to all grades of talent. Truth may be imparted by good example. Hence the religion course must be so framed as to be directed to all good example leaders whether they be gifted with high mental capacities or not. Intellectual exposition of the truth may be best accomplished by intellectual people, but, in the interplay of everyday life forces, truth may also be spread by those of lesser natural intelligence. The enlightening grace of God may work through students of ordinary mental attainments. Intense love of God and of neighbor is within the ken of all ranges of ability. Therefore, no student should be made to feel in the classroom that he is not among the "leaders". All are capable of the leadership of good example; all are possible channels of grace.

Since students in the main prefer a personal appreciation of their religion to a knowledge of how to defend it, and since Christianity is positive rather than negative, the religion course should not be dominated by a tone of defense of the Faith. Religion is love of a Person and not mere mental equipment for the demolition of sophisms. Some time and attention must naturally be given to those factors in modern life which undermine faith and morals in the young. Likewise, it is good to know something of the past and to be able to detect historical lies. But Christ did not say a great deal about teaching people to defend the Faith, while He made very emphatic the duty of living the Faith. Ten per cent of the students may be capable of efficient intellectual defense of religion, but much harm is done when all attention is paid to the mentally superior and slight notice is made of the fact that all are capable of love of the Faith. Hence, intellectual defense of the position of Catholicism should play a role subordinate to the inculcation of positive appreciation of the truths previously mentioned. Even though the human mind tends to shy from fundamentals and to squander time on accidentals, the teacher must hew to the line laid down by the Master Teacher.

Our task is not to bemoan the loss of the Christian spirit

in the world but to spiritualize modern life; that is, to win Americans over to a recognition of the fact that it is God who deserves the credit for giving to man the power to invent and to conquer nature. We are to "approve the better things", and to "overcome evil by good". Christ taught us to see the Creator in the lilies of the field; we likewise may see the Creator's hand in the skyscraper and in the stream-lined train. Our burden is to show that the Creator is behind the law of the natural world and the Giver of all good gifts behind our natural resources. Life may be viewed as a help toward God as well as a hindrance. Christ recognized good wherever He saw it. Therefore, the faculty of admiration and the ability to take edification are two important outlooks to be developed. St. Francis enjoyed Brother Sun as a symbol of the Light eternal.

Effective use of the principle of correlation will assist the student to bring all things unto unity and unto their Maker. Only through the aid of revelation may we see things in their unity. But we need to translate what is learned from revelation into terms which students grasp. The teacher must be expert at drawing attention to unsuspected analogies between religious truth and the facts in the modern world. We all need to train ourselves to find God in nature, in scientific achievements, and in the good that lies hidden in people. It is possible to develop the habit of receiving a spiritual impression from a scientific law. The law shows the wisdom of the Creator. The very modern world that pushes out God by the amount of space it occupies in the student mind can be made to be a vehicle of higher thoughts by drawing from the content of that mind a spiritual interpretation. The teacher of secular subjects is under obligation to point out these analogies no less than is the teacher of religion. The student has a right to receive a unified impression from any one year in a Catholic college. Education is vision, not an unrelated memorization of facts.

The teacher must avoid the temptation to consume time on discussion of curious questions or to imagine that memorization of definitions and divisions is successful teaching. Insistence on minute details, the inflicting of one's personal

preference in devotions, preaching of generalities and abstract treatment of doctrines all tend to push into the background the Person, Christ. Historically the Christians led good lives and loved God before the great formularies of faith received their definite form at Nice and Chalcedon in the fourth and fifth centuries. Following the example set by the Apostles the early Christians kept the Person, Jesus Christ, in the foreground of their lives. Hence, even granting that care must be taken to overcome the natural human tendency to twist truth and to misinterpret articles of faith, the teacher will fail in a larger duty if he spends the major amount of time in the classroom on the forms and definitions of religion. To know Christ and Him crucified is the basis; to love God and neighbor is the intended result. Hence the advantage of a knowledge of the saints, that is, men and women who actually worked out Christ's commands. Disagreements and controversies cannot, of course, be avoided, but they are bad if they prevent the arrival at a close knowledge of Christ.

Attachment to the Church will ordinarily follow if one is thoroughly devoted to the God-Man. We may never forget our Lord's own words: "Learn of Me," "Follow Me," "Abide in Me," "I am the way, the truth and the life," "You shall be witnesses unto Me." These statements show the extent to which the personal element ought to predominate in the classroom. Once this foundation of attachment to Christ is laid, "for other foundation no man can lay, but that which is laid, which is Jesus Christ," then the teacher may move on to such concepts as the mystical body or the Church as the continuation of Christ. Only through the Church do we reach the whole Christ. But to neglect this emphasis on the Person and to start from abstract concepts, such as the mystical body, is to forget the process of natural development in a child. The child thinks of persons before institutions, of concrete before abstract notions. Many teachers spoil a good movement like the liturgical movement by using high sounding phrases without testing just what they mean to a student. The foundation must come before the superstructure, the

Person before the institution, the Incarnation before the mystical body.

"He that is of God, heareth the words of God." No matter what theory or method is followed in the classroom the grace of God works on willing souls, and they come to a love of God because of or despite our methods. The same holds true for many outside the Church in their arrival at belief in the Church. Yet Christ would have us take cognizance of conditions in the world in which we live. A new situation confronts us. Common ground between Catholic and non-Catholic is often difficult to discover. We love the Church, but we have to deal with people who hate the word. The concepts of the Incarnation and Redemption have been lost. Constant propaganda is put out against the idea of a Church, against ecclesiasticism. The Church is seen as an incubus, a barnacle on modern progress. When we speak constantly of the institution without first inculcating the Person, Christ, we bring up before the minds of many people a system, an organization or a bureaucracy. We make an approach that irritates. Why begin with the Church when they do not even know God? It is better to work out from a common ground, and the appearance in history of the God-Man can be made common ground. The modern world knows not truth but follows persons. We propose to that world the one Person who knows, who does not need to experiment. Even well intentioned people today place the scientist above the priest; hence we have to expound continuously that Person who knows more than any scientist. It is customary in this age of science to belittle Christ. Hence, small gain is had if we fail to establish Christ and spend our time on words that carry no weight.

Before leaving college the student should be tested on his grasp of the fundamental truths that have been rehearsed during the four years. For instance, deep realization of one truth is preferable to memorization of a dozen. The fact that God became Man for me personally is the most startling thing that I could know. One of the lovely traits about many Catholics who may not know much else is an appreciation of the fact that Christ died for them. But the dogmas of the

Church need to be inculcated as incentives to action. One of the main merits of Dr. Cooper's text books is his insistence on the dynamic aspect of a dogma. Hence it would be well to know at the end of a college career whether or not the student has at least arrived at a realization of the implied meaning of those truths designated throughout this article.

An example of how the foregoing principles may be applied to a college religion course is seen in the following outline which is taken from the Trinity College catalogue. The curriculum for the secular courses in the college was accepted just as it is followed in each year. Printed booklets of the principles expressed in this article were given to each teacher. And the tie up between religion and the other classes will be more effectively made as time goes on. The plan is in the experimental stage. It is especially hoped to make more effective in the future the articulation of religion with the remaining courses, some of which are not yet referred to in print. The students themselves are asked for comments, and revision is made from time to time.

FRESHMEN YEAR. THE LIFE OF CHRIST.

1. Dominant aim and practice: The acquisition of Christ's aim of so living as to be an honor to our Father or, in other words, the development of the habit of doing our Father's will.
2. Basic content: (a) Christ as divine Teacher telling us about the Trinity and about man: God as our Father through creation of the soul, through Baptism, and through Providence. (b) Christ as Redeemer and as source of supernatural life. (c) Christ as Leader in the problem of how to live. (d) Mary and Joseph.
3. Auxiliary content: The Old Testament as leading up to the New; the missal; correlation with English (Argumentation) and Philosophy (Logic).

SOPHOMORE YEAR. THE CHURCH.

1. Dominant aim and practice: Living in and with Church

life; worship as fulfillment of God's will and as source of happiness.

2. Basic content: (a) The Church as the mystical body. (b) Teaching and governing function of the Church. (c) Sanctifying function of the Church; private prayer and corporate prayer; Baptism as incorporation; Confirmation as commission to spread truth and grace; Penance as restorative to health; The Eucharist as giving, or the Mass; and as receiving and increasing, or Communion; Holy Orders.

3. Auxiliary content: Correlation with Biology as admiration and reverence; evolution; correlation with Philosophy (the mind, soul, immortality, freedom, etc).

JUNIOR YEAR. IDEALS OF CATHOLIC LIFE.

Dominant aim and practice: Love of God and love of neighbor for God's sake.

Basic content: (a) Catholic moral ideal; analysis of love of God and love of neighbor. Human needs, charity, and works of mercy. Human rights, justice and the Commandments. (b) Meditation; mental health; spiritual health; unselfishness in thought and action as conquering introversion and self-pity; the Beatitudes; the psychology of the saints.

Auxiliary content; correlation with Psychology and with Church History.

SENIOR YEAR. LIFE PROBLEMS.

1. Dominant aim and practice: Participation in domestic, civic and religious movements.

2. Basic content. Development of faith; marriage and the home; life tasks; leisure-time activities.

3. Auxiliary content. Professional Ethics; correlation with Philosophy (Ethics) and with Philosophy of Education.

4. Comprehensive review of the four years.

NOTRE DAME'S VINCENTIANS

VINCENT DE COURSEY, Student

University of Notre Dame

Notre Dame, Indiana

It seems to be the national habit, when reflecting upon the University of Notre Dame, immediately to conjure up images of all-American halfbacks and crowded football stadiums. Perhaps this is a natural result of the tremendous popularity the school enjoys throughout the nation due, in no small part, to the success of the football teams of the late Knute Rockne. But there is another side to the school, and this far less notorious; in fact it is completely unknown to the vast majority of the "unofficial alumni" of Notre Dame. This is the religious atmosphere in which the students live.

The phenomenal communion record of the student body (there were slightly over fourteen hundred daily communicants last year from an enrollment of three thousand students.) is well known to Catholic educators throughout the nation. But that is merely the surface fact; there are tangible reasons for its impressiveness. Student organizations aggressively, in some cases almost militantly, pursue their religion with a view to its spread and progress. For example, the local chapter of the St. Vincent de Paul Society, outstanding among campus religious societies, carries on important, responsible, and tremendously interesting work throughout the school year.

The city of South Bend, on whose outskirts Notre Dame is located, is a medium-sized (110,000) industrial city depending for the most part upon several huge factories for its support. The population is that of the typical factory

town: large immigrant stock from the countries of central and southern Europe. The depression had a very devastating economic effect on these people's lives, and as yet a full recovery has in no sense been effected. In the area there still remains a crying need for good social work.

To meet, in so far as it was able, this need, a number of students from Notre Dame decided, several years ago, to organize a society to carry on works of charity among the needy of South Bend. Thus was born the local chapter of the St. Vincent de Paul Society. Since its beginning there has been a steady, continuous growth of the organization in both membership and case load. Under the active guidance of Rev. John C. Kelley, C.S.C., the organization has prospered and has taken the leadership in the local conference, supplying physical and monetary aid to struggling parish chapters.

The work of the Notre Dame organization has been outstanding and varied. Both case work and group work are accepted by the society. The Vincential Service Bureau of South Bend, acting as a clearing house for charity cases, refers problems to the chapter for the members to investigate and solve. Mr. Frank Itzin, executive secretary of the chapter, and student in the university's sociology department, reports the cases and all their details, as far as is known, to the members at their regular weekly meetings, and calls for volunteers to accept, investigate, report and try to solve the problems present. Reports of the progress of the case are made at subsequent meetings until the case is finally closed or is transferred to another social agency in South Bend better equipped to handle special conditions involved.

The most highly personal service of the individual member is the tutoring cases that he is called upon to accept from time to time. These are usually cases of children physically handicapped to such an extent as to be unable to attend school regularly, if at all. On taking the case the first act of the volunteer is to make a call upon the teacher last in contact with the child to get an outline of just what course to follow. When this is impossible, of course, it is up to the

individual to make the most of his chances. In this respect he is very much aided by the presence and active cooperation of members of the university's faculty of sociology, all of whom are only too willing to advise and aid in special problems. The tutoring case as a rule is a year-round job, and may be continued for several years by the same volunteer, with visits being made from once to three times each week. Members doing this type of work have reported a surprising amount of cooperation from the crippled or disabled child. The cheerfulness of the physically handicapped has always been a source of wonderment to members on their first visit.

Monetary demands on the chapter are unusually heavy for the ordinary Vincentian organization. The chief reason for this is the desire of the chapter to aid all the parish groups as much as possible. Applications for much-needed funds from one of these organizations are rarely ever refused. In addition to this expense, which is out of the usual run of costs, the society has taken upon itself the care of a struggling Negro parish, St. Augustine's, in South Bend. Members organize church affairs, see to it that the rent is paid, conduct Sunday school religious classes for the youngsters, serve Mass, and in other ways try to keep the parish together. It was in a large measure due to the activity of the society that a new church was acquired by the parish.

But to balance off the expenditures, the Notre Dame chapter has found that the university or college group has unusual opportunities for revenue: storage concessions for vacation periods are granted by the university; there is a definite income from the leasing of a recreation room for students, proceeds from the sale of bus and air-line tickets go to the society, and a percentage of the excess of "take" in class dances are all income sources denied the ordinary parish conference.

And yet the society finds that its advantages are more than offset by the heavy toll that June graduation makes in its ranks each year. Each September finds familiar faces missing from the meetings. To replace the sheepskin winners who depart is a serious matter, to insure continuance of

its existence there must be a complete turnover of personnel every three or four years. The methods of securing replacements is a novel one. On getting the permission of the department of religion, the members prepare talks to be given before each of the freshman and sophomore religion classes. Every member of the organization contributes his part in giving these talks, which are continued for three or four weeks about a quarterway through the school year. These appeals annually produce between thirty to forty new members, of which number about one-half are still active at the end of the year. The group is truly a cross-section of university life: represented on the rolls of the society are football stars, campus politicians, scholastic and extra-curricular leaders.

Once engaged in the work, the average college man finds it a tremendously fascinating activity and is loath to relinquish it. This has been the experience of the Notre Dame chapter in the years of its existence, and we believe it to be true in every college chapter of the nation. There can be no better way for the young man to become acquainted with the practical side of his religion than to find out at first hand just what people have to face in their effort to live. There is no finer method to broaden and humanize an outlook on life than to see the sufferings of the underprivileged. The Notre Dame Vincentians consider their work a decided community asset. Each member is proud of his activity, he realizes that his work is aiding both his case and himself; there is a tremendous "kick" to be gotten out of the knowledge that he is really doing something for someone.

It has been an ambition of the society to see this activity furthered among Catholic and non-sectarian schools (the Vincentian chapter at the University of Wisconsin is a good example of what can be done at a state school) and to this end is willing and anxious to be of any help possible, to any group desiring aid or information. The college chapter is in a peculiarly well situated position to be of assistance to the poor. It would be to the advantage of student member, college, and community if such a group be formed.

Confraternity of Christian Doctrine

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY HELPER

EDITOR'S NOTE: It is with pleasure that we announce that beginning with this issue the JOURNAL OF RELIGIOUS INSTRUCTION will publish monthly a section entitled "Notes from the National Center of the Confraternity of Christian Doctrine". The National Center, located at the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C., will be pleased to answer in this JOURNAL questions pertaining to the Confraternity and its works.

In the Confraternity of Christian Doctrine, where the work is of far greater importance than any one of the workers, it is not possible to say that one branch of membership is more important than another. But it is only a recognition of service to say that the Helpers advance Confraternity work, both in time and territory, in a way that could not otherwise be accomplished.

WHO CAN BE A HELPER?

There is a Confraternity maxim: "A place for every one in the Confraternity program." Now any lay person, regardless of age or sex, can be a Helper. Experience in the various diocesan confraternities has shown, however, that this work is usually done by the young men or young women of the parish. Girls and boys of the high school or college age are in a better position to perform the tasks of the Helper than older persons because their other activities are not usually very taxing in regard to hours or routine. However, any one free to give the time may, to their own advantage and to that of the Confraternity, become a Helper.

THE HELPER'S CONTRIBUTION TO THE CONFRATERNITY PROGRAM

The Helper's most important contribution to the crusade of spreading the knowledge of Christian doctrine is in connection with the religious vacation school. At the beginning of the Lenten season the Helpers, who like a famous corps of the U. S. Army are the first to arrive and the last to leave, begin to lay the ground work for the numerous religious vacation schools organized every summer throughout the various dioceses of the country. The chairman of the Helpers' Committee calls her workers to action. Religious calendars, pictures and Christmas cards are gathered from friends, relatives, schoolmates, or office associates; colored linings of envelopes are removed; cardboard is collected; scraps of wall-paper may, through the persuasion of the Helper, become the local dealer's contribution to Confraternity work. All these materials are sorted, placed in separate boxes or large manila envelopes, and labeled. One phase of the Helper's work has been accomplished!

The chairman next meets with the chairman of lay teachers and the chairman of Fishers. From the one, she learns which projects, (the Sacraments, the Commandments, the Mass, etc.) will be developed in the vacation school; from the other she obtains an estimate of the number of children expected to attend. The Helpers' Committee then begins the work of turning the salvaged materials into project books, patterns and figures that will fit the projects the teachers intend to follow. From experience the committee knows that the actual enrollment in the vacation school will be greater than that estimated. Extra material is, therefore, prepared.

The preparation of this material (books, figures and patterns, from the mimeographed sheet of patterns and figures which accompanies each project) is no small task since each child must have his own set of materials. An efficient corp of Helpers will see that these sets are prepared and ready to hand to the child on the first day of the vacation school. With the organization of the project material into individual

sets, another phase of the Helpers' work for the religious vacation school is finished.

In connection with religious vacation schools transportation, particularly in rural sections, sometimes assumes the proportions of a major problem. There is first the problem of transporting the Fisher so that he or she can make a complete canvass of the territory and visit the homes of Catholics or nominal Catholics whose children need the religious training of the vacation school. Once these families are visited, and the permission for the children to attend the school secured, the question of transporting them becomes the Helpers' problem. All through the summer months the Helpers operate as a missionary motor corps. They arrange schedules to and from the school; they enlist the aid of those in the parish or section who have cars, and they gladly carry the double responsibility of getting the child from the home to the school and from the school back to the home.

From the first day of vacation school until its close the Helpers work in close cooperation with the teachers. On opening day the Helpers may take complete charge of the registration. During the term they keep the attendance record and list the absentees, referring these to the Fisher for a follow-up visit. In some vacation schools Helpers have taken charge of the blackboard work, writing the lessons, aspirations, etc., that the teacher may wish to call to the attention of her class that day. If the class is large the Helper is invaluable in assisting the children with the project work.

The Helper is rightly named. The innumerable details in connection with a religious vacation school, details that would make severe demands on the energies and time of the pastor or Confraternity director and teachers, are handled by the Helpers with an accuracy and efficiency that is a great factor in the success of the vacation school.

The boy or girl who says: "What is my place in Catholic Action? What can I do to further the knowledge of and love for the Church?" has an answer in the Confraternity of Christian Doctrine. In its program there is a definite

place for youth; a place where youth can shoulder its share of responsibility for the work of the Church; a place where youth can work with its hands and see the results of its work; this is the Helper's place on the Confraternity program.

In a few months more than 500,000 children throughout the United States, Catholic children in cities or towns who for one reason or another do not attend Catholic schools; Catholic children whose parents are only nominal Catholics; Catholic children in rural sections where the people consider themselves fortunate to have Mass once a month—these are the children who will be enrolled in the religious vacation schools.

One does not stress the obvious. Whoever contributes to the success of these schools by "helping" to prepare for them by salvaging materials and making them up into project sets; by transporting the children during the vacation school term; by assisting the teacher in class room details so that she has more time for the actual teaching, is certainly "working at" Catholic Action rather than talking about it.

THE CONFRATERNITY QUESTION BOX

- Q. *Do Confraternity workers distribute or re-mail Catholic literature?*
- A. When no other parish agency, such as the Sodality or Holy Name Society, is engaged in distributing or re-mailing Catholic newspapers, magazines, pamphlets, books, etc., the Confraternity workers, in particular the Fishers and Helpers, perform this work of Catholic Action. In many cases their efforts have been effective in bringing fallen-away Catholics back to the Church. Recently we heard of a successful literature campaign carried on by a Confraternity fisher. The young lady was a recent convert and a new member of the Confraternity of Christian Doctrine. At the suggestion of her pastor she remailed, weekly, two Catholic papers, *The*

Sunday Visitor and *The Denver Register*, to a small list of people whom she knew to be fallen-away Catholics or non-Catholics interested in Catholicism. Two years passed before there was any indication that her re-mailing of Catholic literature had produced the slightest result. At the end of that time, however, one of the "prospects" returned to the Church, expressed the wish that his daughters join a Catholic discussion group, and remarked: "For two years someone has been sending me Catholic papers. If I had read such papers when a boy I would never have left the Church."

Q. *I have heard that there are correspondence courses in Christian Doctrine and would be interested in taking such a course if I knew where it could be obtained.*

A. Religious Correspondence courses on the Sacraments (The Means of Grace) and on The Commandments (The Way of Life) by Rev. Leon A. McNeill and M. Aaron, are available from the St. Anthony Guild Press, Paterson, N. J. A series of four courses, First Holy Communion, The Apostles' Creed, The Sacraments, and The Commandments, by the Rt. Rev. Msgr. Victor Day of Helena, Montana, have been widely used. Especially fine for adults are the Narbeth pamphlets issued by the Catholic Information Society, Narberth, Pa., and the Catholic Correspondence Courses of Kenrick Seminary, Webster Groves, Mo.

Q. *Is there any library or museum of catechetical materials and texts that are available today from publishers in this country and in England?*

A. Yes. The National Center of The Confraternity of Christian Doctrine, located at the National Catholic Welfare Conference, Washington, D. C., maintains a catechetical library of textbooks, charts and various visual aid materials useful in the teaching of religion. The library is maintained through the courtesy of the various publishers so that teachers, clergy, religious, etc.,

visiting the National Center may see what literature is being published in the catechetical field.

- Q. *This summer we will have our first religious vacation school. I have secured the assistance of six Catholic teachers in public high schools who will come for a teachers' training course prior to the opening of the school. How many sessions will be necessary for this teacher's training course? The young women are all very well grounded in a knowledge of Christian Doctrine.*
- A. A minimum of six teacher-training classes is recommended. Each diocese, however, makes its own ruling on this matter. Even if the teachers are well grounded, as you say, in a knowledge of Christian Doctrine, they may be unfamiliar with the methods of presenting doctrine to children.
- Q. *Do Fishers and Helpers receive any spiritual privileges as a result of Confraternity work?*
- A. Yes. Besides the numerous indulgences granted to all Confraternity members, Helpers and Fishers have the privilege of the partial indulgence (the usual conditions for receiving an indulgence being fulfilled) granted by Pius X on June 6, 1912 of: "seven years to members if they go about the city to bring men, women and children to religious instruction."
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RELIGIOUS INSTRUCTION OF PUBLIC SCHOOL CHILDREN

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EDITOR'S NOTE: Mrs. Commins wrote this article as a means of expressing her appreciation for the "wonderful work" two religious women organized for the public school children in the parish in which she lives.

Somewhat lacking in courage, I started out upon my career as a catechist. As a public school teacher my chief concern heretofore had been with the child's instincts, impulses, intellectual interests, activities, and tendencies. Modern methods of pedagogy and psychology and abundant resources to control the teaching process were all I possessed. And were all these to be discarded, too, as I simply held a Catechism in my hands, and dragooned my new pupils into memorizing vague phrases?

The surprise of my life awaited me! Activity, vitalization, motivation—call it what you will—had entered into the teaching of religion. The two sisters from a neighboring college who are at the helm of the work, and who with customary modesty wish to stay in the background, have so organized the work, methods, and materials of instruction that religion is coming concretely to the children. Two hours of each week are given to the religious instruction of Catholic children who are forced to go to the public school. (Our parish has no school.)

Each of the eight grades is studying a particular subject and project. This at once means that each teacher is trained specifically for his unit, and that there is intense

interest on the part of the class due to the fact that grade levels are considered. Even the selected texts show an acquaintance with the nature, capacities, needs and interests of children of different age levels.

In the Catechetics we have some such units as:

GRADE	TEXT	PROJECT
1	<i>Baltimore Catechism</i> (1)	Our Father
2, 3	" "	Life of Christ
4	" " (2)	Rosary
5	" "	Sick call set
6	<i>The Powerful Sacraments</i> , (Loyola Univ. Press)	Sacraments
7	<i>Our Faith</i> , (Loyola Univ. Press)	Commandments
8	<i>The Mass Explained to Boys and Girls</i> , (Wm H. Sadlier, Inc.)	Altar (boys) vestments (girls)

While the first five grades have variety and richness of material in supplementary texts on prayer, a youthful life of Christ, First Communion, etc., the Catechism is not supplanted. This idea is voiced in a very recent article by Reverend J. J. Baierl, S.T.D., who says, "The Catechism has a venerable history. It must continue to be the chief object and center of catechetical instruction . . . other texts must supplement, but not supplant it. But in God's name, let us not hold the catechism in our hands only!"¹

Perhaps it would take too long to describe each fascinating problem whereby teachers are implanting in the children's minds concrete ideas which they are capable of receiving. Only the eighth grade unit with which I am familiar will be stressed, but in passing I might mention that the Life of Christ pictures are large, natural, and captivate the child. As he joyously colors them (shades of Froebel!) he is inspired and motivated. And the tangible sick call set, consisting of table and ten articles, gives a full realization of the supreme and ultimate duty of life, which is the worship and praise of God. The tots at both these low levels do not revel in abstractions. Their reasoning at

¹ J. J. Baierl, "Catechism in the Teaching Process," *Catholic School Journal*, 37:65-8 (March, 1937).

this stage is limited to concrete situations, and proceeds on practical bases. Before the why comes the vividly appealing how and what.

Sister reports that this year the usually bored eighth grader is more attentive and more interested in his work. A more intimate acquaintance with the Mass, that treasure of ravishing beauty, is the objective here. Going on the assumption that without understanding there can be no appreciation, the particular text for the year was chosen after four Mass books had been examined. (The Sister later decided to use them as supplementary material.) I believe that the authors of the text really know the child mind. The adolescent's lack of intellectual perspective is remedied by close sequence of stimulating questions at the end of each lesson. Also, additional application of knowledge gleaned is constantly made. Analogies are worked out, and throughout thinking is stressed rather than memory. Interpretation and application of knowledge is shown in the Mass notebook assignments.

In addition to the explanation of the Mass, The Study Guide, and the Vocabulary, there is a Catechism review at the end of each lesson. The questions and answers included have been taken from the *Baltimore Catechism, Number 2*. The numbers before each question are the same as those in the Catechism. The questions, with their answers, have been included to establish the relationship between the particular doctrinal teaching given and the lesson being studied.

Perhaps *The Mass Explained to Boys and Girls* is the answer to a plea made by Reverend Paul Bussard. He states, after studying the Baltimore Catechism, that "the entire number of questions on the Mass, the Holy Eucharist, and Holy Communion constituted only thirteen per cent of the total. When one considers that the students are going to be at Mass every Sunday for the rest of their lives, which will amount to sixty or seventy years, that going to Mass constantly for sixty years means 3,600 times, and that such little information is given for an exercise which is going to

take so much of their time, and assume such a primary and indispensable source of their supernatural life for which the school prepares them, when one considers further that the attempt to perform that work is expending itself upon vessels and vestments,—it appears that some one should do something about it—for instance, write a constructive article.”⁷²

After two months of this religious teaching, I must admit that I find it challenging and worthwhile. All of the talents I possess can be utilized. As Reverend John K. Sharp says, “our teachers of religion need also doctrinal preparation and pedagogical training in normal schools equipped to select, train and certify them. . . . The experienced might correct the erroneous philosophy and psychology of education often imbibed from secular training schools and text books. Those unskilled in the pedagogy and management of classes should acquire such knowledge and they should be practised in giving model lessons in religion. . . . The laws of attention, interest, adaptation and motivation should be understood. . . . The technique of talking and questioning back and forth between children and teacher, of sense appeals to ear-gate and eye-gate, of visual and manual aids by projects, maps, pictures, charts, blackboard drawings, and liturgical objects and symbols, will each help to hang a bit of religion on every peg in the experience of childhood.”⁷³

Aside from feeling at home amid newer methods of teaching, I earnestly believe that an active participation by the child in learning religion accounts in some part for the current of life that seems to be running freshly through all the channels of the Church today. This activity plea is stressed by Rt. Rev. John M. Wolfe when he says, “Doing doubles capacity, and when the activities of children are

⁷²Paul Bussard, “The Sacrifice of the Mass in Grammar School Examinations,” *Catholic Educational Review* (December, 1935), pp. 26-29.

⁷³John K. Sharp, “The Pedagogical Preparation of Teachers of Religion to Elementary Public School Children,” *Journal of Religious Instruction* (January, 1937), pp. 444-7.

properly motivated then experiences will add to the momentum and zest in the doing good."⁴

The increasing loss of religion in the surroundings of the children of our parish would naturally make anyone who had a part in their teaching lean over backwards in an attempt to heed the exhortations of the recent Popes to cultivate better lay-Catholics. If, in our modest catechetical center, we are holding their faith by our lessons on the spiritual world, and if we are illumining their minds and moving their wills, our experiment and serious study will be supremely successful.

SOME HINTS ON TEACHING RELIGION

"Besides ears a child has a tongue, eyes, hands, and feet." That is the homely sentence which, we said, helps the teacher to think of many valuable devices to use in religion class.

By Aloysius J. Heeg, S.J., "Religion in Elementary School," *The Faculty Adviser* from *The Queen's Work*, Vol. I, No. 3 (February, 1938), 3.

⁴ J. M. Wolfe, "Motivated Teaching and Learning Processes in Religious Education," *Catholic Educational Review* (November, 1935).

Theology for the Teacher

THE CHURCH OF CHRIST

XVII. ASSOCIATIONS FOR THE LAITY

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In our last contribution to the JOURNAL we endeavored to set forth the exact position of the laity in the Church of God as compared not only with the governing body of the clergy but also with that portion of the faithful called to the perfect way of the religious life. We deem it fitting to add something on the solicitude of the Church for the laity and their formation into associations or societies for more active participation in the Christian life of the kingdom of God. She recognizes that while such associations are not strictly necessary either for the salvation of the individual nor the essential organization of the Church founded by Christ, none the less association of its members in various good works contributes much to their own individual sanctification and also to a more vigorous social endeavor within the body of the faithful. She is fully aware, moreover, of the natural inclination of mankind to form groups, to join in mutual effort for some common end and interest. This is evidenced in every civil society down through the history of the race by the appearance of such

groups within the body politic, that do not directly pertain to its organization as a civil state. The Church, too, has noted to her sorrow how this tendency to associate has often been turned to evil ends, to ends hostile to religion in general and, in particular, hostile to the one true Church of Christ, the Catholic Church. Yet the tendency to form associations is not in itself an evil thing, but is indifferent to good or evil. For that reason, while she has strictly forbidden her children to enter associations that are opposed to religion or to the commonweal, she has tolerated and even positively permitted their admission into those that have some temporal good for their purpose. Finally, moreover, while she does not compel anyone to enter association she deems her children quite worthy of praise who join the societies that have been erected or at least approved by herself. It is sufficient for her loyal children that she invites them to a more active sharing in her life, for they will not fail to respond to her gentle urging to enroll themselves in the various associations that have more or less directly received her approval and commendation as well as in those that she has seen fit to establish for the greater good and more perfect fulfillment of the commission entrusted to her by her divine Founder, carrying on His work of giving life to men and giving it ever more abundantly.

In her status of a complete and perfect society we are not surprised, therefore, that she vindicates her right to establish associations within her main body, distinct from the religious orders and congregations and even from those groups who, without vows, nevertheless live a common life under an approved rule somewhat after the manner of religious persons. She has this right and exercises it to form other associations for the laity, either to promote a more perfect Christian life among them or to carry on certain works of piety or charity, or finally to increase and augment her public worship by the addition of groups who participate in the carrying out of the functions of her ritual. For all these purposes are included within her general aim, which is the sanctification of men by the means entrusted to her by God, and the formation of societies contributes not a

little to render their attainment more easy and more efficient, since the mutual encouragement of fraternal cooperation helps to high endeavor, and an enthusiasm is engendered in a common work that may be lacking where it befalls the individual to perform the same task alone.

But while the Church looks with favor on the grouping of her children into association for good works she is not unmindful of the disorder that might be introduced into the Church, if such associations are not kept under the direction of its rulers. It is so easy for an association to form itself into an independent group, a sort of state within a state, which works no longer for the common end but for its own individual aims and, at times, to the detriment of the commonweal. So while she encourages the piety and interest of her children who propose the formation of societies for various good aims she insists that these societies have no standing unless they are formally erected by her rulers or at least have received their approval officially. Not only may this approval be sought from the supreme Ruler, the Sovereign Pontiff, but also from the Ordinary, the Bishop of the diocese usually. That all things may be clear the approval is generally in writing, not only as a matter of proper solemnity but also for a permanent record, and the law forbids any charge for this approval beyond a fee for expenses connected with the drafting of documents. In view, moreover, of the same seriousness she attaches to associations that she approves she requires that the name or title of the society shall avoid any appearance of levity or frivolity, as well as novelty, and as guardian of the faith in particular she forbids titles that refer to devotions that have not been approved by the Holy See. Further she requires that the rules or statutes of the society shall be drawn up and approved by the Holy See or the Ordinary and, while the associations are to have some measure of autonomy within their proper field of activity, it is understood that they are generally subject to the inspection of the Ordinary. For one is never to forget that they are merely helps to the essential organization of the Church, and in no way take its place, neither can they be freed

entirely from the regular government of the Church in their work any more than in their foundation and erection.

With that in mind the Church, by her approval, makes these associations capable of acquiring and administering temporal goods, subject, however, to the inspection of the Ordinary. Further, she forbids the organization to collect alms or offerings without his permission and, in particular, she orders that the collection of alms shall not be carried out beyond the needs of the work undertaken. For the purpose of the associations is spiritual and it is only in so far as temporal subsidies are needed for the spiritual work that they are permitted at all. The Church, moreover, has the wisdom of God as well as the wisdom of ages of experience, and she is only too well aware how the mind of man may become set upon riches and his heart be caught in their snares, so that from a good beginning of collecting temporal wealth for good works, the interest passes from the good work to be performed to the administration of temporal things alone with the sense of power that comes with the acquisition of great riches. She knows, too, the temptation that assails those who have the distribution of alms to enrich themselves at the expense of the poor, justifying themselves that they have earned a share in the funds collected by their zeal and efforts to increase the amounts put at the disposal of the good work. It is the office of the Ordinary, the Bishop, to inspect and oversee the administration of the temporal matters of the associations, with a view to correcting abuses where they creep in, but also to prevent them if possible by compelling the society to be content with such temporal possessions as are required for their work and not succumb to the fascination of riches in the desire to build up a great business organization.

The Church has ruled wisely again on the matter of membership in her organizations. She wishes, it is true, that as many of her children as possible will enroll in the associations to promote good works, but she knows also that one can be deceived by numbers and be overimpressed by large enrollments. For this reason she has regulated the membership by excluding certain persons since they are either un-

worthy or else unsuited to fulfill the purpose of the associations that she approves. Non-Catholics are not and cannot be validly enrolled, nor Catholics who have joined condemned sects, nor Catholics who are notoriously under the censure of the Church and those who are public sinners. For these cannot be conceived as contributing by their efforts to the more perfect Christian life when they will not even respect the commands of the Church in that which is indispensable to the salvation of their souls. But for another reason she excludes religious also from membership in associations where this membership would entail failure in the strict observance of their rules and constitutions. For the obligation of these is more important and binding than the statutes of the associations of the laity, and these latter are to give way to the former in any conflict of laws. With these exceptions she urges her members to enroll in the pious associations, but she directs that in the interest of good order they be admitted according to the statutes approved by her and that without any fee or charge except as she has expressly approved it. But once enrolled they enjoy all the privileges of membership, and they are not to be dismissed save for some just cause or as the Ordinary judges fit.

Since she recognizes these societies, she wishes further that the congresses held by them, the rules concerning the election of officers, administrators and moderator, follow the usual rules provided in the common law of the Church, but the moderator and the chaplain are chosen by the Ordinary of the diocese unless the association enjoys some privilege or is connected with a religious order. Even then these are subject to recall by the Ordinary, for it is the mind of the Church that the Bishop is the ecclesiastical superior within his diocese, and while exemptions and privileges have due place nevertheless for good order, his subjects must remain under his authority in all things spiritual that pertain to external government. For that reason, also, the Church confers upon the Ordinary of the diocese the power to suppress associations of the laity for a grave cause, excepting only those associations which have been erected by the

authority of the Holy See. But over these, as we have seen, he exercises a certain power of inspection and, given good cause, the Holy See will act upon his recommendation. In the case of those under the direction of religious orders or communities, he does not exercise so much authority, but their proper conduct is provided for by the major religious superiors who exercise much the same power as the bishop over the internal affairs of their communities. But where the works of associations touch upon the external ruling of the diocese the Church provides for the supervision of the Bishop as well.

So much for the laws of the Church in general dealing with associations of the laity. But she has particular laws as well and classifies all associations under three heads, regulating them more in detail. She recognizes these three great divisions, the Third Orders secular, the confraternities and the pious unions, and in a certain sense that is also their rank or precedence in public functions wherein they are invited to participate. First are the Third Orders secular or Tertiaries, composed of laymen who, remaining in the world yet strive to attain their perfection in a manner suited to their secular life but under the direction of some religious order and according to the spirit of that order by living under a rule approved by the Holy See. The associations within a Third Order are designated as sodalities. No religious order, however, may establish a Third Order of seculars save by privilege derived in the last instance from the Holy See. And even the orders that enjoy this privilege may not establish their sodalities of the Third Order without the permission of the Ordinary of the place of establishment. They further require his special permission that the members of the Third Order wear their special habit in public sacred functions. To avoid confusion, moreover, the Church has rules that no member of a religious order or community with vows may belong to a Third Order. In fact, without an Apostolic indult or permission, no member of a Third Order of one religious community is permitted to belong at the same time to the Third Order of another community. For, after all, the purpose of the

membership is to live according to the spirit of the particular religious order, and there would be some confusion of aims and spirit in the various religious communities established for particular work to be carried out in a definite way. But no one commits himself irrevocably by membership in the Third Orders, and the Church allows such members to pass from one secular Third Order to another as individual piety may dictate, under proper direction as it is supposed. Again the Church does not lay upon the tertiaries any obligation to attend public functions as a collegiate body, but if they wish to do so they must have their proper habit or insignia and march with their distinct processional cross.

Next, the Church considers those associations that are erected for the exercise of works of piety or charity, and these are designated as pious unions; they are organized bodies that are known as sodalities. The last class of associations are the confraternities which are established for the increase of the public worship of the Church. Whereas the pious unions require only the approval of the Ordinary of the place, the confraternities need a formal decree of erection by him. The Church further directs that the associations may take their title either from one of the divine attributes, or the mysteries and feasts of our Divine Lord and the Blessed Virgin Mary, the saints or some pious work to which they are devoted. The Church further commands that these associations should not be unduly multiplied, except in large cities where a single association might have a membership too unwieldy by its numbers to receive proper direction. However, she wills that in every parish there be at least two confraternities, the Confraternity of the Blessed Sacrament and the Confraternity of Christian Doctrine. There is work for each of these associations in every parish as is manifest. But the confraternities and pious unions do not have to be erected in a parish church. They may be established in churches that are not parochial as well as in public and semi-public oratories. There is this restriction, however, that in the oratories or churches that are attached to the convents of religious women, no associations may be

erected for any members save women. This is eminently proper and in accordance with the general laws of the Church concerning such places of worship. As to religious men they may grant all but only spiritual favors to associations founded or established by them, but they may not confer a special habit or insignia for public use by the members of their association without the authority of the Ordinary of the place. Further, even after they have obtained his permission and approval of the habit or insignia of the members, they shall not make any change in these things without his permission. To the Ordinary again belongs the supervision of the congresses and election of officers in these associations as already noted in the general laws dealing with associations. For the Church is careful not to deprive him of any authority that pertains to his office as bishop of the diocese.

This same mind appears in the regulation of the non-parochial functions in the places of worship where the societies are established. These functions are not to interfere with parochial functions nor to infringe on the parochial ministry. Where the matter is in any way doubtful it belongs to the Ordinary to decide and rule on the time and the extent of such functions. For the extraordinary piety and devotion of a group must not hamper or hinder the usual ordinary exercises of the whole congregation, including the religious instruction that is the normal accompaniment of parochial masses and other functions. Yet she makes allowance for the exercises of the groups in their own chapel where they have not a distinct church or oratory, but have a place in the parish church. But to avoid confusion she rules that the patrimony or support of this chapel and its functions shall be kept distinct from the parochial funds. Again, the Ordinary has the full right to command the collegiate presence of the confraternities and pious unions in procession. The Ordinary again can permit the removal of a confraternity from one place to another, unless the Holy See forbids it in particular cases. In the case of those associations connected with religious communities the Ordinary does this with the consent of the

religious superior. To provide for the tendency towards centralization which appears in all societies, the Church also recognizes and establishes archconfraternities, primary associations and unions, by which these have power to aggregate to themselves other associations, but this power is only by special indult and, further, it extends only to aggregations of associations of the same nature. Further, while all the indulgences, privileges and other favors are communicated by the archconfraternity or primary union, yet this association acquires no rights over the associates. The Church, moreover, has certain rules that must be followed for valid aggregation. The transfer of any archconfraternity or primary association is reserved to the Holy See. The Holy See alone also confers this title of archconfraternity or primary union.

These points in summary cover the ecclesiastical law on the associations of the faithful, and they are marked by the same wisdom that is characteristic of the government of the Church, with the Sovereign Pontiff at its head, reserving to him the more serious matters and also keeping his power intact over the whole body of the faithful, while giving to the Bishop in his diocese true authority, ample in its extent to provide for all the ordinary dispositions of the Christian life and the carrying out of divine worship with due solemnity. Even where privileges are accorded to certain groups, notably the religious communities, the Bishop or Ordinary still rules the diocese and provides for the maintenance of discipline as well as the safeguarding of doctrine. And while the Church encourages individual piety, as strengthened and fostered by association in good works, in public worship, in the perfection of the Christian life, yet she does not permit any individual to withdraw himself from the authority of the spiritual rulers of the Church, but rather most urgently commands everyone individually and socially to subordinate all activities to the general good of the Church, whose distinctive mark is unity in government, doctrine and worship no less than sanctity in its members.

New Books in Review

The Liturgy of the Church. By Dom Virgil Michel. New York: The Macmillan Company, 1937. Pp. viii+369. Price \$2.50.

The chapters in this volume were originally prepared as a series of lectures delivered at the Pius X School of Liturgical Music, New York City, in the summer of 1936. As the author states in his Foreword they are, therefore, popular in presentation and content. This characteristic should recommend Father Michel's work in a particular way to the busy teacher. Written by one of the foremost authorities on the subject in this country, the author offers the reader a survey of the liturgy of the Church, with the liturgy viewed as the core of the spiritual life and activity of the Church. The volume is one that should be in every Catholic school library. Its point of view is one that should be familiar to every teacher of Religion and should become a handbook to that large number of teachers who have looked upon the liturgy as a collection of formal regulations and ceremonies.

The American Catholic Who's Who, 1938 and 1939. Detroit: Walter Romig and Company, 14 National Bank Bldg., 1938-39. Pp iv+491.

This is the third biennial edition of *The American Catholic Who's Who*, the first edition of which appeared in 1934. The editor's preface states that: "All of the biographies have been returned to their subjects for bringing up to date, and more than a thousand new biographies have been included in the work." The following paragraphs taken from

the same preface says: "Besides the Most Reverend Bishops, the Very Reverend Provincials, the editors of the diocesan organs, and others who were named in our second edition as counsellors of the work, this edition enjoys the counsel of over a score of our larger colleges and universities." The publishers continue to invite communications for perfecting future editions of this work.

Ethics. By J. Elliot Ross. New York: The Devin-Adair Company, 23 East 26th Street, 1938. Pp. 367. Price \$3.50.

The present volume is a revision of the author's *Christian Ethics*. To Part I, entitled "Fundamental Ethics," are given ninety-six pages; to Part II, "Individual Ethics," are given fifty-six pages; and to Part III, "Social Ethics," two hundred and twelve pages. The following are some of the chapter headings in Part III: Of Charity in Association; Offenses against Charity; Rights, Justice, Duties; Rights to Goods of Soul and of Body; Ownership; Contracts; Labor; The Family; Political Relations; International Ethics.

The Six States of Man. By F. J. Remler, C.M. St. Louis, Mo.: The Vincentian Press, 1605 Locust Street, 1926. Price 20c each.

This is a chart, twenty-seven by sixteen and one-half inches, first published in 1926. We have just become acquainted with it and believe some of our readers may be interested in it and those mentioned in the following reviews. The chart has for its purpose to illustrate the following so-called states of man: 1. The state of pure human nature, which could have existed but as a matter of fact never did exist; 2. The state of super-nature together with the state of preter-nature which existed before the fall; 3. The state of fallen nature which resulted from the sin of Adam; 4. The state of redeemed or restored nature in consequence of the

atonement made by Jesus Christ; 5. The state of glorified nature for all who fulfill the conditions of salvation; 6. The state of Reprobate nature for all who neglect to fulfill the conditions of salvation.

Man's Relation to God—In The Supernatural Order. St. Louis, Mo.: The Vincentian Press, 1605 Locust Street, 1926. Price 20c each.

The purpose of the chart is to give a brief yet comprehensive outline of the relation in which man stands to God. It makes clear why and how man must serve his Creator in this life and what is involved in the compliance or non-compliance with God's will in this matter.

The Human Race in Relation to Salvation Through the Catholic Church. By F. J. Remler, C.M. St. Louis, Mo.: The Vincentian Press, 1605 Locust Street, 1926. Price 20c each.

This chart was prepared to illustrate how eternal salvation is to be attained in and through the Catholic Church—the Church which Jesus Christ founded for this purpose.

The Triumph of the Church accompanied by *An Historical Chart.* (5th Edition). Compiled by Rev. John P. Markoe, S.J. St. Louis, Mo.: The Vincentian Press, 1605 Locust Street, 1926. Price 25c each.

The purpose of Father Markoe's booklet and chart is to prove in a graphical manner that the Catholic Church has always been and is the one and only true Church of Christ on earth. The author states the chart is based on reliable statistics.

From Earth to Heaven. The meaning and Purpose of the Christian's Life. By F. J. Remler, C.M. Normany, Mo.: Marillac Seminary, 1937. Pp. 59. Price 5c.

Under the headings of: 1. An Inescapable Destiny; 2. A Program of Life. 3. Guilding Thoughts; 4. The Right Ordering of Your Daily Life; Father Remler presents considerations on the cultivation of God's word and truth in the soul that the same may "yield the good fruit of Christian virtues a hundred-fold."

First Fridays with The Sacred Heart. By Rev. L. Nauer, M.S.C. Adapted from the German. Aurora, Illinois: Sacred Heart Monastery, 305 South Lake Street, 1937. Pp. 385. Prices \$1.00 (imitation leather binding in red edges); \$1.50 (imitation leather binding in gold edges).

This prayer book, printed in large type, is concerned with devotions to the Sacred Heart. Part I is a short treatise on devotion to the Sacred Heart, Part II presents meditations. Communion devotions and prayers for each first Friday of the month. Part III has devotions for Mass, devotions for Confession and Communion, and litanies.

Mother Cabrini. An Appreciation of Her Life's Work. By Rev. E. J. McCarthy. Chicago, Illinois: Mother Cabrini League, 2548 Lakeview Avenue, 1937. Pp. 40. Price 15c postpaid.

Published by the League to further the cause of beatification and canonization of Venerable Mother Francis Xavier Cabrini, this illustrated booklet tells briefly the life-story of a beautiful soul, an Italian woman, whose field of labor was the world and whose work contributed mightily to the moral and religious development of the children of immigrants in America.

Moonlit Pasture and Other Poems. By Clement Cook, O.F.M., Paterson, N. J.: St. Anthony Guild Press, Franciscan Monastery, 1937. Pp. xiii+165. Price \$2.00.

One hundred and sixty-five poems are included in this volume dedicated to St. Francis of Assisi. We believe our readers will like these poems. The Table of Contents alone is indicative of a son of St. Francis.

BOOKS RECEIVED

Heenan, John Carmel, D.D. *Priest and Penitent.* A Discussion of Confession. New York: Sheed & Ward, 1938. Pp. ix+194. Price \$2.00.

Martindale, C. C., S.J. *Does God Matter For Me?* New York: Sheed & Ward, 1937. Pp. xi+238. Price \$2.00

Meyer, Rev Fulgence, O.F.M. *The Cross of Christ.* Our Soul's Panacea. Sermons on the Passion and Death of Our Lord. Milwaukee: The Bruce Publishing Company, 1938. Pp. 116. Price \$1.35.

O'Brien, The Rev. John A. *The Faith of Millions.* The Credentials of the Catholic Religion. Huntington, Indiana: Our Sunday Visitor, 1938. Pp. 483. Price \$1.50, postpaid; paper \$1.00.

Thomas De Quincey's *Joan of Arc* and *The English Mail Coach.* Edited for Catholic School use by Alfred A. Purcell, S.J. New York: Longmans Green & Company, 1938. Pp. lxxx+90. Price 60c.

PAMPHLETS

Mass of the Angels. Selected from the *Parish Kyriale.* Popular Liturgical Library, Series III, No. 9. Collegeville, Minnesota: The Liturgical Press, 1938. Pp. 16. Price 5c, discount in lots.

The Way of the Cross. Adapted from an Old Latin Compilation of Liturgical and Biblical Texts. The Popular Liturgical Library, Series III, No. 7. Collegeville, Minnesota: The Liturgical Press, 1938. Pp. 19. Price 5c, discount in lots.

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Nihil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

"JUNE PRIZES"

If religious education is to contribute its maximum to the religious development of children and youth, principles of charity and justice must direct the administration of the Catholic school. We are convinced all our schools are eager to make these principles direct their administration. Sometimes, however, the best intentions are misunderstood. Sometimes things that the school does not recognize as harmful are conducive to undesirable results. Believing that June prizes fall in this category we published the following editorial in our June, 1937 issue:¹

JUNE PRIZES

Without doubt, there are Catholic schools and Religion classes for public school children that are granting awards of various orders during the present month. To those in charge of these schools and classes we would like to ask the following questions: (1) How many pupils benefit by the gold medal awards in your school? (2) At any one time, are there more than three or four possible candidates for a single award? (3) Do you think that the average child receives any benefit from the same? (4) How do you know that the person receiving the awards are worthy of them? (5) How objective is the basis for making an award? (6) Is there going to be any dissatisfaction with parents because of the assign-

¹ Editorial, "June Prizes," *Journal of Religious Instruction*, 871. Vol. 7, No. 10 (June, 1937).

ment of the awards? (7) Has any child or youth been hurt because he or she did not receive the award? (8) In the work-a-day affairs of life, are children going to receive awards for doing their duty? being on time? faithful attendance? We have raised these questions because medals and other awards are still being given by Catholic schools. We feel that instead of contributing to religious education, they are handicaps, positively interfering with the objectives of religious education.

Some weeks after the publication of the above editorial the JOURNAL received the following communication from a priest-teacher, one for whom this JOURNAL has genuine admiration. The letter stated:

May I call your attention to a serious Homeric nod in the June number of the *Journal of Religious Instruction*? My objection is to the first editorial, where, I assume, the question form is rhetorical only.

Bad logic usually does not bother me; but bad logic, when used to defend a dangerous position, calls for protest. For instance, do you condemn the use of awards as an educational aid, because of defects, more or less serious in particular systems, or their management? Or because of the defects of parents or children, v.g., envy, pique, or jealousy? Again, is the comparison in question eight quite valid? Do not nature and life hold out rewards for duty faithfully done, even though all of us do not get them? Is there any objection to calling in both duty and reward as educational motives?

The use of awards in education is backed by experienced educators, on tradition, on a sound philosophy of man, and on Christ's example. The no-award system is a distinct break with tradition, and to date its basis is a distinctly non-human philosophy of man.

Your editorial would have done a distinct service, if you had pointed out the abuses that are prevalent, and restated the true principles governing the use of prizes in education. But it would be nothing short of disastrous to itself and to souls, if your periodical should lend its increasing influence to induce teachers of religion (of all subjects) to deprive themselves of an aid so effective as well-considered and prudently managed awards.

The writer of the above letter knows that we intend to publish his communication together with our reply. We regret that he did not accept our invitation to write an article for this JOURNAL justifying the use of awards. His reply to our letter stated:

I am still unconvinced that controversy on this topic in your periodical has not the danger of dividing Catholic forces in a work where united effort is just now most necessary. Unwillingness to share responsibility for injecting controversy into the Christian Doctrine apostolate is the chief reason for my failure to answer your letter and to accept your invitation to contribute to the JOURNAL on the subject.

We still believe that the question under discussion is one to which we might apply the quotation: "In essentials, unity; in non-essentials, liberty; and in all things, charity," and, therefore, offer to readers of the JOURNAL our reply:²

I hope you have a carbon copy of your letter on hand, for I shall reply question by question.

We are grateful for your letter and shall be very pleased to receive from you an article justifying the use of awards; we shall be glad to publish it in our JOURNAL. It is our desire to make the pages of the JOURNAL OF RELIGIOUS INSTRUCTION an open forum, the editorials alone manifesting the editor's position. Wasn't it St. Augustine who said: "In essentials unity, in non-essentials liberty, and in all things charity"? In the matter of educational procedure we think this quotation quite appropriate. Just as the saints arrived at holiness in different manners, so, too, can education attain its ideals through different practices.

The questions in our editorial are rhetorical. However, our answers to each and every one of them would be unfavorable. Our experience with Catholic education is more than ordinary. We know it from the primary grades through the graduate school. We know it as it is administered by religious men and religious women. In no place, in no institution, have we known the award to benefit

EDITOR'S NOTE: Our letter was not written for publication. We wrote it during the vacation period, away from our office, which accounts for its more or less informal presentation of the subject.

the average child or youth. And, sorry to say, we are very familiar with its abuse. Please do not think we are blaming the individual teacher. Most abuses creep in without teacher or administration being conscious of their presence. What we condemn is the use of awards as an educational aid.

It seems to us a member of your community could make an interesting objective study on the value of awards in your schools. For instance, take a random sampling of one thousand of your graduates. Inquire from them the value of awards. The data and additional reactions would prove most interesting.

You refer to the defects of parents or children. I might insert that many of the so-called defects in parents and children are aroused by our incompetence or want of foresight (teacher's and administration's).

.
Educators are divided in their opinions on the use of awards. Great authorities have been and are still for them. Others are opposed to them. We are insignificant followers of the latter group. To us the Christian's life is a perfect example of waiting for what we might call a deferred award. We cannot think of a single instance when our Lord held out an immediate award. And we could cite many examples when He offered the Kingdom of Heaven. What about the time He chided the mother of the sons of Zebedee?

As religious educators we have the deferred award—the kingdom of heaven, to hold out to students; we have the more immediate award—the satisfaction of doing one's duty, an experience that all can aim for, one that cannot be mismanaged or misunderstood as medals, trophies, etc.

Our editorial was entitled "June Prizes". The caption did not refer to that natural reward—satisfaction in doing one's duty, and to the reward we all hope for, the vision of God. We referred solely to extraneous awards, material things (medals, etc.), that benefit only a few and the administration of which is accompanied with greater evil than good.

We think for a matter that is non-essential, your attitude is unnecessarily dogmatic. Far from agreeing with you that "religion of all subjects" should have the benefit of well managed awards, we would say: "Keep them for classes in English or Mathematics, but in Religion let's have more 'ad majorem Dei

Gloriam'." Perhaps, if we did, if we used for an award, consciousness of man's glorious presence in Christ's Mystical Body, the world would be a finer place because of the Catholics in it, we would have more Catholics worthy of the name.

Let us conclude by thanking you again for your letter; let us be friends although we disagree on this matter that we consider a non-essential (we refer to extraneous, material awards), and let us look forward to an article from you if you still think we are defending a dangerous position.

By the way, isn't the hope of heaven an imperfect motive? Isn't the love of God, the fulfillment of God's will, more perfect?

We know that the Official Instruction to Teachers of your order approves of awards, but this does not make the practice fool-proof. This does not make it good educational practice. Aren't there some things recommended in your Instructions that your teachers slight over or forget about today?

. . . Please pray for us and for our work, that errors in essentials will not enter therein.

If any readers of this JOURNAL would care to continue this discussion, our pages are open to them.

THE VALUE OF HUMBLE ACKNOWLEDGMENT

At the December, 1937 meeting of the Chicago Society of Catholic Psychologists, Reverend E. J. Surprenant, C.S.V., of St. Viator's College made a contribution to a discussion that we would like to pass on to our readers. One of the speakers raised the question of the effect of teacher-personality on student development. In the discussion that followed Father Surprenant, while acknowledging the importance of example, said it would be most desirable to have teachers who are perfect, but such cannot be. They are human. Teachers will always make mistakes. However, if they acknowledge their mistakes humbly, if they will not try to camouflage the same, youth will understand. And youth will still appreciate desirable behavior. They will acknowl-

edge the teacher's respect for it, and the teacher himself will grow in their estimation.

The above quotation is not in Father Surprenant's phraseology. We do not remember his exact words, but we pass on the speaker's thought. It works. On the other hand, there is always danger for the young in the conduct of the teacher whose attitude is: "I cannot make a mistake!"

SPIRITUAL MOTIVATION

At the close of the present month teachers are required to present their pupils or students with so-called final examinations. Examinations for the learner, however, are not the subject of our immediate reflection. We would like to propose an examination for teachers at all levels of Catholic education. Let us look into the work we are completing this month with the purpose of determining its specific contributions to spiritual motivation. There are those who tell us that every class in the Catholic school has its contribution to make to spiritual living. What about classes in numbers and algebra, in reading and Latin, in physics and economics? What have been their contributions to spiritual motivation?

FOR THE TEACHER OF THE BIBLE

Beginning with our January, 1938, issue we began the publication of a series of articles for the teacher of the Bible. It is generally acknowledged that our teachers at the elementary and high school levels are inadequately prepared to participate in the teaching of the Bible. To help teachers-in-service grow in their knowledge of Holy Scripture is the purpose of Father Newton's monthly contributions. The JOURNAL feels itself particularly fortunate in numbering Father Newton among its regular contributors. He is professor of Sacred Scripture at St. Mary's Seminary, Cleve-

land and president of the Catholic Biblical Association. Readers who would like to see particular topics treated in Father Newton's section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton in Cleveland.

A RADIO PROGRAM

We recently had the privilege of reading the script of a radio program presented at the Ancilla Domini High School, Donaldson, Indiana, at the January school assembly. The script was prepared by third year high school students. During previous months the class has been engaged in the study of the Bible, using Father Laux' *Introduction to the Bible* as a text. The instructor found the "Radio Program" a splendid medium for a review and the class most interested in the project. One meeting was given to its discussion and the selection of scenes for dramatization. The class was then divided into small groups and each group wrote one or two of the scenes. At the second meeting the material was read and criticized. The instructor described the project as one prepared by the students themselves and demanding very little assistance from the teacher in presentation.

"LAWS RELATING TO THE RELEASING OF PUPILS FROM PUBLIC SCHOOL FOR RELIGIOUS INSTRUCTION"

For those readers of this JOURNAL who are not familiar with the summary, *Laws Relating to the Releasing of Pupils from Public School for Religious Instruction*, may we say this is Pamphlet 39, prepared in the Office of Education of The United States Department of the Interior, and may be procured from the Superintendent of Documents, Washington, D. C., for the price of five cents.

CANON LAW AND THE PREPARATION OF TEACHERS OF RELIGION

REVEREND JAMES W. RICHARDSON, C.M.

St. Mary's Seminary
Perryville, Missouri

The Holy See, holding the government of the Church all over the world, seems a long way from here. Consequently, it would probably surprise a great many to discover that she takes a vigilant interest in problems that are part of our everyday life. This is admirably shown in the subject of this article: namely, preparation of teachers of religion. It is not only her interest, however, but principally her wise directions and commands that concern us here.

Rome, under the personal guidance of the Pope, is always suiting the teaching of Christ to the conditions of our own day. For Christ is the Supreme Teacher and the Model for all of us, His lowly assistants. Rome, then, looks to Christ and notes in Him both the truths that He taught and the manner in which He taught them. The record is in the Gospels. There will be no improvement, with all our modern technique, over the Sermon on the Mount and the simple parables of Our Lord, full of homely and pointed associations with the daily life of the people. The Holy See studies, too, the way in which Christ trained His assistant teachers: the twelve apostles and the seventy-two disciples. She is giving us today directions for teaching religion in accord with the precedents set by Our Divine Master when He attracted great multitudes to hear Him and when He sent out the disciples "two and two before his face into every city whither He himself was to come."¹

¹ St. Luke, X:1.

A question of first importance is this: Who are the teachers of religion in the Catholic Church? The Pope, of course, is the first teacher. With him and under his authority are joined the Bishops all over the world. The parish priests, moreover, have a very grave duty to provide the teaching of Christian doctrine to their people.² Such are the principal and essential teachers of religion in the Catholic Church.¹

Let the teaching nun, sister, or brother raise his voice here with practical common sense and remind us of actual conditions.³ Most Catholics brought up in the Church learn about their religion, at least up to the age of about twelve, principally from their mothers and from the sisters and brothers who teach them catechism in school. They never hear the Pope and have hardly ever so much as seen the Bishop of the diocese. They often hear the pastor preaching to the grown-ups and wonder what he is talking about. This is entirely correct. Mother, father, the religious sisters and the religious brothers are really teachers of religion, though unofficial. What is true in other matters is also true here: those who work unofficially often do the longest, the most laborious, and the least applauded work. But is not the sister an official teacher of religion, when she is appointed, let us say, by her Provincial Superior to hold catechism classes in the parochial school? The answer must be that she is there to assist the pastor, who is the official teacher in the parish; to assist the Bishop, who is the official teacher in the diocese; to assist the Pope, who is the official teacher for the whole Church. What she teaches and how she teaches is always subject to the supervision of pastor, bishop, and pope.⁴

It is the wish of the Holy See that the teaching of religion in high schools and colleges be done by priests. The law is expressed clearly in Canon 1373, section 2: "The young should be cultivated by a fuller teaching of religion, and the local Ordinaries (i.e., the Bishops) should see to it that this

¹ *New Code of Canon Law*, Canons 1326, 1327, 1329.

² *Acta Apostolicæ Sedis*. (A.A.S.) Official Commentary of the Holy See. Vol. XXVII, p. 151; n. 1, a.

be done by priests who are noted for zeal and learning." Section 1 of the same canon provides: "Religious instruction must be given in every elementary school to the children as their age requires." Here, intentionally, the teacher is not specified. It is understood that priests will not do all of the teaching of Religion in the elementary schools; and allowance is made so that a great deal of this teaching or nearly all of it may be done by religious sisters and brothers.⁴ Our Holy Mother the Church has made her rules of teaching religion and has assigned teachers for it in order that the teaching of Christian doctrine may be carried out most effectively. She wishes that all may cooperate humbly and devotedly, each in his respective place as she has pointed it out.

If these are the teachers, how are they prepared for their work? The official teachers are all prepared by a special course of six years that follows high school and usually some college work. This is the seminary course taken by all priests; for it may be said that the sole general purpose of seminary classes is to prepare teachers of religion. We know from ordinary observation that our Bishops have not only had ordinary seminary training, but also experience and further study that makes them experts in priestly learning. As for the Pope, none could show better than our present gloriously reigning Pius XI the broad, deep preparation of learning desirable in the Vicar of Christ.

But if these official teachers need many helpers, such as the teachers of catechism in our schools, how are these latter to be prepared? They cannot be expected to have the equivalent of the full seminary course of every priest; and, on the other hand, no one supposes that memorizing the answers in the catechism will be sufficient.⁵ Children have a way of asking questions that are not given in the catechism, and they expect an answer that will satisfy them. To solve the problem, the Holy See has not yet set precisely the minimum requirements of preparatory study (as she

⁴ *A.A.S.*, XXII, p. 29; nn. 2, 3, 4.

⁵ *A.A.S.*, XXII, p. 29, n. 1.

has done for the preparation of the priest); but she has expressed her mind definitely and repeatedly that preparation is needed and has commanded some specific measures to insure that this preparation is really carried out.⁴ Let us consider, in order of time, the most recent of these expressions from Rome.

Since the publication of the new Code of Canon Law (1917), the first of the important documents is an instruction from Pope Pius XI himself. It was issued June 29, 1923, scarcely more than a year after his elevation to the supreme pontificate. He asks that "all religious organizations of both sexes not only help the Bishops in the various dioceses in the work of catechetical instruction, but also provide for instructing their students in catechism step by step so that when they have learned Christian Doctrine more fully and wisely than they are now accustomed to do, they may both defend their faith against common objections and also teach it and advocate it to as many as possible." He further expresses the wish that "schools for chosen students of both sexes be established in all the chief centers of religious societies which are engaged in teaching, where these students shall be given a suitable course of studies and, after examination, be declared ready to take up the teaching of Christian Doctrine and also sacred and Church history. Therefore, Superiors of houses of religious, of both sexes, should choose some of their subjects either to conduct such schools or to teach religion to boys and girls."⁵

In 1926, the Sacred Congregation of Studies sent out a letter, under date of September eighth, to insist that proper training in the methods of teaching religion be given prominent attention in every seminary. "The teaching of most profound matters, especially to the uneducated and ignorant, in language adapted to their understanding" is called "a most difficult as well as a most necessary work . . . a doctrinal preparation is not enough, but that also is required which is called pedagogical, concerning the manner in which truths must be presented, and this is carried out by suitable

⁵ *A.A.S.*, XV, p. 328.

lessons and by practical exercises.”⁷ Quoting from a famous encyclical of Pope Pius X (1905), it gives us these striking words: “Whatever ease in thinking and speaking a person may naturally have, let him keep the following truth always before him,—that he will never speak with spiritual profit to children or to the people, unless he prepares and equips himself by much practice. Those are surely mistaken who consider that they can act with less care in this matter because of the ignorance and slowness of the people. On the contrary, those who face less cultured hearers must use so much the more attention and effort, in order to adapt these highest truths, so far removed from the common grasp, to the duller mind of the uneducated, who need them to obtain eternal happiness, just as much as do the learned.”⁸

A third document comes from the same Congregation of Studies on August 28, 1929, renewing its previous statements and determining another means to be urged, namely, that a special class or department in catechetical work be instituted and encouraged. “It is sad to say,” the Sacred Congregation laments, “that we often see such catechetical work neglected, and not at all rarely we see the very first elements of religion given to Christian people and even to children in a most involved and obscure way that is altogether unsuited to win the attention of the listeners, so that it should be lamented in the words of Jeremias, the prophet: ‘The little ones have asked for bread and there was none to break it unto them.’”⁹

Three months later, November 25, 1929, the Sacred Congregation of Religious took up the same theme and decreed that religious communities of brothers or sisters should take action in the following manner:

“1. Candidates of both sexes during the time of postulancy and novitiate should review their Christian doctrine and learn it more deeply, so that each brother and each sister not only know it by memory, but also be able to

⁷ *A.A.S.*, XVIII, p. 454.

⁸ *Ibid.*

⁹ *A.A.S.*, XXII, p. 148.

explain it correctly; nor should they be admitted to make their vows without a sufficient knowledge of it.

"2. After the year of trial (novitiate) all those religious who are to be engaged in explaining Christian doctrine in public and private schools to the boys and girls, must be well enough trained in the catechism and in the manner of teaching it to children to undergo an examination before the Ordinary (Bishop) or judges delegated by him.

"3. For a program to prepare this examination, that one may be used which is in use in the Vicariate of Rome for determining fitness to teach catechism in elementary schools.

"4. But if religious men and women are given the position of teaching Christian doctrine to boys or girls not in schools but in a parish, they must take care to provide themselves with a certificate of fitness from the Curia (chancery) of the Ordinary."¹⁰

In one notable instance to the writer's knowledge this instruction has been well obeyed. Here the novices of this teaching order have five different college courses in Religion covering the six months of postulancy and the two years of novitiate. Moreover, in this same novitiate each week one of the novices must teach a catechism class. The others are free to criticize her work. When possible, they bring in children for the practice class. Lacking this opportunity, they use other novices and postulants who play the part of various grades in school children, though with admittedly less success. Before a novice is professed, she must undergo a comprehensive test in catechism in the presence of the whole novitiate, which the Reverend Mother Provincial often attends in person. After this novitiate training, ordinarily, the religious go to one of the colleges of the order for two more years and there take more religion classes.

Some idea of what thorough training in catechetical work can accomplish is afforded by the recent successful experiment in the diocese of Pittsburg. In the city of Pittsburg, Sisters, specially prepared, have been teaching religion to

¹⁰ *A.A.S.*, XXII, p. 29.

public school children after regular school time two hours a week in rooms rented near the public schools. By impartial examination, the results were compared with those of parochial school children and found to be as good or even better than the results coming from the much more favorable circumstances of catechism classes in the parochial schools.¹¹

A fifth document appeared in the same year 1929, though it was addressed only to Italy. This is the letter from the Congregation of the Council of December 12, 1929.¹²

Early in the following year Pope Pius XI himself further encouraged the work by his apostolic letter of March 12, 1930, granting a plenary indulgence twice a month to those who teach or learn Christian doctrine at least twice a month for about half an hour and not less than twenty minutes. (The usual conditions are required, with a visit to a church.)¹³

Just three years ago, still another and a lengthy decree came from the Sacred Congregation of the Council—this time for the Church all over the world. It is dated January 12, 1935 and contains among other things the following notable points:

"... a sodality of Christian doctrine should be instituted in each parish (and be the chief of sodalities), embracing all who are fitted to teach and promote catechism, above all school teachers skilled in instructing children. . . ."¹⁴

"... that there be a diocesan catechetical Office instituted by the local Ordinaries (Bishops) which regulates all the catechetical matter in the diocese." Among other things "this Office shall see to the following functions: that Christian doctrine be rightly taught in parishes, schools, and colleges according to the form traditional in the Church, and

¹¹ *The Catholic Observer*, "Pastor Outlines Method of Giving Religious Instruction to Public School Children after School", Pittsburgh, Pa., March 18, 1937.

¹² *A.A.S.*, XXVII, p. 151, n. 1. (Reference is made to the decree; but the text is not given.)

¹³ *A.A.S.*, XXII, p. 343.

¹⁴ *A.A.S.*, XXVII, p. 148; n. I.

be taught by those who are fitted for it; . . . that special series of lessons in religion be marked out every year in order to cultivate more fully and more perfectly those who teach Christian doctrine both in parochial and in public schools; . . .¹⁵ Furthermore, the Bishop in reporting to Rome every five years must answer the following questions, among others:

"5. Do religious men and religious women help the pastor to teach catechism to the children? Are there, by chance, any who refuse or neglect to help? Who? . . . 16. How can provision be made to promote more effectively and more usefully this teaching (of religion in Catholic schools and colleges)?"¹⁶

From this general survey we can see that Rome has interested herself deeply in this matter touching the spiritual welfare of the children of our own country. She has spoken with the voice of the Pope himself and, under his direction, through all of the competent Congregations: the Sacred Congregations of Studies, of Religious, and of the Council. We must not turn a deaf ear to these exhortations and commands. Any negligence in this matter may make us responsible for the condition quoted from the Lamentations of Jeremias: "The little ones have asked for bread and there was none to break it unto them."

¹⁵ *A.A.S.*, XXVII, p. 151, n. 1, a), c).

¹⁶ *A.A.S.*, XXVII, p. 153, 154.

UNITY BETWEEN CHRIST AND HIS CHURCH

We cannot separate Christ from His Church for He is part of it, and the Church is, in that mystical manner, part of Him, for He is the head and we are the members. Thus, when we preach and teach Christ we must preach and teach the Church; and we cannot preach that Church unless we know its life-history; and we learn that life-history in the science of Church History.

By Fr. Hugh Radigan, O.F.M., "Correlation of Religious Instruction: II. Church History," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 97.

THE BOOK OF EXODUS

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For several reasons the Book of Exodus is of very great importance for the study of the Old Testament. It narrates the origin of the Chosen People, with whom the rest of the Books are concerned. It also points out the goodness and fidelity of God in fulfilling His promise to Abraham, and this becomes the thesis for the Books which follow. Thus it gives the starting point of both the external and internal features of Israel's history, and thus of all the material that come before us in the study of the Old Testament. This is also true of the details of that material. All of Israel's institutions have their rise at the time of the Exodus. Here was formed the political entity which is known as the "theocracy." Here was revealed the Law on which Israel functioned. The ritual, with all of its features, came into being at this time. Thus all that goes to make up the interesting story of God's dealings with this people have their root and being in the great event of Israel's delivery from Egypt.

In view of this, the Exodus must have a prominent place in our effort to teach the Old Testament. If a good start is made here, the rest of the work will be much easier. The Book of Exodus, as most of the Books of the Bible, is not without its difficulties. And yet few Books of the Bible more clearly set forth their story. What remains obscure to the normal reader may be clarified by consulting the brief

but excellent commentary by Msgr. Grimmelsman.¹ Recourse may be had to this aid for an explanation of the social and economic condition of the Israelites at the time; for an account of the Plagues and their natural basis; for the route and circumstances of the journey out of Egypt; etc. At this writing I should like to point out some further elements which make the careful study of this Book essential to a good course in Bible study.

In the first place, the story unfolded for us in this Book makes clear the nature of Israel's political organization, which should be always in mind in the reading of the Old Testament. Prior to this event, Israel had no political existence. It was just another of the ethnic groups which had attached themselves to Egypt, that grannary of the Semitic world. When liberated, however, from what had become a house of bondage, Israel was elevated to the state of a nation, with its own political constitution and later with its own country. But there was this difference between Israel and the other nations. In Israel God was the king, in the full sense of the word. His rule was entrusted to a vicergerent, but in all matters, from legislation to enforcement, His will was supreme. Other nations had their gods and to a great extent recognized them as supreme. But they also had their kings, and thus differed greatly from Israel.

For an understanding of the Old Testament it is important to see the implications of this arrangement. We approach this understanding when we observe that Israel's Law was at once civil and religious. The Ten Commandments were the basis of this Law, and regulated man's obligations both to God and to his neighbor. From this nucleus went out the social applications which formed the larger body of laws which we know as the Mosaic code. It is not easy to appreciate this fully under our modern conditions. Then there was no great chance of a person holding one ethical code for his business, another for his Sunday life. There was no great danger of that philosophy which teaches that a thing is wrong only if one is caught at it. The Law

¹ *The Book of Exodus*, Rev. Henry J. Grimmelsman, Seminary Book Store, Norwood, Cincinnati, Ohio.

originated with God, it found its sanction in Him. And the distinction between civil and religious life had no place in this polity.

This made for a high spiritual and social development in Israel. The prosperity of Israel, as the later Books tell us, was in proportion to their observance of the Law. It was, therefore, quite logical for the people to look upon all blessings as coming directly from God; and upon all evil as a divine punishment for disobedience. We should try to realize what this meant for everyday life. There was no action, however lowly or unimportant it might appear, which had not its religious bearing.

This will explain the true religious character in Israel, and also the fervor with which the Israelite approached his devotions, whether in private or public act. It will also explain the zeal and fire of the prophets who later had to accuse Israel of losing this high spiritual interpretation of life.

Secondly, we must observe that this relation between God and Israel was formal, being an explicit covenant whose terms were: "I will be your God, you shall be my people." From the side of God this was a gratuitous favor which implied all the loving kindness of which He alone was capable. The release from Egypt was but the start of this; the future was to reveal both His generosity and His fidelity. On the side of Israel, acceptance of this gift involved the careful observance of the Law which God revealed. This was the expression of His will; it was the definition of the manner of life they must observe if they would be worthy of the election as God's people.

Two aspects of this covenant are to be made clear if we would understand Israel's later history. First of all, it is a fulfilment of the promise made earlier to the patriarchs. Hence it is another stage in the divine effort to rehabilitate the human race. However, therefore, it may have been restricted to Israel at the time, it eventually looked beyond them to the welfare of the entire race. This was the promise: "In thy seed shall all the nations be blessed." To some

extent Israel lost sight of this, due, perhaps, to the hostile attitude of the surrounding peoples. But it was always present in the contract, and the covenant loses much of its meaning if deprived of it.

Much of the later story of the Chosen People is recounted mainly in view of this covenant. And this brings into relief another feature of it: it was a contingent, a violable agreement. In the formula of the covenant there is an implied condition. Israel was to be God's people and to enjoy His blessing and protection, only on condition that His Law was observed. Failure of obedience simply frustrated God's plan, nullified the agreement, and exposed Israel to the predicted sanction. To keep the people faithful, God instituted the office of prophet; He manifested His goodness in numerous ways; He even resorted to chastisements and sterner methods of correction. Further, their errand involved not only their own welfare, but that of mankind, and thus we must judge the later events which mark the story of this Chosen People.

Exodus, therefore, definitely bears upon all the subsequent history and development of Israel. It is no wonder, then, that the prophets could look back upon this as the golden age of the nation's religion; that the psalmists so often chose their images from the theophany at Mt. Sinai; that the hope of the future could be expressed in terms of another exodus. The festival of the Passover made the people relive this experience of their forebears; the whole system of education was built around the Law which had then been revealed; the whole life of the nation was penetrated with this memory. But we must not imagine that it was merely a memory, becoming more romantic the further it retreated in time. It was rather a living influence, the symbol of God's constant presence with His people. It was thus also the embodiment of their hope for the future, a hope that with the years became ever more articulate.

And it is here that the Exodus carries over even into the New Testament. It is the Old Covenant which prepared the way for the New. It was in many ways but the type of

the new dispensation. Its lamb became realized in Christ; its rescue became the spiritual redemption; its union of nation with God became the Mystical Body of Christ.

In teaching this story, therefore, we should try to be as clear and impressive as possible. Time spent here will mean the saving of time later. A comprehension of the institutions described in Exodus will make the rest of the Bible more significant.

Recently a child was being dismissed from the room of a first grade for some slight infraction of discipline. He broke into tears as he was leaving. The teacher, somewhat compunctious, asked why he was taking the matter so hard. He replied, "Now I know how Adam and Eve felt as they were leaving the garden." The teacher had at least taught this lesson well. We also might be satisfied if we could leave a similarly clear impression of the Exodus on the minds of the pupils, distinct in detail, but also personally applied.

BY WAY OF MOTIVATION

The St. Joseph Academy at LaGrange, Illinois, recently used a procedure that offers variety and interest, particularly during the last months of the school year. We have seen the same procedure used in other schools and always with satisfaction. A special feast furnishes the opportunity for review and generalization. The objective for the class was a program in honor of St. Joseph. Each of the eighth grade lads drew a topic and wrote on it. Later, without papers, they presented their short compositions. "St. Joseph in Holy Scripture" and an array of subjects pertinent to everyday religious and moral living were the topics utilized. The occasion of presentation was the feast of St. Joseph. In the middle of the stage a large statue of the saint was surrounded with palms and flowers. The boys were grouped on both sides, and one after the other they gave their talks. At the close of the program the group joined in the act of consecration and hymn to St. Joseph.

Religion In the Elementary School

KNOWLEDGE REQUIREMENT FOR TEACHING

THE MASS

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This time I intend to discuss definitely the question of the "basic knowledge essential for teaching the Mass."¹ Is it going too far afield if I begin by stating the conviction that anyone teaching the Mass to the upper grades or to high school pupils should have gone through a well-rounded college course in general arts? I do not mean the motley secularized mosaic of a course that even some of our Catholic colleges offer, but really a Catholic college education, one that has mastered knowledge and views life in terms of a living Catholic philosophy. I cannot help emphasizing this preamble to my discussion since the Mass is not an isolated fact or factor in our lives or in the world, but should be intimately related to everything a Catholic says and does and thinks. A teacher ignoring this truth might very possibly teach much concentrated and correct knowledge about the Mass in a very specialized manner and yet miss the whole purpose of the Mass' existence and therefore of any teaching of the Mass. But now, what does adequate knowl-

¹ Rev. Virgil Michel, O.S.B., "Adequate Preparation for Teaching the Mass," *Journal of Religious Instruction*, Vol. VIII, No. 7 (March, 1938), 594-598.

edge, Mass-knowledge if you wish, on the part of the teacher entail?

(1) First in the series I should put the knowledge of the Mass as prayer, as the central prayer-action of the Church and of every member of the mystical body. This means the Mass as the holy action in which we lift up our minds and hearts to God, in which we give to God and God gives to us—the two-fold aspect or action of all prayer. As simple little illustrations of what is meant by this, I will surely be pardoned for referring to some of the publications of the Liturgical Press of Collegeville, Minnesota, notably, *Why the Mass?*, *If I Be Lifted Up, My Sacrifice and Yours*, and *The Mass-Drama*.

(2) The bare notion of the Mass as a prayer and of how we should enter into this prayer, must of course be expanded and deepened in the teacher. He or she must see the Mass in this way as containing all the mysteries of Christ's redemption, as being in reality the praying of the doctrinal truths of revelation—the dogma prayed as the phrase goes—and of being step by step a supernatural but real development of a holy action in conjunction with Christ for the purpose of attaining most abundantly the fruits of Christ's redemption.

Since the Mass is the Eucharist *par excellence*, while in the minds of the faithful the term "Eucharist" very often calls to mind rather devotions to the Real Presence, the proper interrelations of the different aspects of the Eucharist—Sacrifice, Sacrament and Real Presence—must of course be known. For this a very readable handbook can be had in Kramp's *Eucharistia*, translated by Father Busch and published by the E. M. Lohman Co., of St. Paul, while by far the best book to refer to for the points mentioned in the other paragraph above is that of Parsch, *The Liturgy of the Mass*, now happily coming out in a new edition at the much reduced price of \$2.50 (B. Herder Book Co., St. Louis).

(3) Knowledge of the Mass must be related properly to the whole of Catholic dogma and teaching, to the sacra-

ments of which the Eucharist is the fount and center, to the various truths of our redemption, in particular to the concept of the mystical body of Christ. The Mass is in fact all of these in concentrated form and any "knowledge of the Mass" that does not understand the sacrifice as the concentrated embodiment of the whole scheme of our redemption as well as of the whole of Christian truth and life is an abstract, artificial and most likely a distorting kind of thing. This must itself sound very abstract to all who have not mastered the knowledge of the Mass in this manner, and no second or third rereading of the above lines will contain much enlightenment for them. For that they will have to have recourse to the proper books and not only peruse them once but read them or meditate upon them repeatedly. Among such books I would mention Adam's *The Spirit of Catholicism* (The Macmillan Co.), my own *Life in Christ* (mimeoprint, The Liturgical Press), and Anger's *The Doctrine of the Mystical Body of Christ* (Benziger Bros.).

(4) The Mass is, of course, liturgy at its best, and liturgy means the public worship of the Church. Consequently, all of the above aspects must be known particularly as they are embodied in the entire liturgy of the Church, and that in their relation to the living thing that this liturgy is today and has been in the past ever since the Last Supper. Here again much new education is necessary for us, since we have in fact been quite miseducated and misinformed as to the real nature of the Church's liturgy. Further reading is, therefore, necessary to acquire this knowledge. As a minimum library for this angle I would mention two books: *The Liturgy of the Church* (The Macmillan Company) which appeared in fall, and Father Ellard's more historically orientated *Catholic Life and Worship* (The Bruce Publishing Co., Milwaukee).

(5) Richness and beauty are added to the Mass as to all of the Church's liturgical worship by the variations its prayer-formulas undergo in the course of the liturgical or the church year. The church year is the spiritual guide-book of the Christian's walking with Christ in the Mass. No knowledge of the Mass is adequate that does not understand

the Mass in the rich background of the liturgical year, which in its various seasons lends its definite spiritual coloring to the so-called proper parts of the Mass texts. An introductory book for study of this angle of the Mass is Haering's *Living With the Church* (Benziger Brothers), while a brief but deeply spiritual treatment is that of Loehr, *The Year of Our Lord* (P. J. Kennedy & Son). By far the best book or set of books for daily meditation or spiritual reading is Parsch's *Jahr des Heiles*, now extant also in French and being translated into English.

(6) There is another angle from which we must reconstruct our knowledge of our Faith for the adequate teaching of the Mass. The supernatural life is the life of grace. We can get some understanding of it only when we learn to know better what is meant by the life of grace, when we realize in what a sublime sense it is really *life*. Is it too much to say that in this regard our ordinary teaching of grace has been, not incorrect, but woefully inadequate? It has often missed the most important aspect of the life of grace, not merely by wrong emphasis but by omission. How frequently have we not learned simply that the state of grace is a state of soul in which we are made holy and pleasing to God? But why are we holy and pleasing when in that state? Because of the tremendous truth that God Himself then dwells in our souls, that the Holy Ghost is then in a special way operative in us, that we are then truly temples of the Holy Ghost and bearers of God, living members of Christ. We have at times concentrated on what can be reduced to a mere utilitarian if not even selfish aspect of the life of Grace, instead of emphasizing the much sublimer aspect, which has at all times been the true inspiration of ardent Christians, and which is in fact the cause and source of our being pleasing to God. Many recent books are emphasizing this all-important aspect of the Christ-life in us. I shall mention but one for ready reference and reading, that of Leen, *The Holy Ghost* (Sheed & Ward).

(7) Again there is the scriptural angle of the Mass. Especially the variable parts of the daily Mass (but also some of the "ordinary" parts) are taken from the scriptures,

notably the readings of the epistles and gospels. Adequate knowledge of the Mass, therefore, entails also a sufficient knowledge of bible history and scripture. The many handbooks for this purpose that have been long in use are still adequate today, but there are also treatments that emphasize the growing social needs of our day, such as Schumacher's *The Social Message of the New Testament* (The Bruce Publishing Co.).

An easier manual, which treats of bible history in direct relation to the viewpoints mentioned in the preceding pages, is Book VII of *The Christ-Life Series in Religion*. For others of the above paragraphs the other books of this same series should be helpful, since they are simple treatments taking into account all the above-mentioned angles and attitudes, which are so fundamental to the present Catholic revival that is stirring among us and that is undoubtedly remotely accountable for the very question which gave rise to the present brief paper.

(8) Finally, there is the relation of the Mass to the daily life of the Christian. This daily life, in both its individual and its social activities and interrelations, must be understood in terms of the basic Christian truths of the mystical body of Christ and of the Christ-life. I know of only one survey attempt at such an individual and social Christian ethics centering in the mystical body of Christ, and so I may be pardoned for referring once more to a book of my own. It is *The Christian in the World* (The Liturgical Press) whose first edition appeared in mimeoprint form in late August.

In the above paragraphs I have put down most frankly and sincerely what I am convinced constitutes a minimum adequate knowledge on the part of any adult for the teaching of the Mass. Much of it may seem strange to those who have been living in the narrow tradition of the past before the present Catholic revival came upon us. May I stress for them that we are at present definitely in such a Catholic revival as well as in a great turning point in history and are already engaged upon the gigantic task of rechristianization

of a world that has, as our Holy Father stated it, become to a great extent pagan? No knowledge and no teaching of any kind can be adequate today that does not take these vital facts into account, and that does not look forward with the definite object of helping to bring about the greater fullness of Christ in the world. If this is true of all Catholic knowledge and teaching, it is true *a fortiori* of the teaching of the Mass, which must be the center and inspiration of all Catholic life and endeavor.

If the above requirements do seem gigantic for the moment to present teachers of the Mass, the reason is that they have been brought up at the end of a closing period of history and of Christianity, when the last stand for the old and inadequate methods and approaches was being made. The above requirements are not even what the teacher of the Mass should know by reason of his specializing on the Mass. They are what every intelligent layman should know as a matter of course; and they are also, I hope, what every graduate of a Catholic high school or college will know *ipso facto* in the next generation.

THE APPROACH

If the heroic nature of Christ has been stressed for the Primary child that mark of Our Lord's character will remain in the child's mind. To it for the adolescent will be added the altruism of Our Lord at all times thinking never of Himself but always of His friends and for His enemies. The ideals the adolescent yearns for can all be found in the person of Christ and His Mystical Body. Let us show him how these ideals can be satisfied by the aspects of Our Lord's life we especially stress.

By Thomas Buck, "Religion for the Adolescent," *The Sower*, No. 126 (January-March, 1938), p. 11.

High School Religion

RELIGION PLACEMENT TEST FOR COLLEGE FRESHMEN ADMINISTERED TO HIGH SCHOOL FRESHMEN

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EDITOR'S NOTE: In the fall of 1937 Sister Mary Ursula administered the Religion Placement Test for College Freshmen to high school freshmen at Mercy High School. The writer realized the objections accompanying the administration of the Religion Placement Test for College Freshmen to high school seniors, and, at the same time, she was justified in administering the same test to a high school freshmen class since no other standardized test was available.

In a letter to the Editorial Office of the JOURNAL OF RELIGIOUS INSTRUCTION Sister Mary Ursula wrote the following: "There were only sixty-five in the class, and of these, thirty-seven had eight years of Catholic elementary school. The median of these thirty-seven scores was 75.50, about one point higher than the median of 74.32 for the college freshmen having eight years of Catholic elementary school, as found in the Notre Dame study.

The number tested was too small to warrant generalization, but the comparison would indicate that forgetting more than counterbalances any incidental learning through sermons or reading of Catholic literature as far as the average youth is concerned.

I am also enclosing a table showing the distribution of the sixty-five according to religion test scores, years in Catholic school, and intelligence, the student's I.Q. being written in the proper square according to her score and years in Catholic school. The girl who, with no Catholic elementary schooling, got a score of 99 is sixteen years old and has a religious vocation; she graduated from a country school before she was fourteen. The girl who made the highest score was one who had only four years in a Catholic school, but she also had the highest I.Q. of the class and had upper grade work in the Catholic school. The majority show rather consistent scores when both I.Q.'s and years of Catholic schooling are considered."

Readers are reminded that the Religion Placement Test was used at Mercy High School only because a high school test was not available. In permitting us to examine her data, Sister Mary Ursula wrote: "In spite of the difficulty of some parts of the test, the results were valuable for guidance purposes when considered in connection with the individual student's I.Q. and years of Catholic elementary schooling."

RELIGION PLACEMENT TEST FOR COLLEGE FRESHMEN
GIVEN TO
FIRST YEAR HIGH SCHOOL GIRLS

Rank	Name	Gross Score	Years in Cath. El. School	I.Q. on Detroit Advanced Intelli- gence Test
1	W. R.	122	4	138
2	G. M.	117	8	121
3	P. J.	110	8	131
4	V. G.	109	8	122
5	S. M.	105	8	109
6	D. M.	101	8	136
7	W. M.	99	0	106
8	T. J.	98	8	132
9.3	K. J.	97	8	132
9.3	M. J.	97	8	130
9.3	P. A.	97	8	131
12.5	K. H.	96	8	132
12.5	S. L.	96	6	125
14.5	K. J.	95	8	126
14.5	E. A.	95	8	115
16.5	K. K.	93	8	126
16.5	N. R.	93	7	126
18	M. M.	89	8	118
19	L. E.	86	8	103
20	K. F.	84	3	109
21.5	T. E.	83	2	109
21.5	P. L.	83	6	120
23	F. E.	81	8	121
24	R. M.	80	8	113
25	C. H.	79	8	
26	C. E.	78	8	125
27	B. V.	77	6½	128
28	Z. H.	73	4	111
29	G. M.	71	3	114
30	H. D.	69	8	104
31	B. R.	68	0	116
32.5	W. T.	67	8	95
*32.5	W. G. (Mid-score)	67	8	102
34	S. D.	65	8	92
35.3	N. L.	63	7	113
35.3	M. E.	63	5	106
35.3	S. P.	63	8	115
38	D. V.	62	8	116
39.3	K. M.	59	7	106
39.3	H. K.	59	0	104
39.3	C. J.	59	8	100

Rank	Name	Gross Score	Years in Cath. El. School	I.Q. on Detroit Advanced Intelli- gence Test
42.5	H. E.	58	4	109
42.5	S. M.	58	6	109
44.5	O. G.	57	8	93
44.5	W. J.	57	8	98
46.5	T. D.	56	7	93
46.5	Q. D.	56	0	103
48	P. P.	55	6	90
49.5	P. B.	54	5	94
49.5	S. V.	54	8	95
51	F. J.	51	7	113
52	W. E.	50	8	98
53.5	S. H.	49	8	84
53.5	P. H.	49	8	84
55.5	F. B.	48	8	112
55.5	W. D.	48	3	99
57	T. V.	47	8	85
58	D. R.	45	6	89
59	H. A.	43	0	90
60	H. D.	42	8	94
61	M. D.	38	9	93
62	P. M.	37	8	98
63	H. D.	35	0	95
64	N. D.	30	7	95
65	R. J.	28	1	85

Correlation between Religion Placement and Intelligence Test $r = .75$

DISTRIBUTION OF HIGH SCHOOL FRESHMEN HAVING
8 YEARS OF CATHOLIC ELEMENTARY SCHOOL

Scores	Frequency
133-142	0
123-132	0
113-122	1
103-112	3
93-102	9
93-92	2
73-82	4
63-72	5
53-62	5
43-52	5
33-42	3
23-32	0
13-22	0
	<hr/>
	37
Median	75.50

TABLE SHOWING THE DISTRIBUTION OF SCORES ON RELIGION
PLACEMENT TEST GIVEN TO HIGH SCHOOL FRESHMEN,
SCORES CLASSIFIED ACCORDING TO YEARS OF
CATHOLIC ELEMENTARY SCHOOL INDI-
CATED WITH STUDENT'S I. Q. INSTEAD
OF TALLY MARK

Scores	Catholic Elementary Schooling				
	0-1 yrs.	2-3 yrs.	4-5 yrs.	6-7 yrs.	8-9 yrs.
120-129					
110-119					131 121
100-109					109 136 122
90-99	106			125 126	132 132 126 132 126 131 115 130
80-89		109 109		120	113 121 103 118
70-79		114	111	128	125 Absent
60-69	116		106	113	116 95 115 104 92 102
50-59	104 103		109 94	109 106 90 113 93	98 100 95 98 93
40-49	90	99		89	94 84 85 112 84
30-39	95			95	93 98
20-29	85				

College Religion

INTELLECTUAL VERSUS MORAL VIRTUES IN EDUCATION

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EDITOR'S NOTE: This paper was presented by Father O'Toole at the Holy Cross Educational Conference held at the University of Notre Dame during the summer of 1937. Reverend W. F. Cunningham, C.S.C., of the University of Notre Dame discussed Father O'Toole's paper under the title: "The Newman Distinction." The length of the paper necessitates its publication in two parts. The second part, dealing with "The Place of Moral Virtues in Education," together with Father Cunningham's presentation of "The Newman Distinction," will appear in the June JOURNAL.

INTRODUCTION

I would like to note at once that the word "versus" found in the title, does not indicate with complete accuracy the theme of this essay. There is no question here to plaintiff against defendant or defendant against plaintiff. If there does exist any opposition between the intellectual and the moral virtues, then prudence does not rule, and without the effective guidance of prudence, there can be no integral education. We cannot set up an antithesis between intellectual and moral virtues, if we wish to avoid a rift in personality.¹

¹ Read the apposite remarks of Dr. Wriston in *School and Society*, February 8, 1936, under the title: "The Integrity of the College."

"Versus" is employed simply to indicate two current trends of opinion upon the function of higher education.

I think it is important that we understand the unity of human nature, if we are to adopt an objective attitude in the discussion of virtue. In psychology we analyze man into spirit and matter, nature and function, function and object and so on. All very well. But if we leave the results of our analysis lying about as the child leaves the parts of the watch he has just explored, then our notion of man will remain incomplete and unreal. We must put together again, synthesise after we have analyzed, otherwise we shall lose sight of the whole and thus cease to be lovers of wisdom. "Turpis est omnis pars," says St. Augustine, "suo toti non conveniens vel non congruens." "Every part which is not suited to or in harmony with its whole is ugly."² Incorrect notions of the relationships between body and soul, God and man, have resulted in warped theology. Likewise, incorrect notions about the role of the intellectual and moral virtues can beget false attitudes in education.

I mention this lest an analytical discussion of the distinct functions of the intellectual and moral virtues lead one to believe that they can function properly apart from each other. Man moves towards his goal which is happiness as a unit, as a man. His will does not lag behind his intellect. The contemplation of truth pertains in essence to the intellect, it is true, but the will moves the intellect to act.³ "Knowledge is not perfect", says St. Thomas, "unless love be joined to it."⁴ Again he says: "This is the highest perfection of the contemplative life—that divine truth be not only seen but loved."⁵

Now love is a product of the will. These words are true proportionately of truth which is not immediately divine. It is man, the person, that is being educated, not merely will and intellect. Man is a reasonable being, a reasonable nature, not a body with a soul conceived as a spiritual engi-

² Confessions, quoted in *Summa Theologica*, 2a 2ae q. 47 art. 10.

³ *Summa Theologica* 2a 2ae p. 180 art. 1. corpus—1a 2ae q. 9 art. 1.

⁴ Comment on 1 Sentences dis. X. q. 1. art. 1.

⁵ *Ibid.*, 2a 2ae q. 180 art. 7 ad 1.

neer. Nature cannot be divided against itself. Man is not matter alone or spirit alone; he is a nature resulting from the substantial union of both. This, however, does not mean as we shall see later, that the faculties of man, particularly the spiritual faculties, intellect and will, have not a specific perfection which must be respected.

I

The proposition that I take to be defensible is: the cultivation of the intellectual virtues is the specific objective of the college. You may say that every educator grants this, or that Cardinal Newman has said it once and for all. I agree that Cardinal Newman has said it, but the fact is that not too much has been done about it. Otherwise, how account for the mental shock caused by Mr. Hutchins latest work, *Higher Learning in America*.⁶ Certainly Mr. Hutchins approach is not new; it is very old, but as far as vigorous practice goes, it may be new "quoad nos." There is considerable doubt, too, that all educators take it for granted. Mr. Hutchins thinks that few educators will grant it either in theory or practice. "... we live in a world," he writes, "that is not merely unintellectual, but anti-intellectual as well. Even the universities are anti-intellectual. The college, we say, is for social adaptation, the university is for vocational adjustment. Nowhere does insistence on intellectual problems as the only problems worthy of a university's consideration meet with such opposition as in the universities themselves." Furthermore, if it is true that educators, in theory or in practice at least, manifest an attitude at odds with the specific function of the college, then we may expect to find the same attitude among students. Students will keep alive this attitude with the result that each generation will find the college farther removed from its appropriate end. It might be most interesting and revealing to conduct a survey to ascertain the views of students on the primary function of the college.

Some may believe that to place primary importance on

⁶ Hutchins. *Higher Learning in America*. Yale University Press, 1936.

the training of the intellectual virtues is to slight the moral virtues and character education. However, to say that the intellectual virtues are the primary object of higher education is not the same as to say that the university or college does not seek to develop the moral virtues and good character. Good character and good morals will develop in a university if the university fulfills its chief function which is the training of the intellect. (Notice I do not say that science alone insures virtue.) As a matter of fact, the moral virtues and character cannot be taught directly, and so the university is setting itself to a useless task if it attempts to teach character in that way. "We talk of character," says President Hutchins, "as the end of education because an anti-intellectual world will not accept intelligence as its proper aim. Certainly since the *Meno* of Plato we have little reason to suppose that we could teach character directly. Courses in elementary, intermediate and advanced character will fail of their object. The moral virtues are formed by lifelong habits to which a university contributes, but which it cannot be its primary purpose to supply. A university education must chiefly be directed to inculcating the intellectual virtues, and these are the product of rigorous intellectual effort."⁸

Socrates, in the work just cited,⁹ gently replied to an importuning Meno, eager to know at once whether or not virtue could be taught: "If, Meno, I were master not only of myself but of you, I would not have set about inquiring whether virtue is a thing which may be taught or is not, till we have first sought what it is." Before we proceed further let us see what virtue is.

II

What is virtue? "Virtue," says St. Thomas, "is a habit which one uses well." "The virtue of a man," writes Aristotle, "also must be a habit."¹⁰ For reasons that will appear in the course of this essay, it is important to know that virtue is a habit and why it is a habit. What, then, is a habit?

⁸ Hutchins, *Higher Learning in America*, p. 52 Yale University Press, 1936

The Latin *habitus* is derived from the verb *habere*, to have. "Habitus" fundamentally denotes possession. As a species of quality it signifies a stable disposition by which a subject is disposed ill or well either in itself or in its functions. Good health may thus be called a habit insofar as it designates the permanent well being of the subject. Virtue and vice are called habits in that they dispose the subject in its functions. As understood here habit means a disposition that has become the settled possession of the faculty in which it resides.¹¹

To understand clearly the nature of habit, it is necessary to recall that the human soul, besides being the form of the body, besides giving to matter its first *esse*, is able to perform other functions distinct from it as form of the body, such as thinking and willing. These potentialities of the soul with respect to activity we call faculties. These faculties are themselves in a potential state with regard to the multiplicity of objects that are presented to them. They are reduced to a state of act by dispositions which, when they become permanent, we call habits. Habits, therefore, are a part of the necessary equipment of the soul.

We have said that virtues are habits. Let us see the reason for this through the eyes of St. Thomas. "Virtue," he says, "designates a perfection of a potency (i.e., a faculty). The perfection of any being is seen especially in the relation of the being to its end. Now the end of a potency (faculty) is act, and hence it is that a potency is said to be perfect according as it is determined to its act. . . . Now the reasonable potencies proper to man are not determined to one thing; they are indeterminate with respect to many things. They are determined to their act, moreover, through habits. Therefore, human virtues are habits."¹² In other words, the rational faculties of man are brought to their perfection by being taken from a state of indetermination

¹¹ *No Friendly Voice*, p. 30. Chicago University Press, 1936.

¹² *Meno*.

¹³ *Nicomachean Ethics* lib. 11. chap. 6.

¹⁴ For fuller treatment of the meaning of habit. cf. S. Theol. 10 2ae q. 39, art. 1, and Gilson-Ward, *Moral Values and the Moral Life*, Ch. V. St. Louis, Mo.: Herder, 1931.

with respect to objects and put in a state of act. This can be effected only through habits residing in these faculties; habits which imply principally a relation to acts. Habits, therefore, are demanded by the rational nature of man.¹³ The subject of our discussion is these habits or virtues which perfect the faculties proper to man, i.e., intellect and will. According as they perfect the intellect or the will, they are called respectively, intellectual and moral virtues.

III

In order to make this plain, let us examine the nature of the intellectual virtues. The intellect itself can be considered either in its speculative or practical function. As speculative, the intellect is concerned with truth as truth. As practical it is concerned with truth in its relation to activity. We have just said that the rational powers of man, of which the intellect is one, are perfected by habits. By what habits, then, is the speculative intellect perfected? The object of the intellect is truth. Hence, by its very nature, the intellect has an innate tendency toward its own object. However, this tendency is not sufficient for the ordered development of the intellect; definite habits are required. What habit, then, is nearest the fundamental tendency of the intellect to grasp truth. Surely the habit which will enable the intellect to grasp what is most evident—namely, the primary principles. This habit is called intelligence or intuition.

Once this first determination has been received, the intellect can proceed to deduce other truths through first principles already grasped. Thus it is that the intellect comes into the possession of a set of conclusions, objectively known as science. The intellectual habit of science perfects the mind in this second function.

Both first principles and conclusions drawn through them can be viewed in light of ultimate truth and primary causes. The intellect as considering truth in this way is completed

¹³ *Summa Theologica* 1a 2ae. p. 55 art. 1 corpus. (brackets mine).

¹⁴ The necessity of habits for the perfecting of man's faculties shows also the importance of a sound basic philosophy of the soul.

by the habit of wisdom which is the most perfect of the habits of the speculative intellect, containing under it both intelligence and science.¹⁴

In its practical function the intellect is perfected by the two habits of art and prudence. Art perfects the intellect in relation to exterior works (*recta ratio factibilium*). Prudence perfects the intellect in relation to human acts (*recta ratio agibilium*). Through the virtue of art the intellect considers truth with an eye to embodiment in the materials of art. Prudence considers truth with a view to its embodiment in the life of man. Such, then, are the virtues of the intellectual order, speculative and practical.

The cultivation of the intellectual virtues, we have said, is the specific objective of the college *qua* college. These virtues, then, must have the nature of ends. What is an end? It is that on account of which something is done. Hence we would say that the development of the intellectual virtues is the end which should regulate the activity of the college as college. Does this mean that the development of the moral virtues is not an end of the college? Yes, not the specific end. Moral virtues are means. Intellectual virtues are ends in themselves. They are sought for themselves; they have no usefulness in the ordinary meaning of the word. Only in a very high sense can they be called useful. The very possession of these virtues, as Newman has said, is a substantial good. These are the virtues which befit a free-man, that is, a man who does not have to develop them with some ulterior utility in view.¹⁵ They are essentially liberal. An examination of the nature of the object of these virtues will render this clearer.

The object of the intellectual virtues is truth, under one aspect or another. Truth is the conformity of the mind with object. Thus the aim of the intellectual virtues is to conform the intellect with the multiplicity of objects that come

¹⁴ *Summa Theologica*, 1a 2ae q. 57 art. 7 et ad 2um.

¹⁵ "Surely it is very intelligible to say, and that is what I say here, that liberal education viewed in itself, is simply the cultivation of the intellect as such, and its object is nothing more or less than intellectual excellence. *Idea of a University*, Discourse V. This does not deny that many indirect utilities may flow from the cultivation of these virtues.

within its sphere, to make the soul of man, in a way, all things. Now it is a good thing to know truth whether any use be made of the truth or not. Truth has a value of its own—an absolute value. It is a good thing to have the intellect perform its specific function. It is a good thing for the intellect to be what it is, or to realize more and more its entire perfection. "Does this mean," one may say, "that the intellectual virtues have no utility even with reference to higher virtues such as the theological virtues and to ultimate union with God which is effected by these latter?" If this question means: "Can the intellectual virtues sharpen the faculties and so make them more fit for the reception and the use of the theological virtues of faith, hope and charity?", then the answer is: "Yes." The intellectual virtues have a decided utility in this way if they are properly employed. But this usefulness does not devote a relationship of means to end wherein there is a necessary connection between the means used and the end to be obtained. Carefully cultivated intellectual virtues need not even be a condition of the infusion of supernatural habits such as faith, hope and charity. Intellectual or moral virtues cannot taper off into theological virtues. Divine grace elevates and perfects but does not change the nature of the faculties. The elevation effected by divine grace, in the Catholic sense, brings about an accidental change, not a substantial change of nature and its faculties. It gives to the faculties a new mode of being, not a new being. Even with grace the intellect continues as before to conform itself with things; it continues to perfect itself by the virtues of the speculative and practical order; it continues to become more intelligent, more scientific, more wise, while sharing in the light shed upon it by the rays of divine knowledge. Even in the Beatific Vision, the intellect will continue to act as intellect. The cultivation of the intellect, therefore, always remains an end, but a relatively final end. The subordination of the intellect to God does not mean that the nature of the intellect has changed. The most perfect subordination it can offer is to be wholly itself. In this, if you wish, precisely consists its utility.

Can we not say of the moral virtues: "they, too, are ends in themselves; they, too, have a specific excellence which can be developed for its own sake." No. Moral virtues are definitely in the category of means, as we shall see later. They are means to controlled appetites. The proper subordination of appetite to reason is their end. According as they achieve this they are perfect.

Intellectual virtues, then, are ends in themselves because they have truth as their object, and it is a good thing to know truth purely for the sake of knowing it. It is clear, therefore, from the start, that these virtues furnish an objective in accord with the logical requirements of higher education. But to prove that the cultivation of intellectual virtue so conceived is the only specific objective of higher education, it is necessary to establish two points: first, that the intellectual virtues can be taught directly; second, that the moral virtues and character cannot be taught directly.

In higher education we are confronted with three prominent facts: (a) the student (b) the teacher (c) the subject matter. A college student (ideally at least) comes to college to grasp truth with the aid of teachers. Both student and teacher are equipped with mental machinery to enable them to function properly with respect to truth. They both have intellectual faculties and habits. There are differences, too. The intellectual habits of the teacher are supposed to be settled; those of the student are dispositions as yet. The teacher has had much acquaintance with truths unknown to the student. The teacher has conformed his mind to a multiplicity of objects and has brought order out of chaos by a progressive determination of faculties through habits of intelligence, science and wisdom. His knowledge is ordered, or at least it should be. There is unity in it. The student is confronted with the same multiplicity of objects, and he is bewildered at it. The task of the teacher is to remove this mental bewilderment. How can it be done? It cannot be done unless there is a common meeting ground for both the student and the teacher. What is this common meeting ground? Truth incarnated in things. The teacher knows that if he can bring the student to conform his mind to the

essences and natures of things, there is a hope for bringing about unity in multiplicity, order from confusion. Now truth is objective to both teacher and student. It does not change; it is the same for all men, for all times. Its incarnation may differ with place and time, but it remains the same. It assumes the dress of place and time, but it is not changed thereby. Thus student and teacher can travel along together without fearing lest their mental progress be delayed by changing accidents.

To teach means to impart knowledge. Knowledge is truth. To teach, therefore, is to impart truth. This does not mean passivity on the part of the student. Learning requires self-activity. The teacher's function is to shine the searchlight of his mind upon truth hidden in things so that the student can conform his mind to these things and so become intelligent, scientific and wise. With each act of the intellect exercising itself in acquiring truth there comes a strengthening and deepening of intellectual habit. No vast laboratories are required for this. It can be done in a bare class room where the only instruments are the fine instruments of minds. It can be done directly because the mean of intellectual virtue can be uncovered or discovered for the student by the teacher. In other words, truth is the mean of intellectual virtue, and consistent conformity of the mind with mean, results in the development of intellectual habit. Now this mean is the same for all because it is the conformity of the mind with things, with objective reality. The measure of truth is things. "The good of anything," says St. Thomas, "lies in a middle state according as it squares with rule or standard, a rule or standard which it is possible to exceed or fall short of, as has just been said (art. 1 of the same question). Now intellectual virtue, just as moral virtues, is disposed to the good, as we have said (q. 55 art. 3). Hence, according as the good of intellectual virtue bears relationship to standard, so it bears a relationship to a middle state. Moreover, the good of intellectual virtue is the true; the true in the absolute sense, if you are speaking of the intellectual virtues in the speculative order, as Aristotle notes (*Ethics*, lib. VI cap. 2); or as im-

plying conformity with a rightly ordered appetite, if you are speaking of moral virtue in the practical order. Furthermore, the true as object of the intellect considered absolutely, is measured by things. For the thing is the measure of our intellect, as is said in *Meta.* (Lib. 10, text 5): 'According as a thing is or is not, so truth exists in thought and speech'. Therefore, the good of intellectual virtues of the speculative order lies in a middle state which is achieved through conformity with the thing itself, according as it (the mind) affirms that which is, to be and that which is not, not to be. In this the essence of truth lies."¹⁶

Thus the mean of the intellectual virtue remains the same for all. Independent of time, place and person, it is the standard with which the intellect conforms in the development of intellectual virtue.

Intellectual virtues, then, can be taught directly. The student can enter a class room and after an hour's work he can come away knowing several important intellectual principles. He is started on the way to the formation of intellectual habits; he has already, in following the demonstrations of the teacher, exercised his intellect. The same student comes away from a lecture on morals. Has he been started on the path to the formation of moral virtues to the same extent that he had been previously started in the formation of intellectual habits? No. Why not? First, because the class room cannot, except on a very small scale, be a laboratory of morals. Second, even if the class room were a perfect laboratory of morals, moral virtue could not be taught directly because the mean of moral virtue differs with place, time and person.

IV

What is moral virtue? It is a habit which perfects the appetitive or conative side of man in the pursuit of good. "That man act well," says St. Thomas, "not only is it necessary that his reason be well disposed by intellectual habit, but also that his appetitive power be well disposed by habits

¹⁶ *Summa Theologica*, 1a 2ae q. 64 art. III.

of moral virtue. And so just as conation is distinguished from intellection, so moral virtue is distinguished from intellectual virtue. Whence, just as the appetite is the principle of human acts insofar as it participates to a certain extent in reason, so moral virtue is human insofar as it is conformed to reason.¹⁷

Moral virtue aims at facilitating the placing of good actions. In this it is unlike intellectual virtue which simply gives the ability to act well. Only insofar as intellectual virtues act under the dominance of will, can they be called virtues in the strict sense of the word. Thus faith, although an intellectual habit, is a virtue in the strict sense, because the object at which it rests as well as the act by which it reaches its object, is specified by the will wherein virtue principally resides. Prudence is also a virtue strictly because the end of prudence, i.e., the end of the moral virtues, is determined by the will. But when the intellectual virtues have no direct dependence on the will either in exercise or object, they can be called virtues only in a limited sense.¹⁸ These moral habits which perfect the conative side of man are reducible, in the main, to four chief or cardinal virtues. Prudence regulating the intellect, justice the will, fortitude the motion of fear, and temperance the desire for the pleasure of sense.¹⁹

Every moral virtue must have a mean or middle state. Aristotle defines moral virtue as a "habit accompanied with a deliberate preference in the relative mean defined by reason and as a prudent man would define it".²⁰ Again: "virtue in substance is a mean state."²¹ St. Thomas says likewise that moral virtue lies in a middle state. The good of anything which is measured or regulated lies in conformity to a standard. Thus we qualify an artist as good if he fol-

¹⁷ *Summa Theologica*, 1a 2ae q. 58 art. 1.

¹⁸ Gilson translated by L. R. Ward. *Moral Value and the Moral Life*, pp. 143-5. St. Louis, Mo.: Herder.

¹⁹ The virtue of prudence is both intellectual and moral. It resides in the intellect, but in applying right reason to action, it must look also to the appetitive part of man.

²⁰ *Nicomachean Ethics*, lib. 11. chap. 6.

²¹ *Ibid.*

lows the rules of his art. Evil follows when conformity is not present. Hence the good of moral virtues lies in conformity with the standard of reason. This conformity lies in a middle state. Hence moral virtue lies in a middle state.²²

But what is this mean or middle state? A mean, in general, is a standard or measure from which excess and defect are excluded. Liberality, for example lies midway between avarice and prodigality. Bravery lies midway between rashness and timidity. According as the mind or reality establishes this mean, we have what St. Thomas calls the "medium rationis" and the "medium rei" respectively—the mean prescribed by reason and the mean prescribed by reality.²³ The mean or middle state of the moral virtues, with the exception of the virtue of justice, is a mean prescribed by reason. That is, in determining what the middle state is, the reason considers person, place, time and all other relevant circumstances. Thus what would be considered temperance in one might be overindulgence in another; what would be bravery in one would be rashness in another. In justice, however, the mean is prescribed by reality; it has only to be discovered by the mind in the nature of things. It is just the same for all men at all times. What is the right in the matter of justice can be established absolutely because the subjective element does not enter into it. Justice renders to each one what is his due, no more, no less. In this case alone is the mean prescribed by reason one with the mean prescribed by reality. The other moral virtues, however, have to do with the interior passions and since men are differently disposed with respect to these passions, what is right cannot be established in the same way for all.²⁴

The mean of moral virtue, then, aside from that of justice, is not the same for all men. It will differ according to the individual. It is not universal and unchangeable as the

²² *Summa Theologica*, 1a 2ae q. 64 art. 1.

²³ I am indebted to Dr. L. R. Ward for the English rendition of "medium rationis" and "medium rei".

²⁴ *Summa Theologica*, 1a 2ae q. 64 art. 2.

mean of intellectual virtue is. Now the object of teaching in higher education is the discovery and imparting of universal and unchangeable truth. It is true that moral virtue, objectively considered, remains the same; there is a science of morality.²⁵ But since the mean of moral virtue differs from man to man, it is difficult to see how training in these moral virtues as such, can be the specific purpose of higher education. It is impossible for a teacher to duplicate the thousand and one experiences which students will encounter later in life. No moral experience is just like another.²⁶ The class room cannot be used as a laboratory for morals in the same way that it can be used to develop the intellectual virtues.

²⁵ "It is plain," says St. Thomas, "that with respect to the general principles of reason—speculative and practical, truth or rightness is the same for all, and is equally known by all. With respect to particular conclusions of the speculative reason, the truth is the same for all, but it is not equally known by all. It is true for all that the triangle has three angles equal to two right angles, although this is not known to all. However, with respect to the particular conclusions of the practical reason, truth and rightness are not the same for all; nor even among those for whom they are the same, are they known in the same degree." *Summa Theologica*, 1a 2ae q. 94 art. 4.

²⁶ Hutchins, *Higher Learning in America*, pp. 67-68.

FIRST-CLASS TEACHERS

The college administration must, first of all, make adequate provision for an instructor in Religion. Too often the Religion course is looked upon as an inconvenient but unavoidable burden, to be assigned to whatever instructor can manage to eke out an hour or two of spare time from his other teaching duties. Whether the instructor thus selected has any remote preparation or a special liking for the teaching of Religion is usually not considered; nor does it seem to occur to anyone that the efficient handling of a lecture period in Religion requires several hours of proximate preparation,—the same as is required for the teaching of other branches. If the college itself thus treats the Religion course like a stepchild, is it surprising that the students make light of the Religion course?

By August Reyling, O.F.M., "Symposium of Religious Instruction: III. Colleges," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 59.

Confraternity of Christian Doctrine

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE ANCIENT ORDER OF "FISHERS"

Fishing is a venerable and honorable calling. It has been more than twenty centuries since Jesus "passing by the sea of Galilee" stood and watched two fishermen casting their nets. In the light of Christian history one can appreciate the significance of the moment when He called them to Him: "Come after me, and I will make you to become fishers of men."¹ The Holy Scripture tells us that the fishermen "immediately leaving their nets," followed Him. In such a way, by direct invitation of Christ, were the first missionaries recruited. When the two fishermen, Simon (later called Peter) and Andrew, followed the Christ the organization of His Church was begun. From this important incident the Confraternity of Christian Doctrine has derived the name and established the duties of one class of its members; *Fishers*, those who go into the "highways and hedges,"² the city streets, the scattered farm lands, seeking men, women and children to bring them to religious instruction that His house may be filled.

THE FISHER IN THE CONFRATERNITY

The work of the Fisher in the Confraternity of Christian Doctrine is so important and, oftentimes, of such a delicate

¹ St. Mark, I:16, 18.

² St. Luke, XIV:23.

nature that it is obvious that the qualifications for this form of membership are necessarily high. To seek those who have strayed from the household of the Church, lukewarm Catholics, indifferent Catholic parents, nominal Catholics who for many reasons (primarily lack of religious instruction in their youth) are only half-hearted in their affiliation to Christ; to bring in the "little sheep" who deserve the opportunity to be instructed in Christ's house, this is no easy task to be performed by any one less than a person of deep sympathy, understanding, mature judgment and possessing a "long patience." These qualifications may be inherent in some young people of college age; they may be entirely lacking in some persons of advanced age. Age, then, does not necessarily determine the fitness of the Fisher, though it is readily understood that in most cases the age and experience of high school boys and girls does not qualify them for the work of the Fisher.

Why is so much demanded of the Fisher? For the reason that a major share of the success of any Confraternity work depends upon the Fisher doing a well-rounded job. At this season of the year the Fishers (thousands of them in the various dioceses of the country) are primarily concerned with "fishing" for the religious vacation schools. The month before the opening of the school the pastor or the priest appointed by him for this work of the Confraternity, looks to the parish committee of Fishers to canvass the territory and to seek out the little sheep for whom the religious vacation school exists. Under the direction of the priest the chairman of Fishers maps out the parish territory; in rural sections this may cover as much or more than sixty miles. The chairman then divides the territory, assigning the various sections to the Fishers, sometimes called home-visitors who usually travel in pairs.

SEEKING THE LITTLE SHEEP

When the Fishers begin the home visiting they have two aims in view: first, to find the children who are not attending Catholic schools or who, through lack of Catholic schools or established parishes in their section, have had no oppor-

tunity for religious instruction; secondly, to see that these children attend the religious vacation school. In both urban and rural sections the finding of the "little sheep" presents difficulties. Sometimes a house-to-house canvass is necessary to discover the Catholic families who have not made themselves known to the parish priests or, in rural sections, to the missionary. The seeking and the finding of the little sheep is a task, but by no means the major task that faces the Fisher. In visiting homes the Fisher is never quite sure what domestic difficulties or religious antipathies he or she may be called upon to hear; cases of mixed marriages where one parent fails to see the necessity such intensive religious training for the child; cases of indifference where the parents, both Catholic, are of the belief that they got along well enough on the catechism they learned for their first Communion and cannot understand why their children have to have so much more of it; cases where economic difficulties make it almost impossible for tired mothers and fathers "to see straight" where the religious training of their children is concerned; innumerable cases all bringing in the ever varying shades of human personality. Indeed, yes, the Fisher should be a person of sympathy and understanding and, what is most important, a person who can hold his or her peace! The pastor of the parish has enlisted the Fisher as his aid. What is learned in the visiting of homes is to be kept in sacred confidence.

It has been the experience of many pastors and diocesan directors of Confraternity work that the Fisher is essential to the success of the religious vacation schools. Pulpit announcements and written notices do not fill religious vacation schools, pastors tell us. Home visiting by the Fishers does fill them. The Fisher's work is not completed when the registration for the religious vacation school has been taken. There will be some absent from the number of those who promised to attend; the Fisher visits their homes again. There will be some who during the school term will stay away; the Fisher visits the home to find out why.

When religious vacation schools are over the Fisher turns his or her attention to "fishing" for school year religious

instruction classes, for parent-educator groups, and for discussion club members. The Fisher is untiring in his or her efforts to draw from all walks of life; men, women, and children in need of religious instruction.

Another duty of the Fisher is the distribution of Catholic literature. The Fishers list those who will provide Catholic literature for redistribution and turn their names and addresses over to the helpers. The Helpers collect the magazines and papers, and the Fishers see that this material reaches those families and persons who are most in need of it. The Fisher also endeavors to arouse an interest in the diocesan paper, and to develop an enthusiasm, a pride in and a cooperation with diocesan life and activities. In every sense the Fisher is a home missionary.

Sisters, seminarians, lay men and lay women, all have proven successful Fishers. The order of Fishers is a select one; its qualifications are high. Fishers are needed. Priests and teachers, readers of the JOURNAL OF RELIGIOUS INSTRUCTION, could, no doubt, direct many who are qualified to become Fishers. The missionary call has never failed to stir the Catholic heart; too often has it been stressed as a call to a religious vocation. But the laity also are called to do missionary service. The Confraternity of Christian Doctrine provides a channel through which they can serve.

THE CONFRATERNITY QUESTION BOX

EDITOR'S NOTE: From the number of questions received the National Center has selected for this issue those that refer to Fishers.

- Q. *A unit of the Confraternity of Christian Doctrine has recently been organized in our parish. We are anxious to discover just what conditions are regarding the religious education of the children. There are a great number of children in the parish and it seems that most of them are in the Catholic school.*
- A. The immediate work would seem to be a careful survey of the parish to locate those in need of instruction. We

think that you will be surprised to discover that there are many more of the parish children in public schools than you think. The following is a *suggested survey* that may prove helpful.

1. What is the approximate number of Catholic public-school children in the parish?
 2. What provision is there for the religious instruction of children who attend the public schools?
 3. What proportion of these children are at present receiving religious instruction?
 4. Are there sections within the parish where the distance from church makes it difficult for the children to attend instruction classes?
 5. Could suitable places near the public school be found in which to assemble the children for weekday instruction?
 6. Is there any systematic plan of visiting the homes of children whose parents are indifferent?
 7. What plans could be made to bring children of indifferent parents to Mass?
- Q. *Is it customary for Fishers to take a training course before they are sent out on the work of home-visiting?*
- A. It is advised that a minimum of three preparatory meetings, under the supervision of the priest-director, should be held for Fishers before they begin their systematic visiting. *Instructions for Fishers*, contained in an eight page folder that can easily be carried in the pocket or pocketbook as a ready reference, may be obtained from St. Anthony's Guild Press, Paterson, N. J., at \$1.50 a hundred. The chairman of Fishers should supply each member of the Fishers' Committee with a copy of these *Instructions*.
- Q. *What is the procedure that the Committee of Fishers should follow?*
- A. A Diocesan Director of wide and successful experience in Confraternity work has found these points practical in organization.
1. A parish chairman of fishers who thoroughly understands the duties of the office.

2. Under the chairman, a group drawn from various sections of the parish, willing to work in the sections assigned, making kind, helpful contacts.
 3. All visitors supplied with the necessary literature and registration cards.
 4. Follow-up visits again and again to those who are difficult or indifferent.
 5. Careful, sympathetic explanation of the work and manifestation of interest in the particular problems of the family.
 6. Visits by the clergy. (No matter how indifferent the people are, they appreciate the visit of the ambassador of Christ, and it is he and he alone who in many cases will turn the tide in a particular home.)
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THE CATHOLIC WHO LAPSES

It will not do in these days of pervading and corrosive unbelief to bring up our young people in an atmosphere composed almost exclusively of "devotions" and general exhortations to "be good." As far as is possible, the young must be taught the dogmatic basis on which is based every devotion approved by the Church. They must not only believe and practice, but they must be given the reasons for belief and practice. For our service of God is a reasonable service.

Those who think that it is easy to teach religion have never tried to teach it. This important work demands not only knowledge but special skill, and neither is acquired in a day. Our best men and women should be set aside for the teaching of religion. Let them be deeply pious, by all means, but let them also be scholars in their field, endowed with the gift of teaching.

In our colleges the department of religion should enjoy a standing at least equal to that of every other department. For our primary and secondary schools, this work should be entrusted to special chosen teachers. Properly staffed institutions cannot guarantee that every pupil will remain faithful. But they can greatly reduce the number of those who fall away.

Editorial, "The Catholic Who Lapses", *America*, Vol. LVIII, No. 17 (January 29, 1938), 397.

ROMANCE IN RELIGIOUS VACATION SCHOOLS

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An attractiveness inherent in religion well taught explains the popularity of Religious Vacation Schools. Summer instruction programs perhaps have excelled even parochial school curricula in the novelty and flexibility of their activities. Project work, in many instances, has been introduced into year round Catholic schools only after successful experience with it in Religious Vacation Schools. Their contributions, therefore, toward more effective education in religion are very compelling arguments for continuing instruction classes during the summer vacation period.

Considered from this aspect, however, the permanence of Religious Vacation Schools presents several problems. To guarantee continued regular attendance at summer classes, the program director must somehow vary his courses from year to year. Graduated arrangement of subject matter, to be sure, is the most obvious way of furnishing a novel program to the child each successive year. Nevertheless, this solution to the difficulty is neither easy nor altogether satisfactory.

Exclusive assignment of certain dogmas and practises to specific grades, of course, can be devised. The De Paul Course in Religion, for example, offers a program of instruction that tolerates very little boring repetition of facts and acts discussed previously. The value of this particular course is especially high. Many religious educators, however, would dispute the desirability of eliminating all repetition, even

for the sake of freshness, even for the purpose of arousing new interest. Their conviction is that religious truths must be impressed by clever, frequent repetition. An example of a program built on this notion, of course, is the Highway to Heaven Series, produced at Marquette University.

Prompted by this uneven disposition of opinion among authorities and by the uncertainty of getting children to complete a graduated course extended over many seasons, Vacation School directors might well favor programs that involve much repetition. But this decision leaves unsolved the problem of attracting students to hear again truths they instantly know, however dimly they may recall them before class. Some plan still is needed to freshen the topics for each year's repetition.

Help in this difficulty can be secured from a priceless booklet entitled *The Way into the Kingdom*.¹ It is composed of a series of articles that appeared originally in *The Sower*. Father Drinkwater has written the Introduction, and also, one suspects, the highly provocative eight articles here reproduced. The thesis of this compilation is that the best means of religious education is to work through the child's creative imagination. The writer insists that the real short cut to devising an effective method of instruction is to use the child's imagination as a force for good. To quote the author:

If schools made more of this instinct, they could wield an enormous power for good in the whole life of each child, as well as finding a short cut to the concrete results they want to obtain. Also, they would be preparing the natural faculties for the more spiritual development. If schools took a little extra trouble to work up a tradition (like a regiment's) and a 'spirit' (like a religious Order's), and had a few concrete 'counsels of perfection,' and mottoes, like the Scouts, and, if possible, a touch of romance somehow worked in, *membership of the school* would become a very real thing. The best children would find an unreasoned but very real longing satisfied, and the worst would, perhaps, in spite of themselves, be raised at least to a standard that did not shame the school. Of course, it requires a continual and renewed appeal to the imagination; new stunts and enterprises—but then, young human nature, that has not yet become resigned to life being merely dull, will always want

¹ *The Way into the Kingdom*. London: Burns, Oates and Washbourne, 1927.

that: and quite right, too. And such *simple* things, so long as they are fresh and practical, and explained with joy and keenness by the grownups, fulfil the requirements.²

Picture children as keen over their lessons as their hobbies; and not only interested and attentive at the moment (because the teacher is being interesting) but dreaming about the school interests out of school-time, scheming out ideas with regard to them *because* the school interests make a real demand on their creative imaginations.³

Throughout the booklet, there are other pertinent paragraphs. These two, however, are sufficient to hint at the answer to our difficulty of enhancing a summer religious program. We must romanticize it by arousing child-interest in something at least imaginatively different.

Mere statement of this principle will be sufficient to stimulate keen directors toward arranging their own more attractive programs. Examples, nevertheless, of what can be done in this direction may be helpful. None of the programs to be suggested as yet has passed the test of experience. Adaptations of them may be used next summer in Vacation Schools of New York City. Their worth at present depends simply on whether they can point a way and urge one step toward romanticizing Religious Vacation Schools.

Accepting the usual, well-trying program for a Religious Vacation School, we may attempt to clothe its activities in the new roles of imagination. For clarity, we reproduce here a typical Vacation School program:

- 9:00 A.M.—Opening prayers and hymn
- 9:10 —Instruction in Christian Doctrine
- 9:40 —Activity on Workbooks; projects
- 10:10 —Supervised recreation
- 10:30 —Study of Prayers and Liturgy—Hymns
- 11:00 —Review of morning's work
- 11:15 —Dramatization; impersonations; picture work; projects.

This frankly catechetical and instructional program can be transformed by renaming each activity to fit in a roman-

² p. 66.

³ p. 58.

ticized scheme. No change is made in the activity,—each lesson in doctrine still is concerned with the truths of our faith; in imagination, however, the child may be doing a dozen more exciting things than memorizing or understanding doctrines.

For example, the children might be invited to become Early Christians. The imaginative scene might be described as secretive attendance at meetings conducted by the Apostles or early Bishops. The danger of detection could be stressed and the great need for exact learning. Every effort would be made to re-enact the thrill of discovering Christ and His teaching, despite the threats of persecution. In this setting, the daily program would become:

- 9:00 A.M.—Mass and prayers in the Catacombs — Opening prayers
- 9:10 —Sermon by an Apostle or persecuted Bishop—Christian Doctrine instruction
- 9:40 —Making notes on his instruction—Workbook activity
- 10:10 —Coming up to ground for air—Recreation
- 10:30 —A Martyr's burial—Hymns; study of prayers; practises
- 11:00 —Drill for converting pagans—Review of morning's work
- 11:15 —Preparing for Emancipation under Constantine—Dramas, art work, projects.

Progressing through Church History, we might select a program based on the Crusader motif. Physical battle for Christ always attracts the young; transfer of this enthusiasm to the intellectual and moral field may be difficult, but it must be the purpose of religious instruction. A Crusaders' Program might be such as this:

- 9:00 A.M.—Developing strength for the campaign—Prayers
- 9:10 —Studying the terrain—Christian Doctrine
- 9:40 —Marking the military maps—Workbooks
- 10:10 —"Company fall out"—Recreation
- 10:30 —Manual of Arms—Prayers and Practises
- 11:00 —Snappy drill on maneuvers—Review of work
- 11:15 —Dress Parade—Dramas, arts, projects.

Other programs in this Cavalcade of Religious Instruction could be:

Missionary Exploration

Scientific Experimentation

- | | |
|----------------------------------------------------------------|-------------------------|
| 9:00—Winning a patron....prayers..... | Support for the work |
| 9:10—Studying a course....instruction..... | Investigating a problem |
| 9:40—Plotting the way....workbook..... | Scientific formulae |
| 10:10—Meeting the crew....recreation..... | To ease our sight |
| 10:30—Checking the equipment....prayers
and practices | Counting the test tubes |
| 11:00—Checking the calculations....review.. | Noting the evidence |
| 11:15—Convincing the world....drama,
arts | Publishing a discovery |

The four programs just outlined could be used successively in a four week Vacation School. Varying the romantic scene might be necessary or desirable, depending on the intensity of the illusion created. Some teachers, conceivably, would arouse such interest in the lives of primitive Christians that four weeks would not exhaust their attractiveness. In the fifth week, wherever so long a term is feasible, a program of romanticizing current social work might be suitable:

- | | |
|------------------------------------------|------------------------------------------|
| 9:00 A.M.—Applying for relief funds..... | Prayers |
| 9:10 —Survey of the resources..... | Christian Doctrine |
| 9:40 —Reports on case study..... | Workbook |
| 10:10 —Service through recreation | |
| 10:30 —Practise at interviewing..... | Study of prayers and
practices; hymns |
| 11:00 —Reviewing the facts | Review of work |
| 11:15 —Investigating and helping..... | Dramas, art, projects |

Camp life has great attraction for youth of both sexes. A program of instruction arranged around swimming and camp fires, contests and hikes might be great fun for city children, unable to visit even the nearest pool. A games-club likewise should be popular with all ages of children. This latter type of program, though, would involve more radical a departure than we are proposing. In the direction, however, of utilizing play-situations more effectively, religious

education may be tending. On this, Father Drinkwater writes:

People are already beginning to realize the educational importance of games as character-training and discipline of the true sort; also they are beginning to realize the real necessity for joy, healthy vigorous happiness and interests, in the children's lives. Joy is to the mind and heart pretty much what oxygen is to the lungs and blood. And so there are parishes where games-clubs exist along with the usual confraternities and guilds. And in schools, as often as not, teachers lead and inspire and organize in the playground as well as in the class-room. And there are, of course, the regular school football and cricket clubs. And there is the great play-center movement. But I sometimes wonder whether grown-ups realize that in providing all this, they are providing more than just the splendid exercise and exhilaration of actually playing football and basket ball; more than the immediate discipline of obeying the captain and the referee, and playing for the side, and taking a win or a loss in an equally sporting spirit. I believe children (and especially boys) look upon membership of a cricket or football club almost as a vocation. They long, not merely to play cricket, but to belong to the cricket club. Once they are members, they experience a deep sense of satisfaction. And, after all, the ideals of cricket and football, and, in fact, all team games, are good training for the soul. . . . I believe that if membership of a games-club was looked upon in the same spirit as membership of a Scout troop (that is, with as much emphasis on moral worth as on the mere efficiency and skill in the game), it would have a more direct effect upon the boys and girls, as well as being more soul-satisfying to themselves.⁴

Utilization of play-situations for systematic religious instruction, unfortunately, requires more study and experiment than will be available for the next several seasons of Vacation Schools. In the meantime, we must attempt to vitalize and refresh our programs by every means possible. The suggestions offered here are only one attempt to advance in the direction opened by *The Way into the Kingdom*. May the way to God soon be paved smoothly by instructions that have caught the Divine Romance.

⁴ pp. 65-66.

THE CATECHETICAL CONTEST HELD IN CON-
JUNCTION WITH THE THIRD NATIONAL
CONGRESS OF THE CONFRATERNITY OF
CHRISTIAN DOCTRINE

MARY G. DOOLING
The Queen's Work
St. Louis, Missouri

On Thursday, October 7, 1937, four boys and six girls faced the microphone of radio station KWK, in St. Louis, Missouri. Signs of nervousness and hesitancy were not remarkable. After the somewhat gruelling days and weeks of Deanery, inter-Deanery, quarter and semi-final contest, another half-hour of questioning was practically negligible in their lives. Smilingly, the announcer held up a warning hand to the few assembled within the studio. And as complete silence settled over the group, a nod from the engineer assured the announcer that he had a "live" microphone and the finals of the first radio catechetical contest for parochial school children was on the air.

To understand the complete story of the contest we must go back to the last week of August. Father George A. McDonald, S.J., chairman of the Radio Committee for the Third National Congress of the Confraternity of Christian Doctrine, hit upon the idea of a catechetical contest as a means of radio publicity for the Congress. As soon as he had secured the sanction of His Excellency, Archbishop Glennon, and the approbation of the convention chairman, His Excellency Bishop Winkelmann, Father McDonald wrote a letter to the Sister Superior of every parochial school

in the archdiocese. In this letter he outlined his plan for the contest, and solicited the participation of every school.

As the tournament was to be conducted on a Deanery basis, a meeting of all the Deans and secretaries of Deans was called by Bishop Winkelmann. Here a set of rules was drawn and subsequently sent to all Pastors and Superiors with a letter of explanation.

The rules provided that only parochial school children of the seventh and eighth grades were to take part. Each school must select one student to represent the school in the Deanery Contest. The Dean or his official priest-delegate arranged for elimination contests between schools in his Deanery and compiled the results by September 19. The percentage of students selected corresponded to the number of schools in a Deanery. Following this, inter-Deanery contests were held and completed by September 26. Due to the large numbers participating, these early contests were held in parish halls.

On Saturday, October 2, the winners of the inter-Deanery contests competed in the quarter-finals over radio station WEW. For the semi-finals, twenty-one children were eligible. Again the competition was before the microphones of station WEW. And when the eliminations had been decided upon, the ten finalists were ready for the climactic ordeal.

In order to insure perfect fairness and justice, the questioners and judges were selected from among Redemptorist and Jesuit priests and Christian Brothers and Brothers of Mary, who had no parochial schools in the contest. There was one questioner and three judges for each contest. Written records were kept of every recitation, in order to make re-checking possible.

Naturally a set of questions common to all groups had to be selected. So on Saturday, September 11, the questions were compiled by a committee of Sisters representing nearly all the teaching orders in the diocese. Since the answers in each text book are worded differently, it was agreed that the answer would be judged correct if it conformed substantially to the truth. In the semi-finals and finals it was found

necessary to formulate a new set of questions. They were drawn up from the Baltimore Catechism, Number 2, and "Model Lessons," first and second series, used by the Los Angeles Confraternity of Christian Doctrine. The text books were sent to all schools participating in the semi-finals and finals, with a chart indicating which sections would be stressed.

The first set of questions was divided into those dealing with the Creed, Commandments, Sacraments, Bible History and Liturgy. Each child was asked a question under each division, much after the manner of "Professor Quizz," and the total score rated. Since one of the objectives of the contest was to spread the knowledge of religion, the material covered by the second set of questions was selected with a view to emphasizing that part of our teaching which is most needed today, and was arranged in the best logical sequence, i.e., Purpose of Life, Frustration of Purpose of Life, Redemption, Protecting and Nourishing Life, Life Everlasting. Questions were at no time phrased so that they would puzzle or confuse the children as it was the intention of the committee to give the children every opportunity to shine, especially over the radio, so that the general public would be favorably impressed by their knowledge.

So well informed were the contestants, that it was found necessary to prepare a set of questions which had not been submitted for study. These were mostly "thought" questions and were proposed to the children in the final stages of the match. However, Father Aloysius J. Heeg, S.J., the well-known catechist, asked the questions in such a clear and direct manner as to put the children at their ease.

It is interesting to note that winners in the quarter-finals were fifteen girls and seven boys; thirteen from rural parishes, nine from St. Louis and St. Louis County. Winners in the semi-finals were six girls and four boys; three from rural parishes, seven from St. Louis and St. Louis County. The final winners were: first place, Dorothy Kellner, Hermann, Missouri; tie for second place, Don Dollard and Charles Shelton, both of St. Louis. All ten finalists were

entertained at a special table at the closing banquet of the Congress and the Archbishop presented them one by one to the assembly. This was perhaps one of the most thrilling moments of their lives.

Human nature being what it is, there were several evidences of bitterness and dissatisfaction on the part of some of the losers. As a whole, however, the contestants, teachers and parents showed a fine spirit of sportsmanship. And the splendid publicity and interest in the contest and subsequently in the teaching of Catholic Doctrine was so remarkable that the contest was recorded as a successful experiment.

THE APPROACH

There is a real need to give a greater familiarity with the Bible to children before they leave school. In some measure this is already attempted by the study of one of the Gospels in the senior classes. This is a study of the vertical rather than the horizontal type. It gives a sound knowledge of one part but it is no guaranty that the rest of the Scriptures has ever been seen. The detailed study of one Gospel seems an essential of any scheme for older children; for it is in itself a pillar of certainty that something has been done over and above mere catechism repetition. Around it we must strive to build up a familiarity with the Scriptures and the supreme achievement, a desire to read them after school years are passed.

By Thomas Buck, "Religion for the Adolescent," *The Sower*, No. 126 (January-March, 1938), p. 12.

Theology for the Teacher

THE CHURCH OF CHRIST

XVIII. CATHOLIC LIFE

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In our last article we gave a summary of the laws of the Church on the associations of the laity. After this limited treatment, we think it desirable to describe the works of the associations more particularly because they show forth in a very concrete way the living of the Christian life and the exercise even to an heroic degree of its virtues, both theological and moral. For "the kingdom of God is within you" by the vivifying power of grace, and the body of doctrine which is accepted by supernatural faith is not a matter of theoretical approval only but supposes the living out of one's beliefs in a very practical manner in daily life. The proof of a living faith is in good works and the proof of the love of God is in the keeping of the commandments, the fulfillment of one's duties towards God and towards the neighbor. While this is the work of the individual Christian regardless of his association with others in a group or body, still the concerted effort of such a body in such a work is not only helpful to the individuals thus affiliated but is

more striking and more effective than the efforts of isolated individuals which so often go unnoticed. The example of the laity's work in their associations is a powerful factor in preserving the genuine optimism that is proper to the Christian hope. Brooding on the weakness of humanity and the tragic lapses into sin all too common even among Catholics, some are led at last to doubt the efficacy of the means of salvation offered by the kingdom of God. They lean towards pessimism and the condemnation of mankind as hopelessly corrupt. They forget that this is heresy, and heresy which has the added malice of blasphemy, for it amounts to denying the wisdom of God in His dealings with mankind. It questions His mercy and power which He has deigned to exercise so marvellously in the establishment of the supernatural order and the repairing of that order by the Incarnation and Redemption of His Own divine Son.

It will counteract this tendency to see failure in the work of the Church among great numbers of her children if we review even briefly the working of the grace of God that is so manifest in the living of the Christian life by those who are called to serve Him in the world. To them the Apostle of the Gentiles did not hesitate to address his exhortation: "You are all called to be saints." Countless souls have heeded and still heed that divine call, openly showing forth their acceptance of its implication in the public exercise of virtue and the public profession of their faith in joining themselves with their fellow Catholics in the various associations of the Church. They are not ashamed to be identified with her aims and purposes, they do not seek the approval of men, but neither do they fear man's condemnation or criticism for they know that the Master Himself bids them: "Let your light shine before men that seeing your good works they may glorify your Father who is in heaven." Such Catholics are an inspiration to their fellows, an encouragement to the timid and the wavering, a living, visible argument that the Gospel is indeed as St. Paul says the "power of God." They give tangible proof of the working of God's grace in their souls such as none can honestly question who seeks for the signs of God's intervention in the world. This

is the constant abiding miracle of the life of the Catholic Church, which strengthens the faith of those who already believe and furnishes motives of belief to those who are still without the fold.

Let us consider first those who have enrolled themselves in the numerous associations of the faithful for the promotion of works of charity and piety. Both men and women in great numbers are found willing to give of their time and their personal labor to the care of the sick and afflicted of every kind. They do not shrink from entering hospitals and pesthouses nor are they repelled by the most horrible forms of disease. The fear of infection or contagion does not restrain them from this self-appointed and absolutely gratuitous labor. In like manner they enter the homes of the poor and miserable, for they see in them the suffering Christ and are anxious to relieve Him in the least of His brethren. They engage in every form of the corporal works of mercy, they are helpful in every crisis of human life from birth to the closing of the grave, they succor the helpless and desolate, widow and orphan, little children and aged folk. They actually make of them their brethren, mindful that we are all children of the one Father and allied with our elder brother, Jesus Christ. There is no service that is not rendered whether it be medical attention, legal advice, economic assistance, guidance in domestic problems and the duties of citizenship. It is the fulfillment of the Apostle's direction: "Bear ye one another's burdens," and they are eager, ready, hastening ever to take up the burden from the weak and the unfortunate, those who have found the struggle with life too hard to bear with equanimity.

It is not merely a matter of relief of the ills of the body that falls within the field of pious associations, but mental trials as well, in the comfort of the sorrowing and a cordial interest in those whose crimes have brought them to prison or to worse evils. Bodily affliction is often a blessing of God for the chastening of a proud spirit. And the Catholic associate looks to the relief of the soul as well as the body; in fact the care of the body is his means of approach to men's souls. How often they have found in homes of poverty the

need of removing the occasions of sin and the temptations that lead to a life of vice. To their work of corporal relief they have added as necessary the spiritual works of mercy in the counselling of the doubtful, the instruction of the ignorant, the correction of the erring. To them is given the opportunity that is often denied the priest, and they have found a way for the spiritual leaders to contact the wandering or lost sheep. They have brought back countless souls to their duties, to the service of God and the observance of His laws. They have prepared the way for the rectifying of invalid marriages, for the proper education and instruction of the children who otherwise would have grown up without religious training. They have furthered the good will of those who were interested in the Catholic Church and given them encouragement to seek regular instruction with final conversion to the faith of Christ. They have lent themselves to this work of instruction, as the aids of the Catholic priesthood, in providing the numerous teachers that makes the learning of religion available to all who seek to know the truth. They have gathered together children whose parents are either unable or unwilling to give them training in their faith. They have sought out those who were too timid to come to Catholic rectories and given them instruction in their own homes. They have exercised their ingenuity in accommodating the hours of instruction to the leisure periods of prospective converts and inconvenienced themselves that this might be possible. Truly the words of the Apostle are verified in them: "The charity of Christ presseth us." No helpful work is excluded, nothing that they can do is counted too great a sacrifice. They are concerned with the winning of souls to Christ, guiding the young into the ways of the Lord, bringing back to a better life those who have lapsed, leading those who are still in the darkness of error into the light of Christ. For this they are banded together, drawing strength from their unity of purpose and encouragement by their association in good works.

We might go on indefinitely with the description of the labors of the Catholic lay associates, giving in detail the extraordinary assistance they render priests and bishops in

the care of the poor and unfortunate. But the bare enumeration is impressive and refutes the scoffing of the irreligious that Christianity professes charity yet does nothing for the weaker members of society. By that same enumeration, moreover, the timid Catholic is encouraged, and his wavering ceases in the thought of this great brotherhood whose ranks are open to him also. No matter how limited his talents or his capacity for these works, there is always to be found something that he can do for God and for his brethren who are made to God's image and likeness. He need not work alone, unsupported and without direction, but he may join in fellowship in any of the associations established or approved by the Church with the assurance of her wise guidance and watchful supervision in works of piety and charity for the welfare of mankind.

But the associations for the laity are not restricted merely to these works of piety and charity. The Church is the kingdom of God, and all its members are in a special manner subjects of God and, therefore, interested in the proper homage and worship due to the King of Kings from His loyal subjects. She stresses charity as the great test of love in the showing of service, but she will not permit it to degenerate into mere humanitarianism wherein man is worshipped instead of God. She urges, therefore, the importance of public worship of God, the duty of man not merely as an individual but as a social being. She has not been deterred by criticism of her pomp from surrounding the worship of God with all solemnity to impress in sensible fashion on the minds of all her children the dignity of this divine worship. She has her cycle of feasts, her rites and ceremonial, with processions, with all the splendor of vestment and ornament that are the finest product of human artistry bent to the service of the Beauty ever ancient and ever new. She invites her children to share in these as actively as possible without intrusion, however, into the strictly official ministry of her hierarchy of Order, with its more perfect participation in the character of the priesthood of Jesus Christ. She urges her children to associate themselves in this work also in confraternities, with their proper insignia to identify

them and obtain for them a special place as a group devoted to this work.

The central act of worship is, of course, the Sacrifice of the Mass, wherein is renewed the world-sacrifice of Christ on Calvary. And the center of Catholic life is the mystery of the Blessed Eucharist wherein is continued the mystery of the Incarnation of the Son of God. In the Sacrifice of the Mass, in Holy Communion, in all forms of devotion to the Blessed Sacrament, whether by exposition, Benediction, processions, adoration or other forms of worship, we have the opportunity given us to show forth our will to render to God the worship that is due Him. It is not a matter of private devotion but of the public worship which is the official duty of the priesthood and its ministers. The laity are invited to join in the confraternities, who make it their special work to foster everything that contributes to an increase in this public worship. They come to spend periods of adoration in the presence of the Sacrament solemnly exposed on the altar, they take part in the public processions in honor of the Sacrament, they take a special part in the ceremonies of reparation. Further, they lend their aid to the proper care of the Church, the altar linens, the ornaments of the altar and the vestments of the priest. They form a group apart in this service of the Eucharistic King, they are a special bodyguard to the invisible God present on the altars in the visible elements of the Bread and Wine. It is a public profession of their faith and loyalty to their God, manifesting their desire to augment the splendor of His worship as befits the one only true God, Who deigns to dwell amongst us in the Sacrament of His love. And since all the worship of the Church flows out from the Eucharist and again converges upon It as its center and term, the members of the confraternities lend their presence as well to all the public worship of the Church in the rites and processions that are not immediately directed to the veneration of the Blessed Eucharist but accompany the conferring of other sacraments and the various sacramentals, rites and ceremonial of the Church. Here, again, they appear as a body with their own processional cross, wearing their in-

signia, carrying their banner to identify them and thus make public their will to serve and their attachment to the things of God. It is a part of Christian courage, this fearless publishing of their loyalty in the face of a hostile world which scoffs at religion in general and at any outward ceremonial in particular. And it is further a source of consolation to all the members of the Church, leaders and subjects alike, that so many are found who prove by their actions their living faith and their conviction that God is to be worshipped publicly and in the face of the opposition of this world and the forces of evil.

And what shall we say of the Tertiaries, the Third Orders Secular, whose numbers have never been calculated exactly? How numerous are these earnest laymen, who strive after Christian perfection in the observance of the counsels of Jesus Christ, while not binding themselves to this practice by the consecration of the vows of the religious life. They live in the midst of the world yet live according to the spirit of one or other of the great religious orders of the Church, adapting their life to that spirit while they continue in the duties of the lay state. According to the spirit of the particular order to which they are associated they fill their lives with good acts in the practice of the virtues. Thus, some while they have more than a modicum of this world's goods, yet seek the ideal of holy poverty and in their administration of wealth have the spirit of perfect detachment for the riches they possess. They are mindful always that they are not the real owners but only stewards and dispensers of the possessions of God, and they sanctify themselves and supernaturalize these labors, which for so many men are the occasion of sin and the source of final ruin and damnation. Outwardly, they appear to be concerned with the cares of this world, but their hearts are set on eternity and a treasure in heaven and so they are set free from the bonds of temporal things. Others have rather been attracted to the detachment from pleasure which is the second characteristic of the religious life, and while they seem to live in luxury and are surrounded by every comfort they practice self-denial, they find means to mortify themselves in count-

less ways, they use the things of the world as if they used them not. Living in the holy state of marriage they are faithful to its duties and obligations, but they live in continency as befits the Christian spouse and are a rebuke to the children of this world who enter marriage solely for its pleasures and to the disregard of its high and holy purpose of raising offspring in the fear and love of God. They are further an example to their fellow Christians who so often in their weakness allow marriage and its difficulties to be an occasion of sin to them, leading to the neglect of the service of God in too much attachment to human affection and too much concern for the temporal welfare of spouse and family. Others have rather found their perfection in holy obedience, in the submission of their will to God and His representatives on earth. They strive, therefore, for the fullness of humility, this knowledge of themselves and their weakness with the ever growing knowledge of God and His greatness. In all things they seek to know His will, and they strive to do it in small things as well as great, unmindful of the human imperfection of their superiors, considering only the authority of God which these exercise. They have found the way to interior peace in doing the will of another rather than their own, they have found the substance of obedience and submission though they have not bound themselves to it by a vow.

But let no one form a false concept of the life of the Tertiaries, picturing them as a group of devotees, who excuse themselves from the duties of their state of life that they may give themselves to the practice of many external devotions and sentimental indulgence in pious fancies. In the approval given to the Third Orders secular the Church is insistent that the tertiaries shall live in the world and shall live under a rule that shall enable them to live the ordinary life of the layman, admitting nothing which is incompatible with their obligations towards others. True piety, in the sense of filial devotion to God, belongs to them but not pietism or false asceticism that neglects work under the pretense that religious exercises are more important. That is the very opposite of the ideal of the Third Order

secular. The marvel of their life is their utter devotion to God and the things of God in the midst of the distraction of the world and the cares that beset those who are placed in the circumstances of family life. Their grace is that they learn to sanctify themselves and sanctify all these works by supernaturalizing them. To them is not given the special vocation to the perfect way of the religious life, but still they are called to be saints. They recognize the special need they have of abundant graces to attain to sainthood in the world. They strive to pattern their life according to the spirit of those called to the religious life that this spirit may enter into their daily affairs and that they may draw upon its strength and inspiration to help them and to uphold them in their daily struggle with the enemies of their soul. The story of the Third Orders secular is the most convincing proof of their usefulness to the Church and their value to the individuals who have enrolled themselves in their ranks. They have spread the ideal of Christian perfection to the ends of the earth, they have brought honor upon the holy habit conferred upon them in token of their association with religious orders, they have been an example to all the world of the power of the Gospel, they have been gathered to their fathers in peace clothed in their habit as in a robe of glory.

Let these things suffice to set forth the beauty and the power of Catholic life as manifest in the vigorous activity of the members of the Church. Not only her leaders and those especially selected by God for the religious life, but her subjects, the little ones of Christ, live out the divine life in their daily routine of duties. They hearken to her invitation to form into well regulated associations, which become a powerful for every kind of good work, of piety, religion and charity, and are a shining light of example whereby is increased from day to day the number of those who glorify God in the wonders that He works in His saints.

New Books in Review

Life in Christ. The Christ-Life Series. Second Series, Volume 3. By Dom Virgil Michel, O.S.B. Collegeville, Minnesota: Liturgical Press, 1935. Pp. 193, in mimeoprint. Price \$2.25.

This is the first volume issued of the advanced series of the well-known Christ-Life Series in Religion, and it is intended for us in Senior High School Religion classes. Dealing with the sanctifying and fruitful participation of the members of the Mystical Body in the life of Christ their Head, it comprises three parts: Part I, Source of the Life in Christ, treats of God's Nature and Works, Original Sin and its Consequences, the Redemption of Man, and the New Creation. Part II, Means of the Life in Christ, discusses the Church as the Continuation of Christ, The Church as the Communion of Saints, the Church as a Visible Society, the Sacramental System as such, the Seven Sacraments (with emphasis upon the sacrificial character of the Eucharist and Communion), and the Sacramentals. Part III, Living the Life in Christ, includes treatment of the Commandments (interpreted in terms of love), Prayer, Christian Perfection, and the Consummation. Each chapter is followed by assignments of problems and topics for discussion that should aid students materially in grasping the doctrine of the chapter and its bearing upon their lives and upon other correlated doctrines. Specific references to modern Catholic works and articles are likewise appended to each chapter.

The simplicity and clearness of the style seem to compensate for the inevitable abstractness of treatment of these basic, yet metaphysical, Christian doctrines. There seems little doubt that a Catholic student who has followed the

Christ-Life Series in the grades, and the two volumes of this advanced series destined for use in the first two years of High School, could take this volume in stride and profit immensely therefrom. But it is doubtful whether others, not so fortunate in their early religious training, could appreciate this volume before the last year of High School or, possibly before College.

Nevertheless, the author has combined in an exceptional degree reasonable presentation with an undertone of inspirational appeal which should give the student not only a satisfying understanding of the fundamental Christian truths, but also a grateful pride in his Religion and a powerful incentive to conform his life thereto.

St. Martin's College
Lacey, Washington

REV. THOMAS HANLEY, O.S.B.

Priest and Penitent. A Discussion of Confession. By John Carmel Heenan, D.D. New York: Sheed & Ward, 1938. Pp. ix+194. Price \$2.00.

Religion teachers, especially those without an exhaustive theological formation, will find this book extremely helpful as background reading in preparation for their treatment of penance. Priests can advantageously put it in the hands of converts and others who have difficulties about confession. Dr. Heenan writes of every phase of the sacrament of reconciliation in a clear and popular style, but without glossing over either the historical objections or the personal repugnances which are urged against the discipline of penance. One serious lacuna is his failure to suggest consideration of the seven sources of sin as part of the examination of conscience: if penitents were led to dig into the *motives* of their sins, we should have fewer confessions taking the form of a routine recitation.

St. Wenceslaus Church
Iowa City, Iowa

DONALD HAYNE

Simple Mass Prayers. By the Authors of the Christ-Life Series in Religion. Milwaukee: The Bruce Publishing Company, 1938. Pp. 32. Price 7c.

This is a booklet we would like to see in the hands of every small Catholic child. We know of no other Mass Book for children just like it. The prayers are like those the priest says. They guide the child to co-offer the Mass, to give himself to God, and to receive God. The style of type is most pleasing and, at the same time, most appropriate for the small child. The illustrations are simple, correct, in very good taste, and instructive.

Sex Psychology in Education. By Rudolph Allers. Translated by Sidney A. Raemers, St. Louis, Mo.: B. Herder Book Co., 1937. Pp. viii+287. Price \$2.50.

Readers who are familiar with Rudolph Allers' *Psychology of Character* have already had an introduction to his attitude on sex psychology in education. The writer, eminent Catholic psychologist, has already served Catholic education with his psychological and philosophical presentation of questions pertinent to character formation. The present volume dealing with the single question of sex has likewise its distinctive contribution to make to character formation. The following list of topics taken from the Table of Contents illustrate the author's approach and content: Genesis of the "Sex Question"; The Part of Sex within Personality; Instinct, Impulse, Will; Value Relation of Sex; Pleasure, Value, Sacrifice; Psychology of Sex Life; Sex and Love; Sex Differences in Man and Woman; Expression; Sex in Infancy; Adolescence; Imaginations and Day Dreams; Self-discovery and Sex; Awakening of Sex Consciousness; Virtue and Purity; Purity and Personality; Day Dreams and Imagination; Mental Condition of Youth; Modesty; Autoeroticism; Homosexuality; Education; Purpose of Sex Education; Difficulties in Sex Education; Training of the Will;

Preparation; Self-confidence and Self-Respect; Consultation and Understanding; Presentation of Facts about Sex; Individual Measures; Education of the Will; Facts and Truths in Education; Individual Characteristics; Estimation of Values; Temptation and Seduction; Preparation for Matrimony, Sex in Matrimony; Education for Championship; Husband and Wife in Matrimony.

Character Formation in College. By Bakewell Morrison, S.J. Milwaukee: The Bruce Publishing Company, 1938. Pp. xiv+214. Price \$1.85 (catalog); \$1.48 (list).

This book was written for students attending Catholic colleges who have no religious affiliation or who are not Catholics. The book translates the Aristotelian philosophy of conduct into terms which students can understand and put into practice. In other words, it describes the natural means of character formation. Part One entitled "Theory" has the following chapter headings: I. Character, II. The Apparatus, III. Principles, IV. Rules, V. Resolutions, VI. Ideals, VII. Habits, VIII. Mental Hygiene, IX. Free Will, X. Punishment and Fear, XI. The Endocrines, XII. Sex, XIII. Study, XIV. Play, XV. Citizenship and Patriotism. Part Two presents two case studies as laboratory material. They are supplemented by a group of sketches offering additional material for discussion purposes. The appendix of the volume offers a set of postulates. The latter have been worked out by Father Morrison and Father Rueve in *Think and Live*, a text previously reviewed in this JOURNAL and used in some schools as a preparation to a course on character for non-Catholic students.

The Prayers of the Missal. II: The Offertory Prayers and the Post-Communions. By C. C. Martindale, S.J. New York: Sheed & Ward, 1938. Pp. 113. Price \$1.00.

In an earlier volume the author presented meditations on the Collects. In this book he makes the Offertory Prayers and the Post Communions, with their respective ideas of Sacrifice and of Communion, the subjects of meditation content. The author has grouped the prayers for each liturgical season separately, dividing the Sundays after Pentecost into four groups, and offering additional material for the feasts of St. Joseph, St. John Baptist, SS. Peter and Paul, S. Michael and the Angels, All Saints, All Souls, Corpus Christi, Feast of the Sacred Heart, and Feast of Christ the King. It is hardly necessary to say that those who use this volume will grow in an appreciation of their privilege to "co-offer Mass" with the priest, and with the thought that "the Christian life turns wholly upon Sacrifice and Communion."

Does God Matter for Me? By C. C. Martindale, S.J. New York: Sheed & Ward, 1937. Pp. xi+239. Price \$2.00.

Here are the chapter titles of Father Martindale's new book: I. God Out of Reach; II. Man's Ache for God; III. Man's Certainties as to God; IV. God Paramount; V. God Our Rescuer; VI. God Our Enrichment; VII. God Controlling Me; VIII. God and Human Society; IX. God and Prayer. The reader will see in them the author's purpose. The book is easy to use, popular in its manner of presentation and personal in its appeal as it emphasizes the consequences of belief in God.

Hid Battlements. Book of Words for the Centennial Pageant of the Archdiocese of Dubuque. By James J. Donohue. Dubuque: Columbia College Press, 1937. Pp. x+145.

The Torchbearer. A Masque of the Religious Orders for the Centennial of the Archdiocese of Dubuque. By James J. Donohue. Dubuque: Columbia College Press, 1937. Pp. 26.

These two volumes are books of words and directions for two pageants, features of the commemoration of the centenary of the establishment of the archdiocese of Dubuque. *Hid Battlements* re-enacts the religious history of the archdiocese of Dubuque. The material is substantially historical, and many of the important lines have been taken from authentic accounts. *The Torchbearer* is the elaboration of a scene from the first draft of the Centennial pageant, showing the contributions of the various religious communities to the growth of the archdiocese. It is presented as a distinct unit that the work of the religious might have special standing.

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Donohue, James J. *Hid Battlements*. Book of Words for the Centennial Pageant of the Archdiocese of Dubuque. Dubuque: Columbia College Press, 1937. Pp. x+145. (No price given.)

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Gillis, Rev. James M., C.S.P. *Saints vs. Kings*. Huntington, Indiana: Our Sunday Visitor, 1938. Pp. 96. Price 25c postpaid. In quantities, \$10.00 per 100.

Parsons, Rev. Wilfrid, S.J. *God and Governments*. Huntington, Indiana: Our Sunday Visitor, 1938. Pp. 48. Price 15c postpaid. In quantities, \$5.50 per 100.

Sheehy, Rev. Maurice S. *Some Spiritual Problems of College Students*. Huntington, Indiana: Our Sunday Visitor, 1938. Pp. 40. Price 15c postpaid. In quantities, \$5.50 per 100.

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Nihil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

"WHERE DO STUDENTS 'LOSE' RELIGION?"

The title of this editorial is not our own. It is one used by a writer¹ reporting data in the January-March, 1938, issue of *Religious Education*. The immediate problem investigated was: "Is the High School or the College the Period of First Significant Modification of Religious Ideas of Students?" The author is a teaching fellow in the department of Psychology at the University of Michigan. Data were procured from the life-histories of a group of students at the University of Michigan, most of whom were in middle or late adolescence. The brief report of Miss Van Tuyl's study in *Religious Education* and the more complete report to be published later have data that will interest teachers in our Catholic high schools to some extent and those engaged in the teaching of Religion to Catholic youth attending non-Catholic schools and colleges to a much greater extent. We are making no attempt to summarize the report of this investigation that dealt with a total of 396 subjects, 85 of whom were originally Catholic (58 men and 27 women). In this study persons were classified as Catholic not because of their present church affiliation but because it represented the group in which they received religious education. The students who wrote life-histories were guided by directions and questions.

¹ Mary C. T. Van Tuyl, "Where Do Students 'Lose' Religion?" *Religious Education*, Vol. XXXIII, No. 1 (January-March, 1938), 19-29.

An analysis of their replies shows that in every religious culture group the change in high school is equal or above that of changes occurring in college.

The data from the complete study, moreover, will show that so far as significant changes are to take place during college years, they are more likely to occur early in college than later. The early courses and the early companionships are the ones which cause major changes. There are, however, striking exceptions to this. If the data presented in this study are to be accepted, instead of the earliest alienating ideas occurring when the student is in college, first important changes are more likely to occur during the high school years when the student is under the guidance of the church.

TRUTHFULNESS

Since the lives of teachers of Religion are devoted to the spread of truth any deviation from truth in content or procedure is to be deplored. Let us beware of taking into our classes in Religion pious books that tell us legends about holy things and report happenings to which the Church has never given her stamp of approval. Children, particularly, seem to be the victims of these experiences. Moreover, in almost any miscellaneous grouping of the laity one can discover a variety of things about Religion that the individual once learned and which today he knows are not true. An investigation of these inaccuracies about things pertaining to Religion that come from zealously Catholic sources would make a good dissertation. Well intentioned teachers could profit by its findings and, at the same time, our children would be protected. They would not grow into manhood and young womanhood with the need of repudiating things they once learned as true.

AT ST. VINCENT PARISH, CHICAGO

A non-Catholic teacher in a Chicago public school first told us about this work. All but fourteen from her eighth grade class were attending a religious instruction class weekly at the neighboring Catholic parish. The teacher felt the influence of this class in the life of the children. She recognized its contribution to their moral living. She told us that there were problems of the children in her classroom that she could not handle, but that she was going to take them to "Father Hueber." Our curiosity was aroused at her enthusiasm. Several years ago Father Hueber told readers of this JOURNAL² something of the work he was then doing. He wrote the paper at our request. However, in the past year and a half his work illustrates a different type of organization. At Father Hueber's request the Board of Education of the City of Chicago authorized principals of five public schools in the vicinity of St. Vincent's Church "to excuse Catholic children, wishing to receive religious instruction," at 2:00 P. M. one day each week, with the sole requisition that the principal "secure evidence of pupils' attendance upon this religious instruction from the pastor in charge."

Religion classes for public school children are now held at St. Vincent's and three other centers working under Father Hueber. During the entire school year each school has one set of classes a week. Father Hueber superintends all the classes; the teachers of the classes are two priests, six Sisters of Charity of St. Vincent De Paul, six retired public school teachers, two Ladies of Charity, two ladies from the parish and one layman. Some of these teachers teach every day of the week. Father Hueber has found that the public school teachers are most cooperative. His classes

² Rev. S. P. Hueber, C.M., "The Lost Sheep," *Journal of Religious Instruction*, Vol. VI, No. 2 (October, 1935), 149-152.

continue for one hour, the first fifteen minutes being spent in the church proper where a short instruction is given, and from the church pupils go to their respective classes. We have mentioned this work at St. Vincent's because it represents what a single priest of seventy-eight years of age has done to provide religious instruction for public school children. When we wrote to Father Hueber to ask if all the Catholics in the public schools designated attended the classes, he replied: "The Catholic children do attend, but in the higher grades quite a number elect to stay away, largely through the indifference of their parents." Indifference, however, can be broken down through the discovery of these children while they are in the primary grades and by providing an intelligent and continuous course of religious instruction through the elementary and high school years.

MISINTERPRETING DEGREES

We have almost reverence for the assiduity with which our teaching Sisters pursue courses toward degrees. We think we understand something of the hardships that they undergo while pursuing college or university courses. We know what it is to be fatigued after a day's teaching and the amount of time demanded for the preparation of each day's work. We are full of admiration for the fidelity with which Sisters enroll and continue in college courses, after school, on Saturdays and during summer vacations. It has been our pleasure to rejoice with Sisters when their first and later degrees were received. We would like to voice, however, just one word of caution. A degree should not be looked upon as the termination of preparation for the work of teaching Religion. This is a preparation that is never concluded.

THE IMPORTANCE OF GEOGRAPHY TO BIBLE HISTORY

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Our own reading in History must have convinced us of the importance of Chronology and Geography to the appreciation of historical narrative. No one will doubt this. It is, however, worth while to call attention to the value of these auxiliary sciences to the biblical narrative. Neither the date nor place should be neglected by the teacher who tries to make the story as graphic as it should be. We can say this without fear of these elements being made too important. It is always the lesson which counts in the Bible story; but we must not forget that this lesson is often conveyed in the historical narrative, which will depend for its better understanding on both the conditions of the times and the nature of the place in which it is set.

Our recent advertence to the Book of Exodus brings to mind an apt illustration of this.¹

When the Israelites were delivered from Egypt, their destination was the land promised to Abraham and the patriarchs. It was described as a fertile country, "flowing with milk and honey;" it was to become their own territory, their national home; it was the hope of all who wandered through the desert for those thirty-eight years. The entire story leads us to ask: Why did God select this particular piece of land in which to settle His chosen people? An inspection of the map, as it might then have been drawn, will provide an illuminating answer.

¹ Rev. William L. Newton, "The Book of Exodus," *Journal of Religious Instruction*, Vol. VIII, No. 9 (May, 1938), 760-764.

At the time of the exodus, probably in the fifteenth century B.C., the centers of civilization were clearly defined by the limits of the Euphrates and Nile valleys. Other peoples, it is true, had to be taken into consideration, such as the inhabitants of upper Syria and Asia Minor. But the weight of all power was either on the Euphrates or the Nile. Now your map will show that between these two centers there stretched the vast and inhospitable Arabian Desert, not an impassable waste, but one that was extremely impracticable for commercial travel. Its rare oases were the property of hostile nomads, jealous of any intrusion because always under the necessity of guarding against invasion by other tribes. Even in our time, with all recent improved means of transportation, there is neither freedom nor ease of communication through this desert.

The usual roads, therefore, which connected these great centers of civilization, and which also led from either into the land of the Hittites, had to pass over the narrow strip of land which runs along the eastern end of the Mediterranean. All travel came this way. If the caravan started from Babylon or Nineveh, it ascended the Euphrates valley into the Hauran, and thence turned south again through Damascus, crossed the Jordan either above or below Lake Genesareth, ascended the hills of Lower Galilee, and made either for Syria through Phoenicia, or for Egypt by way of Esdraelon and Sharon. The process might be reversed if the traveller set out from Egypt or Asia Minor. But in every case the road led over Canaan which thus has earned the name of "the bridge." If this name has been found imperfect, because of nomadic invasion from the Arabian Desert, we may with security term it the "cross roads" of civilization.

It was Canaan's destiny to remain for many centuries the most strategic point in the affairs of mankind. It was small in comparison with the rest of the known world, but no other sector was as often visited, in peace or war, by the nations. Over it has swept the armies of Babylon, Assyria, Egypt, Scythia, Chaldea, Persia, Greece and Rome. And even long

after the time of our Lord it remained a prominent military highway and battle ground.

But in the divine plan the selection of this land as the *patria* of the chosen race rested on neither its military nor commercial advantages. The purpose was a much higher opportunity, but one which lost none of the strategic importance of Canaan.

Israel's mission as the peculiar people of God was twofold. First of all, they were to preserve among themselves the worship of the one true God, a worship from which the rest of the world had fallen. But then, and with equal design, they were to carry this Monotheism into the world, to be, in other words, the standard bearer of the true God. This will stand out more clearly in its significance if we recall that the popular notions of the time held each nation to have its own god. When nations were in conflict their gods were also contending. The glory and prosperity of a nation but reflected the power and importance of its deity. God, therefore, condescended to this philosophy; He raised Israel to the dignity of His people; He stationed them at the cross roads of the world; He promised them a prosperity and glory rising eminently above that of other peoples. And the object was that when the caravans passed through this land of peace and plenty the word should be carried to the corners of the world announcing that the greatest of all gods is Jahwe. Thus led to Him, the peoples were to learn a higher lesson of His nature, the lesson He had revealed to Israel.

But besides this general significance of the Geography of the exodus, there are many other elements of the story that might be clarified by close observation of our maps.

The Israelites were settled in Goshen, in Egypt, because this is the only part of the country which offers pasturage for flocks. They crossed the Red Sea at a point where natural forces could be directed by God to their advantage. The whole peninsula of Sinai made the constant miracle of

the manna a necessity, and also the frequent miraculous provision of water.

The great crisis which occurred just to the south of Canaan was also induced by the nature of the terrain. From Cades Barnea chosen men were sent up into the promised land to estimate the feasibility of an approach from this point. We know the discouraging story they brought back, and the consequent rebellion which earned for Israel thirty-eight more years of wandering. But the impression made by the territory on the investigating committee was not without justification. From Cades to Beershabee there are some sixty miles of very rough country, without roads, without water. The journey through this territory would have been a series of steep climbs and dangerous descents. From Beershabee on into the hills of Judea the way is little less arduous, and the villages, now becoming frequent, are so situated as to be impregnable to a force equipped as Israel was. The people were both numerous and strong. Hence we need not wonder that the scouts, evaluating these things from a purely natural point of view, brought back word that, however rich the land might be, it would be fatal to try to enter it from this direction.

With these and other numerous examples before us, we must conclude that much assistance towards the understanding of the story may be sought in the data provided by Geography. In fact, this may be taken as a principle of interpretation for the teacher of a Bible story. And this principle will find application not only here, in connection with the exodus, but in every section of the Bible. Much even of the story of our Lord might be made plainer, or at least more interesting, were it told with the local conditions in view.

For practical purposes, the map is generally sufficient for the territory outside of Palestine itself, though more might profitably be known of the valleys of the Euphrates and the Nile. For Palestine, however, the central point in the whole Bible narrative, we should not be satisfied with an outline. The literature available is both plentiful and interesting.

The classic on the subject remains Smith's *Historical Geography of the Holy Land*.² The latest editions of this valuable book are marred by the author's essays into the field of Theology. His Geography is sound. A book like Jarvis' *Yesterday and Today in Sinai*³ makes excellent and instructive reading. Morton's *In the Steps of the Master*,⁴ and Dom Ernest Graf's *In Christ's Own Country*⁵ make the subject very attractive. These are mentioned merely as types in the available literature. Information in a more condensed form may be had from the various guides to Palestine, such as that by Father Meistermann, and the famous Baedeker.

In conclusion it might be suggested that the teacher of Bible History make this not only a part of her own preparation for the subject, but also introduce it as one of the interesting study aids so popular today. What leads to a deeper interest in the land might also lead to more attractiveness in the Book. That is the ultimate aim of the work.

² G. A. Smith, *The Historical Geography of the Holy Land*. New York: Harper and Brothers.

³ C. S. Jarvis, *Yesterday and To-day in Sinai*. Boston: Houghton Mifflin Co.

⁴ H. V. Morton, *In the Steps of the Master*. New York: Dodd, Mead and Co.

⁵ Dom Ernest Graf, *In Christ's Own Country*. London: Burns, Oates and Washbourne.

THEY TEACH US

The person who deals with young people intelligently is getting a liberal education. That does not mean merely the slang they teach us and the picturesque language; not merely the viewpoints and interests they open to us. It means that we go to school to them whenever they come to school to us.

. . . Listen to the young people you guide and direct. They will tell you a lot—about current affairs and the present interests that engross the young people of the nation. They will show you their hearts, and what books they are. They will show you yourself as you are reflected in their keen eyes and clear minds.

Editorial, "They Teach Us," *The Faculty Adviser* from The Queen's Work, Vol. I, No. 3 (February, 1938), p. 4.

HOW RELIGIOUS COMMUNITIES CAN FULFILL THE OBLIGATION IMPOSED BY THE SACRED CONGREGATION ON THE PREPARATION OF TEACHERS OF RELIGION*

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PREPARATION OF THE NOVICES AS TEACHERS OF RELIGION

The program for preparing teachers of Religion presented in this paper is the outgrowth of a plan initiated in 1927. With the publication in 1929 of the encyclical of Pius XI on "Christian Education of Youth," and the instruction of the Sacred Congregation of Religious to Superiors General "On the obligation of providing for the due instruction of their subjects in the science of Christian Religion," an added impetus was given to the project already begun in the preparation of our teachers of Religion.

The objectives set forth in the reorganized course of study for the Novitiate were:

1. To place the Religion course on a college level.
2. To give the student-Novice the right perspective with regard to the place of Religion in her program of studies.
3. To provide thorough and comprehensive background in Christian Doctrine.
4. To impart (to the Novice) the proper training in the principles and practice of ascetic doctrine.

* This paper was presented by Sister Francis Joseph in Milwaukee at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention.

5. To train the student-Novice to plan and teach Religion lessons in accord with the best methods.
6. To give opportunities for observing experienced teachers of Religion and doing practice teaching in Religion.

To bring about a realization of the objectives stated, the courses for religious education in the Novitiate now include Christian Doctrine, Church History, Ascetical Doctrine, Bible History, and a Content-Method course.

The following is an outline of the procedure which has been in operation since 1933. A Religious Placement Test is given the Postulants before the class is formed and the results used to determine the specific points in doctrine which may need special emphasis. It may be of interest to note here that of the present class of Novices numbering one hundred, ninety-five have had twelve years of preliminary training in Religion; two have had ten years in a Catholic school; one, one month; one, three and one-half years; and one, no training in a Catholic school.

The Religion classes meet three periods a week during the two and one-half years of Novitiate. In addition to the regular work in Christian Doctrine during the Canonical Year, an additional course in Church History is added.

Various texts have been used for Christian Doctrine, the text in use at present is Dom Virgil Michel's book—*Life in Christ*. The first unit of work, "Source of the Life in Christ," is completed during the first half of the Canonical Year. The third Unit, "Living the Life in Christ" is studied during the last half of the Canonical Year. The method for developing the lessons in Christian Doctrine as well as the other Religion course is through a thorough and comprehensive explanation by the teacher, followed by intensive study and directed supplementary reading on which the students report. The general method of class procedure is that of the five cycle plan.

During the first six months of the Scholastic Year, with *Christian Life and Worship* as a text, the Novices are given a doctrinal and liturgical background of such a nature as to prepare them to teach Religion in the elementary schools.

The last half of the Scholastic Year is used for training the prospective Novice-teachers in methods and practice-teaching under supervision. Courses of study are examined with the following criteria in mind: (1) Feasibility of use with present day methods; (2) Suitability to grade level.

Objectives of the courses of study are clarified, stressing knowledge of doctrine, applicability to life, and fostering of devotions; texts are evaluated under direction; lesson plans are formulated and executed; reference books are appraised; and means of correlating Religion with other grade school subjects demonstrated.

Courses in the Philosophy of Education, Child Psychology, and Current Civilization (Encyclicals) supplement the course in methods.

After the methods course has provided sufficient background for planning and teaching lessons, practice teaching begins. The Novices are divided into two groups—prospective primary teachers form one group, intermediate-grammar grade teachers, the other. They plan their work accordingly. Since the Novice-teachers may be expected to teach Religion from any one of the following texts, they plan and teach lessons from the *De Harbe* and *Baltimore Catechisms*, the "Chicago Course of Study," and "The Christ-Life Series" of Religion texts. (These texts are the books adopted in the dioceses in which our Sisters teach.)

Sometimes the Novice-teachers present lessons to their fellow-Novices using them as pupils who in turn criticize their procedure. More frequently, however, the Religion classes are conducted in the parochial schools in the vicinity of the Normal School, always under supervision and often attended by the other scholastic novices.

Realizing that the most important factor in the training of Religion teachers is not the method nor the text, but the religious herself, training in the principles and practices of asceticism is daily given special attention during the two and one-half years of the Novitiate. Since the virtues constituting Christian perfection and the qualities desired in the teacher are identical, whatever contributes to the growth of virtue makes for a better teacher of Religion. "Teachers

who endeavor to live in Christ will be guided and strengthened by the spirit of Christ in their responsible positions as teachers of Religion.

To summarize: the courses pursued and completed during the Novitiate, with the credit hour value, as specified in the objectives of the plan, are as follows:

- | | |
|-------------------------------------|-------------------------------|
| 1. Christian Doctrine | — 12 semester hours |
| 2. Church History | — 4 " " |
| 3. Content-Method Course | — 6 " " |
| 4. Ascetical Doctrine (Explanation) | — 120 wks. 2 hrs. (no credit) |
| 5. Bible History | — 30 " 1 hr. (" ") |

TRAINING THE RELIGION TEACHER-IN-SERVICE

Having revised the course of study and stated the objectives for preparing the Novices for their future life-work in teaching Religion, our attention was directed toward the improvement of the Religion teachers-in-service.

After many informal discussions as well as organized papers on the preparation of teachers of Religion, the following items were proposed as objectives for the improvement of Religion teachers in service:

1. To enrich the doctrinal background of the teachers.
2. To improve teaching methods.
3. To further the principles and practices of the ascetical life.

The above program has been carried out as follows: In 1933, placing the teaching of Religion on the same plane as that of the teaching of other high school subjects, a twenty-four hour major of advanced Religion was planned by the priest-professor who has charge of the training of the teachers of high-school Religion. The objectives of these courses as set by the author of the plan are:

1. To increase the knowledge and appreciation of the *content* of the Faith.
2. To show the *relation* of specific items to the whole body of revealed Religion.
3. To show how the various items need to be linked together to *anticipate or answer the questions of youth*.

The courses offered are the following:

<i>No. of Hours</i>	<i>Course</i>	<i>Comment on Content</i>
2	Philosophy of Religion I	(Apologetics: Existence of God)
2	Philosophy of Religion II	(Apologetics: Divinity of Christ)
2	The Church	(Apologetic and dogmatic treatise)
2	God and Creation	(Including fall of man)
2	Incarnation and Redemption	(Including Mariology)
2	Grace and Justification	
2	The Sacraments (Except Matrimony)	(Dogma and Moral)
2	Marriage	(Stress on marriage legislation)
2	Morality of Human Acts	
2	Liturgy	
2	Biblical Questions	(Selected questions that (a) offer difficulties and (b) are not treated in courses above)

Since the training of the Religion teachers-in-service is carried on during the Summer Session, the completion of this course is a rather slow process, but one that is bearing fruit in the improved types of Religion lessons. The high-school teachers have already completed four of the courses: Philosophy of Religion I and II, Liturgy, and Marriage. "The Church" is the course offered for the summer of 1938.

The grade school teachers, at their own request, are following the text and course of study outlined for the Novitiate.

To further the first objective, the enrichment of the teachers' doctrinal knowledge, organized lecture courses are given by specialists in the field of Religion parallel with the current courses offered during the Summer Session; annotated reading lists and outlines of doctrinal points are prepared and sent out to the teachers during the scholastic year.

Religion Conferences in which all the Religion teachers of the Community participate have proved very beneficial in stimulating interest in the teaching of Religion. The conferences also provide the teachers with materials and plans which have been worked out successfully by their fellow-

teachers. Sharing experiences and materials is no small item in improving the teachers-in-service.

Many of the teachers have had opportunities of attending Conferences in Religion other than those held at St. Mary-of-the-Woods during the Summer Sessions. Some have attended the National Catechetical Congress of the Fraternity of Christian Doctrine. Many have participated in the Summer School of Catholic Action. For two successive summers, the teachers missioned in one diocese have attended a Religion Institute for one week just previous to the opening of school. The Institute has been particularly helpful because the lectures are directed toward the Religion course of study adopted and a definite text in use in the diocese.

To enrich the doctrinal background of the teachers-in-service: new courses of study have been organized, lectures are offered; annotated reading lists and outlines prepared by the priest-professor are sent to the teachers, Community Conferences are held, conventions and Institutes are attended and participated in.

Three activities have been successful in improving the *methods* of teaching Religion (a) The organization of courses of study; (b) The demonstration lessons; (c) The educational clinics.

The methods for teaching Religion were improved considerably by having the teachers work out courses of study. The entire Community of teachers was divided into groups on the seminar plan under the direction of specially prepared instructors. Every teacher worked out five or six units in Religion for the grade level of the pupils she was teaching. All the plans were presented to a committee of six; the chairman of the committee made a selection of the best plans, and passed judgment on the feasibility of their use for pupils of the age-grade represented. These plans were ultimately developed into courses of study and printed before the scholastic year began.

Demonstration lessons of specific phases of work in Religion always make a definite contribution to training in methods. The educational clinics held in connection with the

Religion Conference, where model lessons are presented and method of procedure discussed, are one of the best ways of educating teachers along newer lines of method. From time to time, the teachers have an opportunity of observing the classroom procedure of a fellow-teacher who presents to her own class an entire unit of work in Religion during the course of the day. These demonstrations are followed by conferences where the teachers discuss the class work observed and exchange ideas. Many who might spurn a theoretical explanation are converted to the use of good method when they see it demonstrated successfully and explained.

To further the principles and practices of the ascetical life of the experienced religious, instructions and lectures are given in which the science of the religious life is explained and applied in a particular way to the life of the religious teacher. For example, during the summer of 1937, a series of lectures was given on the following topics: *The Concept of Christian Perfection*, *The Psychology of Mortification*, *The Art of Self-deception*, *The Curse of Compromise*, *The Joys of Compensation*. This series put in a simple, effective, and pointed way some aspects of the spiritual life. Through every conference and instruction, the ideal of the Catholic teacher is kept before the minds of the Sisters and Novices and they are urged in season and out of season to form within themselves the true and perfect Christian so that their pupils may follow safely the example shown them in word and deed.

THE SOCIAL MISSION OF THE LITURGY

The simplest and commonest of liturgical acts, the Sign of the Cross, is itself a summary of Christian sociology. By the Sign of the Cross the Christian invests Christ. He proclaims the unity of all races and conditions and nations of mankind as children of one Father. This brief rite reveals, through the lesson of the Cross, the price that the Divine Word places upon the individual person, and the part each person is called to play in the regeneration of the human race. And it preaches the charity of the Holy Spirit as the source of all progress in time and eternity.

By The Reverend John LaFarge, S.J., "The Social Mission of the Liturgy," *Liturgical Arts*, Vol. Six, No. One (First Quarter, 1937), p. 34.

Religion In the Elementary School

AN EMPIRICAL STUDY OF THE RELIGIOUS THOUGHTS OF GIRLS BETWEEN THE AGES OF TEN AND FIFTEEN YEARS

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EDITOR'S NOTE: The material in this article is taken from a study presented by the author for her master's degree at the Catholic University.

The attempt to glean from diaries some facts about religious development in children is the purpose of the present study. The flow of thought from fifteen small minds is truly a very tiny rivulet emptying into the ocean of religious consciousness and affecting the masses. The writer, cognizant of the limitations of such a study, makes no pretensions at any important contribution to this particular field of study.

The hope is merely to gather from the study of these religious diaries the factors and forces that entered into their making, so that at some future time these findings may be pooled with the findings of similar studies for a huge study of the elements that contribute largely to religious development.

INTRODUCTION

In all the various departments of education, the searchlight is being cast in the hope of finding better means for attaining the goal of the respective fields. Method after

method is being tried and tested. Psychologists are constantly analyzing and comparing results of the various methods employed. Each new venture seems to have its own contribution to progress while at the same time lamentably admitting a deficiency in acquiring a desired standard.

The field of religion is no exception to this condition. Eight, ten, twelve, and even more years of study frequently find the student nothing more than a fact-laden individual whose spirit in religious matters is cold and indifferent. To the religious educator this fact is deplorable. Those whose minds are scientifically bent, want to know the reason of this; furthermore, they want to remedy the situation.

The psychologist suggests a possible remedy in the study of the development of the child mind in matters religious. Attempt after attempt has been made to make just such an analysis from various angles. And, no doubt, many facts have been established, but the subject is not by any means exhausted, and still further study in the subject of religious thinking in children is being pursued. In this country, contributions to the empirical study of religious thinking have been made by Hall,¹ Starbuck,² Bose,³ Bovet,⁴ Fahs,⁵ and others.

The more recent approach, however, is by means of diaries. Among those who have studied the subject from this viewpoint, we have Kupky,⁶ Belcher,⁷ Piaget,⁸ Chave⁹ and others.

The very latest and indeed a very worthwhile contribution from this angle known to the writer is Nagle's¹⁰

¹ G. S. Hall, *Adolescence*. New York, 1904.

² E. D. Starbuck, *The Psychology of Religion*. London, 1899.

³ R. G. Bose, "The Religious Concepts of Children," *Religious Education*, 1929, 24, 831-837.

⁴ P. Bovet, *The Child's Religion*. Translated by G. H. Green. New York: Dutton, 1928.

⁵ S. L. Fahs, "How Childish Should a Child's Religion Be?" *Religious Education*, 1929, 910-917.

⁶ Oscar Kupky, *The Religious Development of Adolescents*. Translated by Wm. C. Trow. New York, 1928.

⁷ Esther L. Belcher, "A Technique for Diary Analysis," *Child Development*, 1932, 3, 53-56.

⁸ Jean Piaget, *The Child's Conception of the World*. New York: Harcourt, 1929.

⁹ E. J. Chave, "A Guide to the Study of the Religious Life of Children," *Religious Education*, 1928, 23, 554-561.

Development of Religious Thinking in Boys, in which he makes a cross-section picture of religious development in boys between the ages twelve and sixteen years.

He calls the educator's attention to the fact that "from an analysis of diaries of groups of boys (with an average of twenty in each group), fairly definite periods may be noted for the appearance, augmentation, diminution of various tendencies" and that the task of religious training will be made easier by taking into consideration the differences peculiar to each.

The diary method of discovering the development of the child mind in religious matters has been resorted to in this particular work with the hope that it may result in a contribution to the cause of better religious education. If the study of the religious thoughts that have entered the composition of this dissertation throw any light on the matter of a better understanding of the factors that contribute to a better religious development, the purpose of this thesis will have been accomplished.

MATERIAL AND METHOD

The field is vast and it is necessary to confine oneself to a small portion of it. This particular work will be limited to the analyses of fifteen diaries of girls ranging in ages from ten to fifteen years inclusive. Endeavors were made to get an average group in the matter of intelligence and social standing. It will be observed in the various case studies that the I.Q. ranges from 85 to 130, and the D.Q. from 83 to 124, while the S.A.Q. is from 40 to 72.

All the girls are in attendance in a parochial school in the industrial section of a large city. The religious influence of the homes of these particular girls has a wide range, being from the very indifferent to one with a thoroughly Catholic atmosphere.

For the purpose of this study, the subjects were requested to keep a diary of the religious thoughts that occurred to

²⁰ Urban Nagle, *An Empirical Study of the Development of Religious Thinking in Boys from Twelve to Sixteen Years Old*, Ph. D. Dissertation, Catholic University of America, Washington, D. C., 1934.

their minds, together with the occasion or cause of the thought. From time to time in the course of a year the diaries were inspected and, in a few instances, where quite an unusual thought was recorded, the subject was questioned and tested in the fact given. If doubt prevailed the "thought" was rejected.

The Stanford Revision of the Binet-Simon tests was used for determining the Intelligence Quotient of the girls whose diaries have entered into this study. For the Developmental Quotient, Sister Celestine Sullivan's¹¹ *Developmental Age Scale in Girls* was used. Dr. Paul Hanly Furfey¹² introduces the term "Developmental Age" as "the progressively increasing and non-intellectual maturity of general behavior which shows itself in the growing child's play preferences, in his fantasy life, in his choice of books and movies, in his ambitions, and, in general, in the whole behavior type."

The Social Adequacy Quotient was found by means of McCormick's *Scale for Measuring Social Adequacy*.¹³ Dr. McCormick defines "Social Adequacy" as "the quality by which a family is able to preserve its domestic life without unusual aid from the community." This scale is based on the quality of the neighborhood, education, occupation, civic status, material status of the home, and cultural and social influences. The tentative norms for this scale are interpreted in terms of Extremely Superadequate, Decidedly Superadequate, Somewhat Superadequate, Adequate, Somewhat Inadequate, Extremely Inadequate.¹⁴

Since the cases considered in this study scored an "Adequate" quotient or "Somewhat Superadequate" quotient, the significance of these terms is here quoted. The term "Adequate" signifies "economic independence; no contact

¹¹ Sister Celestine Sullivan, "A Scale for Measuring Developmental Age in Girls," *Studies in Psychology and Psychiatry*. Washington, D. C.: Catholic University of America, 1934.

¹² Paul Hanly Furfey, "A Scale for Measuring Developmental Age," *Mental Hygiene*, 14: 129-136, January, 1930.

¹³ Mary Josephine McCormick, *A Scale for Measuring Social Adequacy*, Ph.D. Dissertation, Catholic University of America, Washington, D. C., 1930.

¹⁴ *Ibid.*, pp. 70, ff.

with social agencies, steady employment; sufficient income; family life stable."¹⁵ "Somewhat superadequate" includes families of "college graduates and successful business men with incomes less than five thousand dollars whose social contacts are somewhat limited because of income."¹⁶

In this empirical study of the religious thoughts of girls, the analysis has been made from the content of the thought itself and also from the angle of its cause. The latter has a special or decided value for the psychologist of Religion, or, for that matter, for any one interested in child psychology.

In character the thoughts are many and varied, and their causes none-the-less so, as will be observed in the following studies. Samples of the better thoughts from the various categories have been submitted and in some instances an analysis of the thought has been made.

The classification of eleven hundred eighteen thoughts from fifteen minds naturally has a wide range if each thought is thoroughly analyzed. But for the purpose of this study, a more limited classification suffices. In the matter of content, the classification for the whole study is as follows:

Thoughts based on the life of Christ comprise 192. Thoughts relative to the Blessed Mother, Saints, and Angels scored the highest number, 265. Thoughts on the benefits of prayer and the use of the Sacraments claimed 215. Thoughts expressive of love and gratitude to Almighty God and appreciation of His gifts claimed 124. The miscellaneous group numbered 137.

No less important than the thought itself is the cause or the occasion of these "good" thoughts. Arranged in the order of frequency, we have the following categories when the classification is pursued from the important angle of cause.

Prayers and visits to church totaled 306 thoughts. The crucifix, holy pictures, and statues were responsible for 177 thoughts. Home and school situations numbered 141. Reading was assigned to 89. The miscellaneous group of causes

¹⁵ *Op. cit.*, p. 55.

¹⁶ *Ibid.*, pp. 55-56.

claimed 251. To 154 religious thoughts no cause was designated.

Many thoughts under these various captions are quoted in full for each case studied, while other thoughts not quoted have entered into the findings of the summary.

The inquiring mind naturally raises the question,—“Would the recorded thoughts have been in the minds of the children who entered them, if it were not for the keeping of the diary?” That is a question the writer cannot answer with absolute certainty. It is well, however, to remark here that on many dates in the various diaries was found this notation: “I had no religious thought today,” which leads one to believe that if thoughts were brought to mind merely to be entered in the diary, in all probability an entry would appear for every day without exception.

No exact adherence to age order has been observed in arranging the diaries. For several reasons it was deemed advisable to begin with the elder girls' diaries and work toward the younger. This order, while an inversion of the title somewhat, in no way departs from its meaning, as each diary is a separate analysis in itself.

FROM DIARY ONE

C has a Chronological Age of 174 months, an Intelligence Quotient of 100, a Developmental Quotient of 106, and a Social Adequacy Quotient of 41.

It is worthy of note that this girl had no exterior signs that might characterize her as pious or devout, yet the thoughts expressed in her diary reveal a depth of religious feeling far in excess of what one would naturally credit to this particular child. The religious training received has had practical results in this case as is evidenced in the application of religious knowledge to the ordinary situations in life, examples of which may be found in miscellaneous groups.

Here are not found any of the mental conflicts in the philosophy of religion that are so often attributed to the adolescent, but in its stead is an integrated personality, an

individual in whom religion is a stabilizing and a potential influence. Introspection is present, but it is of the normal, healthful character that has a balancing effect, and one that bids fair to produce perfect adjustment to the conditions found in life.

The 131 thoughts collected from this subject's dairy may be classified as follows in regard to their content:

Thoughts expressive of love and gratitude to Almighty God and an appreciation of His gifts.....	31
Improvement in conduct.....	60
Blessed Virgin Mary, the Saints, and Angels.....	14
Sin and its punishment, death and preparation for Eternity, and of Heaven	10
Benefits of prayer and the use of the Sacraments.....	16

In regard to causes of the thoughts, the classification is as follows:

Reading	36
Pictures, statues, and the crucifix.....	29
Prayers, the sacraments, and visits to the church.....	20
Conduct on the part of others and self.....	18
Miscellaneous	28

A sampling of the thoughts under the various headings follows:

Thoughts expressive of love and gratitude to Almighty God and an appreciation of His gifts to us:

Today I thought of everything God gave us and how much did we really give back. I thought of how He constantly thinks of us for He gave us each an angel to watch over us and He gave us the means to receive His Body and Blood.

Prompted by seeing some people receive Holy Communion.

Today I was thinking of God and how He created us. We are all under Him but some of us do not realize this. We should thank God for everything we have, even if it was only a handful of straw. If we ever stop to consider God is everything, we are nothing compared to Him, and we should always bear this in mind.

Prompted by looking at my catechism.

Today I thought of all the wonderful things God gave to the people of His day. But look what He gives us,—Himself, in Holy Communion. We should try to receive it as often as we can, and think

of what we are receiving. It is the greatest thing on earth. We should receive It as often as we can.

Prompted by receiving Holy Communion.

Today I thought of how many of us ever thank God for giving us His mother. How would we feel if we loved something very much and then gave it away. Our Lord gave us everything we have. We should never forget to thank Him. We should always remember and love our Blessed Mother.

Prompted while in church.

Today while I was thinking of the poor little pagan children who might never be able to see God and Heaven, I thought of all the chances we have for Heaven. I resolved always to offer my prayers and Communion for these people so that they may be able to get to Heaven.

Prompted by reading about missionaries.

Today being Christmas, I thought of how some people only think of presents and such things. Some never think of how Our Lord came down from heaven on this day for us. We should always remember such things and never be carried away with worldly things and forget God.

Prompted while fixing a little stable of Our Lord.

Today I thought of how selfish some people are and of how God is so kind to give us everything, and hardly gets anything in return, and that we should always be willing to give.

Prompted by reading a story about a little selfish girl.

Today I thought of God and of how He protects us, provides for us, and teaches us, and I thought of how wonderful He is to give us all these things and many others besides.

Prompted by nothing in particular.

Thoughts appreciative of Christ's sacrifices for mankind are frequently found to occupy this child's mind.

Today I thought how much our Lord suffered and died for us, and of how He made it possible to receive His Body and Blood at Mass, and how happy it makes Him when we receive Him with a clean heart.

Prompted by looking at crucifix.

Today I was thinking of Our Lord and all the sacrifices He made for us. I thought Our Lord is constantly giving us graces and what

are we giving Him in return. Some of us practically give Him nothing. So I thought how pleased He would be if we made little sacrifices for Him, so I am going to try to make some sacrifices such as visiting Him in church, saying aspirations, etc. I am sure He will be very pleased.

Prompted by looking at the crucifix.

Today I was wondering how many of us made sacrifices for Our Lord. Sometimes we never think of such things; but I am going to try.

Prompted while going into the candy store.

The 60 religious thoughts that have a bearing on the improvement of conduct admit of a sub-division. Of those thoughts that pertain to improvement in conduct in relation to God and religious duties, there are 33. Improvement of conduct in relation to parents and home situations claims 13 thoughts, while resolutions to improve conduct in relation to friends, school situations, and the world at large number 14.

Some typical thoughts of these three sub-divisions follow:

In relation to God and religious duties:

Today I thought of how many times we receive gifts and how careful we are of them, and how we thank the ones who gave them to us. But do we ever thank God for what He gave us and do we ever keep them like He gave them to us, as our souls, etc. We should never forget to thank God for all He has given us.

Prompted by receiving a present from my aunt.

Today while I was in church I was thinking of how pleased our Lord was seeing us in church and going to Holy Communion because it was the feast of the Sacred Heart. We should strive to please God it every way we can.

Prompted while in church.

Today while making a visit in church, I noticed that very few children were there. I thought how sad God is to be left all alone in the tabernacle and how very few little children come to pay Him a visit. I resolved to make as many visits as I possibly could.

Prompted by making a visit in church.

Today I thought how many Catholics are selfish. You will find many

children that way. I thought how much it must hurt God when we act that way, because He even gave His life for us. We should all share and share alike.

Prompted by looking at the crucifix.

Today I was thinking of all the damage we do with our tongues, when God gave them to us for holier things as praying and speaking His name and speaking all truths. We should always keep our tongues in check and never say mean things or curse with them. We should say a little aspiration when we feel like cursing or using our tongue in impure language.

Prompted by writing a composition on the tongue.

Today I thought how some children talk in church. They forget that they are in the presence of God, and in His house. We should always be reverent and attentive in church, we are there to adore God.

Prompted by being in church.

Today while I was at Mass I thought of all the children there; how many came not just because they were afraid of being punished the next day? I thought how displeased God must be with us when we do these things. So I resolved to be attentive in church and never pay attention to what is going on around me. I know this would please God very much.

Prompted while in church.

Today I was thinking of all the graces and indulgences God gives us, and do we ever obtain them even though they are so easily obtained? We should always obtain all the graces we can because it helps us to be better and to get to heaven quicker.

Prompted by looking at a crucifix of Our Lord.

In relation to parent and home situations:

This morning I made a resolution to make the Child Jesus my model and try to do everything as He did.

Cause: I wakened about a quarter to seven this morning, and my mother was calling me. I said: "All right," but I didn't move. Then I happened to look at the Child Jesus' picture which we have on the wall and I felt ashamed of myself. Jesus always came immediately when His Mother ordered Him to. I quickly got up, and I resolved to be obedient always, and to do everything neatly and perfectly.

Last night when I was playing, my mother told me to go to the store. As I went I was grumbling to myself. This morning as I was dressing, I happened to look at the picture of "The Holy Family" which we have in our room. I thought of how Jesus always obeyed His parents, and always did it cheerfully. Then I felt ashamed of myself and I resolved to do everything cheerfully and never grumble.

Prompted by seeing a picture of the Holy Family.

Today being New Year's Day, I resolved to try always to help my mother and be good to her, and never to forget my Lord and my heavenly Mother. I know by doing this I'd be far more happy and not make myself sulky or angry to hurt other people and even myself.

This thought just came to me.

Today my mother asked me to do something for her. At first I was a little bit sulky because my companions were waiting for me. Then the thought came to me how ashamed Our Blessed Lady would be of me, and how I would hurt my mother. So I went and did the task, and when I was finished I felt much better for doing it. So I resolved to answer and do everything my mother tells me.

This thought just came to me.

In relation to school-situations and the world at large, not more than a few of the religious thoughts of this division were occupied.

Today I resolved to forgive any one who had done me wrong and to ask forgiveness if I have done anything wrong. I thought of how Saint Mary Magdalen was such a public sinner and of how she asked Our Lord's forgiveness for her sins, and of how He forgave her. I thought if Our Lord can forgive those who are sorry, and He is King of kings, we who are nothing can do the same thing.

Prompted by reading the life of Saint Mary Magdalen.

Today I thought how wonderful it is to help the poor. It is enough thanks just to see the joy on their faces when you give them some little presents or anything, and I am very sure we can gain much grace by it if we help them wholeheartedly.

Prompted by seeing my mother give a poor girl a few things, clothes, etc. I gave her a few of my toys, too.

Today while doing my homework I resolved to do it as well as I possibly could and not scribble it all. This thought came to me

while I was looking through my Bible history and I happened to read (just as a reminder) that God is always watching us, so I thought He would be much more pleased if we did everything as well as we could.

Prompted by reading from my Bible history.

Today I thought how many of us make friends and then say something behind their backs. Jesus always said what He had to say in front of the person. So should we; we should never backbite a person; it is a sin and God hates it.

Prompted by reading about Our Lord and the Jews.

Today I thought how kind some people were. They always try to help us out and never scold. I thought how nice it would be if we had more people like that in the world; what a happy place it would be. I am going to try to be like that, and I hope many more people will try it, too.

Prompted by talking to Sister.

Today I thought I'd study more with the coming year and be a credit to my school and mother, and I know I'd even be a credit to God. Then I thought I'd better be strong enough to keep up with my resolutions, because God would be displeased with me because He would be the One to know if I broke my resolutions. So I thought it would be very nice if I said a little prayer when I'd slip up on my resolutions.

Prompted during morning prayers.

Under the caption "Thoughts of the Blessed Virgin, the Saints and Angels", 14 are recorded. Samples of the quality of those thoughts are given here:

Today I thought of how much torture Our Blessed Mother went through when she saw her only Son crucified. She never murmured against God for making her suffer so; she was willing to suffer if it pleased God. I thought how nice it would be to go without some little pleasures and offer them to her.

Prompted by looking at Our Lady's statue in church.

Today I was wondering how many of us were pure of heart. Our Blessed Mother was pure of heart. Saint Matthew said: "Blessed are the clean of heart for they shall see God." In our actions we should aim to please God. Let Mary, our Mother, be our model of purity.

Prompted by looking at a picture of the Sacred Heart of Jesus.

Today I thought how humble and pure Our Blessed Mother is. She always obeyed God and never once did she murmur about her troubles. How nice it would be if each one of us would make her our model and try to imitate her. If we ever tried this we would find we would be much happier, and we would always have the protection of Our Blessed Mother.

Prompted by looking at the statue of our Blessed Mother.

Today I thought how some girls always want new dresses and shoes, and they always want something real fancy and frilly. I thought of Our Blessed Lady and her clothes; they were plain but pretty. I thought if we dressed plainer and with better taste some of us wouldn't be so vain and proud.

Prompted while in church.

Today I thought of Our Blessed Mother in Heaven and how kind and good she is to us. I thought how sadly we neglect her sometimes. How nice it would be if we paid her a visit each day and offered up a prayer to her. I'm sure we'd gain many graces and we'd learn to love her as much as she loves us.

Prompted by looking at the May altar in our room.

Today being the feast of the Immaculate Conception, I thought how pleased our Heavenly Mother would be if we would try to follow her example and try to be as kind, true, and pure as she is. I know if we even tried she would always be there to help us out when we fail or fall.

Prompted while sitting in church.

Today I was thinking of the Blessed Virgin and that she is our Mother. I had read once in a book that if we pray to our Blessed Mother, at least to say a Hail Mary once in a day, that she will never forget us. So I am going to say a Hail Mary at least once a day, because I want Our Blessed Mother never to forget me, and I want to show her that I will constantly think of her.

Prompted while visiting the church.

The following are typical thoughts of the Saints and Angels:

Today I thought what a great sinner Mary Magdalene was, and she became a saint. She was not afraid to ask God's pardon even though she committed the greatest of sins; neither should we be afraid. This thought came to me while I was reading about Confession in my catechism, and of what children were afraid of on account of the sins they had committed.

Prompted by reading about Confession.

Today I thought of Saint Thomas Aquinas and how he said the Bible taught him more than any other book. I know some of us think the Bible very dull, but if we would only read it, we would be very much more educated and learn to love our religion more.
Prompted by reading about the life of Saint Thomas Aquinas.

Today I thought of my Guardian Angel and do I ever make him ashamed of me and lead him into bad places. We should never forget our Guardian Angel, say a prayer to him, and he will help us.
Prompted by looking at a picture of the Guardian Angel.

Today I was thinking of my Guardian Angel and how they watch over us. I thought that if we did something wrong and then remembered our Guardian Angel is watching us, we should be ashamed of ourselves. We should keep away from sins as much as possible.
Prompted while looking at a picture of a little boy and his guardian angel who was watching him.

Sin and its punishment, death and preparation for eternity, and Heaven form the content of 10 thoughts of this fifteen-year-old subject. The writer is of the impression that, as a general rule, thoughts of as serious a nature as the following are not credited to youth, particularly to the vivacious, buoyant character such as this child happens to be.

Today I thought how great mortal sin is. We lose Heaven and never see God if we have a mortal sin on our soul when we die. We offend God when we commit this sin. We should always try to avoid it.

Prompted by reading the catechism.

Today I was thinking how terrible sin is and how easy we may fall into it. By sin we make God hate us and we lose Heaven. I am going to try to keep away from sin as much as possible.

Prompted by reading about Adam and Eve.

Today I thought of the consequences of sin, all we lose by it. Sin is the most hateful and dangerous thing. We should always try to avoid it; always keep away from persons, places, or things that may lead us into sin.

Prompted while reading my catechism.

Today I thought how many of us ever think of death. What will it mean to us? Will we go Heaven or hell? How many of us are even prepared to die? We always should be prepared; every day we

should say some prayers for ourselves to die a holy and happy death.

Prompted while saying some prayers for the Poor Souls in Purgatory.

Today I was thinking of my soul, and if it were fit to be in the presence of God. I resolved to be prepared always in case of death.

Prompted by attending a funeral Mass.

Today I was thinking how terrible hell is and we may easily go there if we sin. That's why we should always keep away from sin. We should always love and praise God, and if we do we shall never go to Hell.

Prompted by reading about the martyrs.

Today I was wondering how many people think of Heaven. I was thinking if all the people thought of the happiness of seeing God and seeing Heaven, there would be no sin. We should always try to be as good as we can and some day we shall get a great reward from God.

Prompted while in church.

Today I thought Heaven must be beautiful, more than any thing we could imagine.

Prompted by thinking how Christ died on the Cross so that each one of us could try to keep away from sin so that we may go to Heaven.

The benefits of prayer and the use of the Sacraments occasioned 7 beautiful thoughts.

The value of prayer in a specific situation is recorded in the following thought:

Today I was reading a book. It was about a religious girl who never once missed her prayers. There was another lady who tried to tempt her with jewels, but the girl kept saying her prayers while the lady was talking, and she wasn't in the least tempted. I thought how wonderful prayers must be to resist such temptations. I resolved to say my prayers always and keep away from temptation.

Prompted by reading the story.

The temporal as well as the spiritual benefit to be derived from receiving Holy Communion is food for this thought: Today I thought it would be well if more people went to Holy Communion; our homes would be more blessed and we would be

more happy. We would receive much grace which is necessary for Heaven.

Prompted by going to Holy Communion.

A decided appreciation of the great gift of Baptism forms this thought:

Today I thought how important Baptism is, and how we may be deprived of Heaven without it. I thought how kind and thoughtful Our Lord was, to say that any one having the use of heaven, in case of necessity, may give it.

Prompted by reading about Baptism in our catechism.

Prayer as a means of developing confidence in God is responsible for the following thought:

Sometimes many of us do rash things. Why? This is all due to the fact that we never confide in any one. Whom could we confide in? God. He would always help us. We always attempt something without any help. We should always pray to God to help us and then we would do nothing wrong.

Prompted by asking my mother if I could go out to play.

At the early age of fifteen years, this child finds in prayer, and particularly the Mass, a panacea for the world's ills.

Today while in church I thought of how happy Our Lord is when we go to church. I thought of all the blessings and graces we receive for going to Mass. If more people would attend Mass, the world would have fewer strikes and such things.

Prompted by being in church.

Analyzing the causes for religious thoughts in this subject, it is found that reading heads the list. The reading here referred to is of a varied sort, i.e., story books, school texts, lives of the Saints and Martyrs, poetry, and others. Of the 36 thoughts credited to reading, only 3 will be quoted at this point since 11 have already appeared for their content under other captions.

Today I thought of all the wonderful things today's men of science can do; it is really a marvel what they do, but do we ever stop to consider how many wonderful things we could do, not for power or glory, but for God, and how many times are we strong enough

to conquer. I thought of all the power that we gain in Heaven by conquering the devil. We should always think of God first, and not of worldly powers.

Today I was thinking about my mother. I thought God could not give us a better gift than a good mother. I was thinking I have a perfect body, so why don't I do things for my mother, at least to show how much I love her?

Prompted by reading a poem about a little crippled girl who could never move about, and how her mother did everything she possibly could for her.

How many of us ever desire to possess God? If we had that desire we would be one of His children and it would indicate that we are in the state of grace. We should always desire God. God is perfection itself.

Prompted while reading Bible History.

The crucifix, holy pictures, and statues, without a doubt, called forth some of the best productions of religious thoughts. The following were evoked by looking at the crucifix.

Today I resolved that when I get a pain I would offer up my small pain to God, and bear it in a manly way and not grumble. I thought how much our Lord and His Blessed Mother suffered, and they never made a grumble, and they offered all their sufferings up to God. I am most sure that they received many graces and blessings.

Today I thought that sometimes some people say, "If I were there, I would have helped Jesus carry His cross." But we could do just as much for Him now as then. When we do something bad Our Lord is suffering greatly, but when we do something good, He is very happy. If we keep on doing things for Him, He will be just as happy and we will have done our part in this world.

Today while I was looking at the crucifix I started thinking of how much Christ did for us. No matter how much we do we could never pay Him back, so I resolved to make a visit in church and offer my prayers to God to help me be good and always to love God and pray to Him and go to Mass.

"Seeing a picture of Our Lord in the manger" awakened this thought:

Today I was thinking of some poor people who are ashamed to

go out on account of their clothes, and some think God is mean for giving everything to some people and not ashamed because Our Lord was born in a stable and He was the poorest of all.

"Looking at a picture of Jesus with many little children around Him" was credited with this thought:

Today I thought of how much Our Lord really loves children. He always watches over us and always helps us. We should always thank Him for everything we have.

These worthwhile thoughts were occasioned by "looking at a picture of Our Lord:"

Today I thought of all the people who lived in the time of Our Lord, and how happy they were just to be able to pray to Him and believe all He said. We could be just as happy if we now and then offered prayers up to Him.

Today I thought of Our Lord and how obedient he was. He always obeyed and never answered back. We should try to make Him our model and follow in his example.

Today while looking at a picture of Jesus, I thought how good and kind and true He was, and how pleased He would be if we tried to follow His example. It would even help us to lead a happier and a holier life.

Prayers, sacraments, and visits to the church gave rise to 20 thoughts of which the following are submitted as a sampling:

Today I thought of all the people who desire earthly things such as money, property, etc. Do we ever stop to consider we will have these things only for a short time and heaven is for always. We should say a prayer so that God may help us renounce worldly pleasures.

Prompted while saying my prayers.

Today I resolved to keep away from sin as much as I possibly could. I happened to notice the stations of the cross and as I looked at each one I started thinking how much suffering Our Lord went through for our sins and how really terrible sin is.

Prompted by a visit to church.

Today I was thinking of all the children who went to Communion for God to help them with their examination. It seems some of us

only remember Him when we need something. We should always remember God and go to Communion just for His own honor.

Prompted while in church.

While practicing for graduation in church today, singing those beautiful hymns, I was wondering how many of us really meant what we were saying. We should show God in every way we can show Him, our reverence for Him.

Prompted while in church.

Today I resolved to do everything I do perfectly or at least as best I can. I thought how pleased God is when we say our prayers perfectly, and how much more He would be pleased if we did all our work as well as we could, and offer it to Him.

Prompted while saying the rosary at Mass.

The miscellaneous group, the last in the classification, numbers 46 thoughts. Here one is struck by the very commonplace objects and situations in life that call forth beautiful religious thoughts in this subject. "Going to the dentist" is responsible for this profound thought:

Today I was thinking of Our Lord dying on the cross. I thought: He knew the sufferings it would bring Him, but He never so much as thought that it was too much suffering for us or Himself. I had to go to the dentist, and I knew that he would hurt me at least a little bit. I began to get scared before I even got there, and then I thought of Our Lord, of how much He suffered, and I lost my fears. I thought it is not even the point of a needle of hurt compared with Our Lord's sufferings.

"Seeing a ragged old man" prompted this thought:

Today I thought to myself: "I should never at any time in my life forget to thank God for everything, no matter how little it may be."

"Eating dinner" inspired this appreciative thought of God's care for man:

Today I thought of how God provides for us, body and soul, and some of us never stop to even thank Him. We should always remember Our Lord, and remember to thank Him for what we have, no matter how little it is.

"Watering a plant" prompted this thought:

Today I thought how God makes everything grow, and of how great His power is. Do we ever fear Him? Some of us do not. He could do anything He willed, but some of us think we are much better. We should always love and fear God; never forget Him.

"Sledding" is credited as being the cause of this truly beautiful thought:

Today while sledding I thought of how God provides everything for our pleasure, and only asks our love in return. We should always think of these little things and we would enjoy them more, for God would be with us as often as we think of Him.

"Seeing poor people" occasioned this thought:

Today I was thinking of all the people who were poor. Some of them are discontented. Our Lord was the poorest of the poor. If we are poor we should be happy to be like Our Lord and not always lamenting. Always be thankful for what you have, no matter how little it is.

"Playing with a dog" gave rise to this unusual but very remarkable thought:

Today I thought of animals and how they can never say a word. Then I thought of the tongue God gave each of us, and for what purpose do we use them? Many times we curse and hurt God with it, but we never use it to praise Him. We should never offend God in any way with our tongue.

"Birthday presents" caused this thought:

Today being my birthday, I expected presents. Noon came and none appeared. At first I was very disappointed and sore, but I hid it and didn't show my feelings. After dinner my mother came down from upstairs with an armful of presents. She was very happy because I hadn't acted stubbornly. I was glad, too. I hope God will always help me to face things this way.

CAN THE NEIGHBORHOOD MOVIES BE USED IN APPLYING RELIGIOUS KNOWLEDGE?*

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It is with diffidence that I am going to present the topic announced. It is one, however, that should receive our attention. Since the majority of children attend the movies at least once a week, and since many of them are present at least twice a week, we cannot pass over the power of motion pictures to give information, to influence attitudes, to arouse emotions, and to affect conduct.

In 1930, a conservative, and many believe underestimated report¹ stated that in the United States 77,000,000 persons were attending motion pictures weekly, and calculations based on carefully made studies lead one to the conclusion that there are in weekly attendance at the theaters throughout the nation 11,000,000 children under fourteen years of age and 28,000,000 minors.² In other words, the average child above seven years of age attends the movies at least once a week.

During the years 1929 and 1932 twelve investigations, dealing with the influence of motion pictures upon children and youth, were made by the Committee of Educational Research of the Payne Fund.³ Some of their findings are not

* This paper was presented by Ellamay Horan in Milwaukee at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention.

¹ Henry James Forman, *Our Movie Made Children*, pp. 12-27. New York: The Macmillan Company, 1933.

² W. W. Charters, *Motion Pictures and Youth*, p. 47. New York: The Macmillan Company, 1933.

³ *Ibid.*

pertinent to the present discussion; others demand our attention. Let me mention a few of them:

1. Retention of the specific incidents of motion pictures is high. Children, even very young ones, can retain specific memories of a picture with a high degree of accuracy and completeness. The second and third grade group retained on the average nearly 60 per cent as much as a group of superior adults.⁴
2. The retention of scenes from motion pictures is high over a long period of time. On some individual test items, and occasionally on entire tests, an age-group had a higher average retention on tests a month and a half or three months after the picture than it did the day after the picture.⁵
3. The percentages of retention found by this study surpass to a large degree the percentages previously obtained from learning experiments. This is true in spite of the fact that in this experiment the incentive to learn was absent; the material to be learned was not even identified amid the mass of confused items; and there was but one exhibition of each picture which occurred in a noisy theater filled with friends of the observers. Each of these points is in direct contrast to the elaborate procedures in use in other experiments in learning.⁶
4. The very youngest children carry away at least fifty-two per cent of what their parents would carry away from any given picture, and the average for all children used in the samples studies is seventy per cent retention, a very large percentage!⁷
5. Children accept as true, correct, proper and right whatever they see on the screen, unless the errors contained are glaring. To them the people on the screen are confidence-producing. Everything works to build up a mag-

⁴ *Ibid.*, p. 78.

⁵ *Ibid.*, p. 78.

⁶ *Ibid.*, pp. 79-80.

⁷ Forman, *ibid.*, p. 275.

nificent and impressive world.⁹ While they are being entertained, they are being shown in attractive and authoritative fashion what to do. They are guided in one direction or another as they absorb rightly or wrongly this idea or that one. Sometimes the guidance is good, at other times it is bad. Sometimes it lies in a direction opposed to the teachings of the home or the school; at other times it reinforces them. But always the motion picture is potentially a powerfully influential director.⁹

6. The amount of information gained from motion pictures by children of all ages, including the eight and nine year-olds, is tremendously high.
7. The fact was established that the attitude of children toward a social value, for instance brotherly love toward a people of another race, can be measurably changed by one exposure to a picture.¹⁰
8. The investigators also found that the effect of pictures upon attitude is cumulative. They demonstrated the fact that two pictures are more powerful than one and three are more potent than two.¹¹

From the findings just enumerated we cannot escape the fact that motion pictures are one of the most powerful influences of our day. Great masses of people come in contact with them, and our children are exposed to them during the impressionable years of childhood and youth. We must recognize the fact that our pupils are attending the movies, and unless a picture is forbidden to children by the Legion of Decency we cannot keep them away.

Let us enumerate together some of the ideals of conduct that receive detailed attention over and over again during the Religion curriculum of the elementary school. We teach our children that we "practice love of God, of neighbor, and of ourselves by keeping the commandments of God and the Church, and by performing the spiritual and corporal

⁹ Charters, *ibid.*, p. 60.

¹⁰ *Ibid.*, pp. 41-42.

¹¹ *Ibid.*, p. 20.

¹² *Ibid.*, p. 21.

works of mercy."¹² We tell them that "the ordinary deeds done every day at home, at work and at play, to meet the corporal or spiritual needs of relatives, companions, and others are true works of mercy, if done in the name of Christ."¹³ We plan extensive assimilative experiences in guiding children to an understanding and application of the virtues of faith, hope, and charity, to reverence for God's name and the things of God, to the requirement to be truthful in oaths and faithful to vows, to reverence for the Lord's Day, to respect, love and obedience to parents, to respect and obedience to all lawful superiors, to the duties of a citizen, to the obligation to take proper care of the spiritual and bodily well-being of ourselves and of our neighbor, to the need to be pure and modest in our outward behavior and in our thoughts and desires, to the obligation to respect what belongs to others, to live up to our business agreements and to pay our just debts, and to speak the truth, especially in what concerns the good name and honor of others. The ideals just mentioned represent the positive implications of the Ten Commandments. They do not include an enumeration of things forbidden by the commandments, the requirements of the chief laws of the Church, or the implications of the cardinal virtues.

The work of making the ideals just enumerated a living thing in the lives of the young is the first responsibility of the religious educator. Those who have analyzed the development of a religious character tell us that we must not be too hopeful about the things the school can achieve. We must remember the figures of the writer¹⁴ who tells us that between the ages of five and fifteen, boys and girls spend eighty per cent of their waking hours under the direct supervision of the home and only eighteen per cent of this time under the direct supervision of the school. If the home is not fulfilling its obligation for the eighty per cent of the child's time for which it is responsible, then it would seem that the school should extend its influence. Furthermore,

¹² From the Catechism.

¹³ *Ibid.*

¹⁴ Quoted by Most Rev. Edwin V. O'Hara, D.D., Introduction. *The Parent-Educator*, Vol. I. Paterson, N. J.: St. Anthony's Guild, 1931.

the work of the school in religious development will only be efficacious to the extent in which the environment in which the child lives supports the teachings of the school.

In the present discussion we are concerned only with that phase of the environment which we call the movies and which the average child attends at least once a week. We know we cannot keep the child from the motion picture. The Legion of Decency protects our children from the terrible things to which they were exposed prior to its establishment and, without doubt, the Legion of Decency owes its great success to the Sisters in our schools. I am not advocating the use of the motion picture as the ideal or only medium in the development of a religious character. Such would be absurd. But I believe it has something to offer. Our children are tremendously interested in the movies. They understand things that they see in pictures that they could not understand through any other medium of learning. They look upon their Saturday or Sunday afternoon at the motion picture theater as one of the highlights in their play life. In fact, for the average child a prohibition not to attend a Saturday or Sunday movie is a real deprivation.

Without doubt, that are many in the present audience who are wondering how religious teachers could do anything about current movies in their schools. Perhaps some day the censoring board of the Legion of Decency may supply our Sisters with the needed material. This would be an ideal channel for the same, and a source from which it could be procured most economically.

For the present use I would like to recommend two sources of information to teachers. The first may be procured easily, but it is only of supplementary value. Each school could keep a file of current movies as a reference for teachers. Eighth grade boys and girls could take turns in keeping the file up to date. The materials included in it would consist of reviews and other printed material about current pictures. However, the information would have to be collected when pictures first appear, if teachers are to have it for reference when pictures appear at local movie houses. It is not necessary to have this information col-

lected by eighth grade children. It could be procured from others, for instance, from a committee of parents or from a committee appointed by one of the Catholic action groups in the parish.

The second recommendation is the most important. Parents or other interested adults are necessary as an auxiliary in this work. In most parishes it would not be at all difficult to get two or three mothers to attend the Saturday picture and two or three others to attend the Sunday picture. Even in the poorest neighborhoods, parents go to the movies. The assignment given to parents would be something like the following. They would be asked to discover situations in the picture that would offer material for discussion in Religion classes. Those taking part would be given a mimeographed sheet of topics something like the list I read at the beginning of this paper. In addition, the list would contain the things forbidden by the commandments and the virtues included in the Catechism. The work of the Committee cooperating would be, first to identify usable situations in a picture and then to write brief paragraphs describing them immediately after the picture had been seen. Usable situations will vary in number. In some pictures there will not be any; in most pictures there will be one, two or three situations; and in a few pictures there will be a goodly number. A more prompt and more careful co-operation will be given by the committee of parents or others if the two or three assigned to the work go to one of their homes immediately after seeing the picture and write the paragraphs then.

Those cooperating with this work could be asked to submit their material to the principal of the parish school on Monday. In this way either she, or a group of teachers appointed by her, could select incidents appropriate to the curriculum of the different grades. It is not necessary, however, that the situations fit into the curriculum. The fact that the children have been exposed to these situations, good or bad, which ever they may be, make them appropriate and valuable material for classroom use, if the grade-groups are capable of understanding them.

Ideally, cooperation in procuring descriptions of situa-

tions for the use of teachers should be the work of the Parent-Teacher Association. It is to be deeply regretted that we have very few Parent-Teacher Associations in our schools. Milwaukee, however, is an exception and truly deserving of our admiration. As Bishop Lucey said several years ago in Washington, at a meeting of the National Council of Catholic Women, one would think we had skeletons in our closets that we were afraid to expose to investigation, so timid have the schools been in seeking the co-operation of the home.

If the school receives a report of the Saturday or Sunday movie on Monday, and the principal turns over the same report to teachers on Tuesday, Wednesday is by no means too late a date for a classroom discussion of the situation or situations selected. The teacher has to be careful that too many unrelated factors do not enter into the discussion. This, however, is a precaution that we must always take in any classroom discussion of life-situations.

I think the present audience might be interested in the following. It represents another approach to the use of motion pictures in the work of character education. As far back as 1929, that is, shortly after the Payne Studies had been planned, I am quoting: "at a Public Relation Conference of the Motion Picture Industry in New York it was requested that a committee be appointed to survey the use of motion pictures in religious and character education. In 1931 a program was formulated. . . . It became evident that the type of picture most widely approved is one which presents a life-situation or problem that can be discussed. The practicability of producing such pictures was carefully studied, and abandoned only after financing them seemed impossible and production problems seemed quite insurmountable. The plan finally evolved seemed to meet both obstacles. It proposed to take situations from current photoplays with the advantages that the cost would be relatively insignificant, and the pictures, superb in art and technique, would depict everyday problems without any patent effort to improve the audience! . . . The small committee interested began to list the pictures in which suitable situations

appeared.¹⁵ The same committee prepared a manual for teachers called *Secrets of Success*, offering guidance to teachers or leaders in the use of a series of one reel motion pictures about interesting people and how they behaved. Some of the films from which these reels were taken were:¹⁶ Huckleberry Finn, Broken Lullaby, Sign of the Cross, Cradle Song, Skipppy, Tom Sawyer, Tom Brown of Culver, Lucky Dog, Alias the Doctor, Wednesday's Child, There's Always Tomorrow, Her Sweetheart, Young America, Gentlemen Are Born, No Greater Glory, The Band Plays On, One Night of Love. It would be interesting to go into detail about the method and procedure recommended in this committee's manual, but such would be foreign to the purpose of this paper. Suffice it to say that the material prepared by this Committee on Social Values in Motion Pictures was difficult to use because so few schools were equipped with proper machines. On recent inquiry I learned that this committee has not continued its work. The same type of work, however, is being carried on by the Commission on Human Relations of the Progressive Educational Association. Their program has for its objective to provide material for college and high school youth to study problems in human relations from shorts made from regular full length feature films, each of which is selected to bring into sharp focus a life problem. While some films have already been made for this commission, its work for the present year is still in an experimental stage.

Since accepting the assignment of this paper I have attended the movies more often than is my custom. I would like to take several of the pictures I have seen and point out various situations that would provide interesting and worthwhile material for discussion purposes in Religion classes. Time will only permit a brief presentation. I shall take one picture, "In Old Chicago," and enumerate several situations. The six I am going to mention are merely illustrative. The picture offers many more.

¹⁵ *Secrets of Success*. Manual for Discussion Leaders. Prepared by the Committee on Social Values in Motion Pictures, pp. 5-6.

¹⁶ *Ibid.*, pp. 36-37.

1. The picture opens with the O'Leary boys urging their father to race a passing train. The father attempts to do it, but his team of horses becomes frightened, he loses control of them, and in the accident that follows Mr. O'Leary is killed. The incident offers splendid material for a discussion of what we today speak of as "safety."
2. In a prairie grave, about twenty miles from Chicago, Pat O'Leary is buried. After the burial the window and her children kneel in prayer. Before leaving the grave Mrs. O'Leary says: "I shall send the priest to you, Pat, to say the proper words." The situation illustrates prayer for the dead and devotion for and to the services of the priest.
3. One of the O'Leary boys grows to manhood and has an easy life with the monies he accumulates in gambling. It is not necessary to mention the moral implication in this situation.
4. The same son, his name is Dion, has an easy way of appropriating shirts from the wash-bundles his mother takes in. While Mollie O'Leary remonstrates with her son, one wonders if she takes her son's delinquencies very seriously. Here there is discussion material on paternal responsibility as well as respect for the property of others.
5. Dynamic content for Religion and Civics' classes is afforded by a number of situations showing desirable and undesirable conduct on the part of persons with political power or in political office. Bribery, vote-selling and vote-buying are portrayed. There are also incidents in which an O'Leary, Jack, always honest, appears as a most just and kind political official.
6. Jack O'Leary, however, was inconsistent. Although a Catholic, as mayor he performs the marriage ceremony for his Catholic brother. It is not necessary to mention the curriculum correlation here suggested.

If more time were at my disposal I would like to anticipate some of the difficulties that will come to your mind as you

think over the content of this paper. I think I could answer most of them in a way that would be satisfactory to you. Please know I am not saying that the pictures shown at the neighborhood movies are the ideal medium of religious instruction. They represent, however, a phase of the environment to which the child is exposed regularly. They portray things that are good, usually with the supernatural completely missing; and they portray things that are not good. Surely, for the good, the Catholic school should help the child to supply the supernatural, and for the bad to understand why they are not good, their causes, and how they can be avoided. There are times during the year, perhaps for a few months at a time or, preferably, when particular life-situations appear, when the school could use situations from the movies as profitable educational content. Mention might be made here that the situation approach has been identified as a valuable educational procedure wherever character is in question.

Let me close by saying that I think we can and should use selected content from the movies for the following reasons: (1) they are a dynamic factor in the child's environment as they present vivid portrayals of things good and things bad; (2) they are attended regularly by most of our urban children; (3) they offer interesting content for discussion of life-situations; (4) they offer the teacher an opportunity to discover the child's attitude toward things moral and religious; (5) they furnish material to guide children in the identification of moral situations.

There is still a good deal of latent opposition and misunderstanding to be overcome, due in large measure to a mistaken loyalty to the old traditional methods. We say "mistaken loyalty" because the only true test of an educational method is its present usefulness; that it assisted us or our grandfathers to learn cannot be allowed as a reason for retaining it if it is ineffective with our children. A method may become ineffective, not because it is wrong in itself, but on account of changing conditions and environment.

Editorial, *The Sower*, No. 126 (January-March, 1938), pp. 1-2.

High School Religion

CHRIST THE CENTER IN OUR TEACHING OF RELIGION

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All our teaching of religion must be tied up in Christ if it is to hold in check and guide aright the pulsating passions of our adolescent youth. Stop any ten adolescents you meet and nine out of the ten will indicate the strongest force in their lives is some living, breathing personality. In the world of the present, personalities are the influential forces; yet, modern education deals with ideas, not with persons. The situation St. Paul faced, parallels that of today: the Greeks loved ideas and he knew it, but he preached to them a Person Crucified. Newman possessed the same psychological turn of mind when he said that words may melt us, deeds inflame us, but persons influence us! From this we ought take our cue of emphasizing Christ the Person in our teaching of religion.

PERSONAL LOYALTIES ARE MORE BINDING

Dr. Russell sums up the situation in these words, "In times of chaos and transition, people follow a personality, but not an institution. Loyalties are readily given to a

person, so we counteract by presenting the Real Person. . . . Adolescents are more interested in persons than in ideas or institutions, hence, religion should be taught around Christ."¹

A bit of introspection reveals the truth of the above. Personal loyalties are more binding, for a person is always more winning than an argument. Witness how easy it is to hate sin, but how hard to hate an attractive sinner; how easy it is to break an abstract principle but how hard to offend a loving friend.

Americans and especially adolescents are great hero worshippers. Note how Roosevelt sways millions with his voice, how Father Coughlin in his heyday drew an audience of thirty million, how the movie stars are flooded with fan mail. Present Americans with a winning personality and you win their allegiance.

Concomitant in Americans with hero worship is a prejudice against institutions and a dislike for laws until the person behind them is known. Note how Roosevelt was able to close all the banks, or how non-Catholics may like a priest but not the priesthood. The conclusion is obvious; it is personal appeal that Americans go for. And the adolescent, all the more so, for our boys and girls are essentially idealistic; they throw themselves out toward an ideal, a hero, with all the verve and vigor in their bodies. Christ, therefore, must be made their ideal. He must be made the center in which all religion ties up. It is the way of achieving what our Holy Father in his Encyclical on Education points out as the proper and immediate end of each teacher, namely, the "forming of Christ Himself in those generated by Baptism."

THE TEACHER MUST BE CHRISTLIKE

In our work of forming other Christs two factors must be considered: the teacher and her method of teaching. Of these two the former is the more important, for immediately there comes to mind "we cannot give that which

¹ Reverend W. H. Russell, Lectures at the Catholic University on the Life of Christ, 1937.

we have not ourselves." Hence, achieving the purpose of education necessitates at the outset the teacher's being Christlike herself. It is trite but true that we shout what we are regardless of what we say; others are always influenced less by what we teach than by the life we live. Dr. Kirsch brings this out when he says:

The life the teacher lives, and above all what in her inmost soul she hopes, believes, and loves—these factors have a far deeper and more potent influence than mere lessons can ever have. . . . She imprints herself, not her words, on the sensitive souls before her.²

Foerster expresses the same idea but from a different angle in the following:

The influence of one man on another is the result, not so much of a superior technique of reasoning and of method, as of a dominant quality of mind, of properly controlled feelings . . . not what we say during the day but what we are—the victories we gain over ourselves in the long hours of the sleepless night—what we have accomplished interiorly: this is what gives us the power over men that is efficacious in the work of education. The most important method of education is not the direct but the indirect.³

Thus, if the teacher is an *alter Christus*, she will be like a higher power line carrying heavy charges of Christ's personality electrifying all with the virtues of Christ. If not, she will be as a weak current merely ringing the bells of faint worldly praise.

The heart of the problem, therefore, lies in the teacher becoming Christlike. It does not come within the province of this paper, however, to expand on this phase of the program, but merely to indicate its necessity. Dr. Kirsch aptly pointed to this necessity when he said recently, "To the extent that the teacher empties herself of herself, loses her identity and become Christlike, will she teach and show-off Christ in everything she does." Maritain's paraphrase of St. Thomas's definition of education suggests that the ideal teacher is the perfect instrument through which the light of God's grace passes unblurred and un-

²Rev. Felix M. Kirsch, O.M.Cap., "The Religious Teacher," *The Catholic Educational Review*, v. 23, pp. 619-620.

³Frederich W. Foerster, *Erziehung und Selbsterziehung*, pp. 15-16.

diminished, thus making the equation between the Source of Christliness, God, and the principal agent, the pupil, as perfect as possible.⁴

ATTACHMENT TO CHRIST A FIRST ESSENTIAL

Now for the second part, a way of making Christ the center in the teaching of religion. To begin with, the teacher must so teach as to attach the students to Christ. All of us know a person obeys more readily when he has learned to love the person commanding. It would not be the psychological approach, therefore, to teach the Ten Commandments before pointing out Christ's sacrifice and love for us, His courage, kindness, understanding; these virtues are naturally attractive and show up Christ as lovable. In the last analysis the teaching of religion is essentially an imparting of knowledge so that love is generated; really, it is helping the student live out St. Bonaventure's definition of faith as "a habit by which our intellect is captured for Christ." Father Lord puts this idea succinctly when he says "religion is not adherence to duty, but following a leader." An important principle, then, is first and foremost attach the students to Christ through a knowledge and love of His life.

Our thesis is that Christ must be the center in all our religion teaching; everything must be tied up in Him. There should be no separating of the Person from the doctrine; Christ must be pointed out as the Person behind the content regardless of what phase of religion is being taught.

As it is impossible here to indicate how this might be done in every phase of the subject, the Eight Beatitudes have been taken as an example. The principles applied therein can be adapted to other phases accordingly.

CHRIST'S PEDAGOGICAL PRINCIPLES

In keeping with our thesis we look to Christ's seemingly methodless method of teaching for the guiding principles in our plan. Immediately we are struck by His informality,

⁴ DeHovre-Jordan, *Philosophy and Education*, Preface, p. xi.

for He often did the unexpected. Embedded in this informality is His use of the natural as a vehicle, the concrete always before the abstract. Recall His writing in the sand, His references to the fig tree, the vine and the branches.

Another principle comes to the fore in the way Christ tied up His teaching with the background of His listeners. He knew what appealed to them and, hence, He caught the Oriental mind with His parables and the parallelism of the Beatitudes. Should Christ appear in visible form on the streets of New York, Chicago, or Washington, would He not teach His principles in parables of stream-lining, speed, the aeroplane, the radio?

And count the number of times Christ tied up the loyalties of His listeners with Himself in contrast to the times He tied up their loyalties with institutions. "I am the vine, you are the branches." "Follow Me." Christ gives us another cue. The first act in His public life was not a command, but the miracle of Cana, which won for Him the love and favor of the people. Christ knew that imitation springs spontaneously from love.

Putting it briefly, the teacher adopts and fuses, according to her own personality, Christ's method and intimate knowledge of the adolescent mind, and the knack of appeal that clicks with the modern American temperament.

DEVELOPING CHRIST'S PRINCIPLES OF LIFE IN THE STUDENT

With the above principles in mind we will sketch a plan of bringing Christ into the lives of our students. To be other Christs, the students must take Christ as their ideal. This means adopting Christ's principles in their lives. Since Christ gave us His principles packaged up neatly in the eight Beatitudes, it seems best to use these as a basis for developing the Christlike personality in the student. In this way the study of Christ's life becomes functional immediately.

The method to be advanced for teaching Christ through the Beatitudes is an adaptation of Sister M. Agnes Alma's in which the Beatitudes are taught during a whole year,

one each month.⁵ This program does not exclude the teaching of other phases of religion during this time. But it does provide for a certain amount of time each week to be devoted to helping the student "put on Christ" by aiding him in the study of his own life-situations in view of Christ's principles.

A sketchy outline of the steps in teaching each of the eight principles follows:

(1) The teacher must help the student approach the study in the right attitude. Many of the students have the idea "I know that stuff already" and, thereby, block the effectiveness of even the best efforts. This attitude can be righted by the skilful teacher by asking the student a few questions about the meaning of "poor in spirit," ideals, advantages of the Beatitudes; and by thus pricking one by one the bubbles of his "cockyness" the teacher will soon bring him down to earth and have him admitting to himself his ignorance of even simple fundamentals.

(2) Bearing in mind a pertinent statement of Father Lord at the Catechetical Convention in St. Louis, that "Religion classes should have less lecture and more discussion, for our adolescents have been talked into a state of religion insensibility," the teacher approaches the subject by leading the discussion on such phases as: ideals, the advantages of a Christian ideal in view of our eternal destiny, the Beatitudes as a framework for their ideal, etc.

(3) A pre-test is given early in the discussion to give the teacher a picture of the students' knowledge of ideals and their false conceptions of the meaning of the Beatitudes.

(4) The returns from this test give the teacher cues as to what point should be emphasized in the discussion that follow. At the opportune time clear explanations of what is meant by self-detachment, meekness, etc., are given to clear up misconceptions.

(5) To create in the student a felt need for the study of these principles, the teacher multigraphs a series of de-

⁵ Sister Agnes Alma, "The Assimilation of Catholic Ideals," *The Catholic Educational Review*, 1928-1929. Vol. 26: p. 408, 478, 548, 612; Vol. 27: p. 40, 91, 157, 216.

tailed questions awakening the student, first, to the necessity of an ideal, a Christian ideal in his life; secondly, to the many situations in his family, with his companions, in his work, in which he can practice the definite principles being studied; thirdly, to the personal values to be derived from the practice of these principles.

(6) Remembering that the aim is so to teach the Beatitudes that the strength, courage, manliness and wisdom of Christ's life and words will penetrate the adolescent and engender in him a real desire to reproduce Christ's principles in his own life, the teacher paints vividly for the student Christ's practice of these principles in the different situations in His life. The humanity of Christ is stressed particularly, for it is the human side of Christ that convinces the adolescent of the practicality of the Beatitudes.

(7) Applying the principle of St. Francis of Assisi that "we know only in so far as we do," the teacher has her students find, list, and discuss as many situations as possible in their own lives that parallel those in Christ's in which He lived out the Beatitude under consideration. This step prepares the way for translating the abstract principle into concrete application in the daily lives of the students.

(8) The different values of these principles in the student's present life and in his adult life ahead, likewise come in for rather detailed discussion. In this the teacher is careful to point out how Christ's plan of life far surpasses the best worldly scheme; how His plan, if followed, will guarantee contentment, security, and happiness, both here and hereafter. The aim of this discussion is to create motives, to develop in the student an anxiousness to cooperate fully in "putting on Christ." Notations for personal reference might here be encouraged.

(9) Multigraphed reading lists of biographies, lives of the saints, references in the Gospels, articles (preferably in current magazines), exemplifying the principle in practice, are given to each student. The teacher points out that this reading will help the student in assimilating and in getting a better grasp of the practice of the particular principle he is working on that month. Reports on readings are not de-

manded, but extra credit is given to the student who gives his impressions in the form of a report. To further encourage reading the teacher throws out enthusiastic leads and snatches from the different articles in an attempt to tantalize some of the less enthusiastic into reading.

(10) Discussion of particular difficulties is encouraged and private conferences with the teacher or some other confidant are advised.

(11) The students are taught to keep a daily record of their successes, impressions, failures and the reasons why they have failed. A multigraphed check-list of situations, motives, etc., to which the student may add, is an aid to the student's introspection. Telling the students of Benjamin Franklin's experience with checking his daily faults is encouraging to them. Telling them the story that Dale Carnegie relates of a prominent Wall Street banker, who kept a record of his failures and noted down their causes, together with possible improvements when he would meet the same situations again, will go a long way in giving the right attitude to a certain few who may think this a "sissy" practice.⁶

(12) Toward the end of the month the students, without any further aid than a few guiding questions, are asked to think through and organize their work for the past month. This includes an appraisal of their efforts and success in becoming conscious of Christ in their life, their understanding of the particular Beatitude as functional.

This manner of teaching the eight Beatitudes develops in the mind of the student an ever increasing consciousness of how the principles of Christ can be taken over into his own life and applied in everything he does from day to day. He is brought to the realization that Christ as his ideal is no longer something impossible, far off, and abstract, but a close, practical source of inspiration and happiness.

Entwined in the above steps are the frequent exhortations to Holy Mass, frequent Holy Communion, chats before the Blessed Sacrament, and the encouraging incidents in the life

⁶ Dale Carnegie, *How to Win Friends and Influence People*, pp. 78-79.

of our Blessed Mother and in the lives of the saints. Working with our Blessed Mother on a cooperative basis in making the Christ-like ideal real, and the forming of Communion Circles in which seven students band together, each taking a day during the week on which Holy Communion is received for the other six, are helps that appeal and can be made an essential part of the program.

Some object that each month the students will be working at acquiring a different habit. This is not entirely true for in everyone of the above steps the student tries to acquire the habit, first, of thinking "How would Christ act were He in my place?" and then, secondly, acting as He would act. Thus, the student is acquiring with increased facility the ability to bring Christ-in-action vividly before him in the different situations he meets with his daily life. This element is the same in everyone of the Beatitudes. There is likewise an element of transfer in the different situations in so far as the factor of self-control is present in all.

Summarizing, we may say that the essential feature in making Christ the center in teaching the Beatitudes is so to interest the student that he gives Himself conduct assignments paralleling the Gospel situations. In this he pictures to himself Christ in his own life-situations. But it is important that Christ stand out clearly and appealingly in the Gospel scenes and that the student be convinced the situations in his own life are parallel. Furthermore, the values in this definite line of conduct must have a strong subjective appeal. He must think through for himself, with the accompanying motives and consequent action, the different situations he will face, experiencing subjectively all the while the worth-whileness of the values.

In this manner of attack his resolution has a good chance of being carried out, for in his mind he has previously associated with the situation, a chain of value-motives followed by the proper Christlike action. If practiced assiduously the law of association in habit formation will take care of bringing into consciousness the resolution with the accompanying motives at the right moment.

Following Lindworsky's view of the will⁷, namely, that its strength lies rather in motives than in an innate power of the will, the teacher at every opportunity is careful to point out to the students both the natural and supernatural motives in the Christlike principles. She likewise points out and provides as many opportunities as possible for the student to experience these motives subjectively and thus loads him with heavy value-charges.

In following out the above plan for each Beatitude, one phase after another of the student's conduct is tied up intimately with Christ. Since every thought leaves its trace in our mental processes in the form of a facility towards its reproduction, and every act its trace in our nervous system, the student is bringing Christ as his ideal into his life and thinking and actually transforming himself by forming Christlike habits into an *alter Christus*.

⁷ Johann Lindworsky, S.J., *The Training of the Will*, p. 213. Milwaukee: The Bruce Publishing Company, 1929.

I feel at liberty to say, without the slightest hesitancy, that, if more systematic and serious attention were paid to the five topics listed below, the improvement in the Catholic life of the products of our training, and the increase in real solid faith on the part of Catholics generally, would experience a most remarkable growth:

More "residence" preparation.

More experienced priests to do the training.

Assigning teaching Sisters only to the grades for which they are especially trained.

Wiser conservation of the mental and physical energy of the teaching Sisters.

Much better organization of time.

By Rev. Thomas T. Cawley, "Suitable Preparation of Teachers of Religion," *The Catholic School Journal*, Vol. 38, No. 2 (February, 1938), p. 37.

College Religion

INTELLECTUAL VERSUS MORAL VIRTUES IN EDUCATION

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EDITOR'S NOTE: The first part of Father O'Toole's paper appeared in the May issue of this JOURNAL. The paper was prepared for the Holy Cross Educational Conference held at the University of Notre Dame during the summer of 1937. Reverend W. F. Cunningham, C.S.C., of the University of Notre Dame discussed Father O'Toole's paper, under the title "The Newman Distinction."

V

The college, therefore, qua college cannot teach the moral virtues. What, then, can it do for them? It can teach the intellectual virtues and "so start the student on the way to practical wisdom" as Mr. Hutchins has said.¹ There is no doubt that the moral virtue has a deep effect upon the intelligence. The intellectual virtue of prudence cannot exist without the practice of moral virtue.² Likewise, the intellectual virtues have a vast effect on the practice of the moral virtues. Moral virtue cannot function properly apart from intuition and prudence.³ We emphasize continually the importance of good morality for correct thinking. But do we emphasize enough the importance of correct habits of

¹ Hutchins. *Higher Learning in America*, p. 67. Yale University Press, 1936.

² *Summa Theologica*, q. 58. art. 4.

³ *Summa Theologica*, q. 58. art. 5.

thought for correct conduct?⁴ In theory we may preach about the necessity of conviction, of knowing principles of right and wrong, but in practice do we have confidence in the power and vitality of truth? Do we insist enough upon the nobility and importance of the virtue of prudence in all its parts? Not prudence as narrowed down to caution and diplomacy, but prudence as the great regulator of all the virtues, the balance-wheel of the moral life, the "slide-rule," in Dr. Ward's nice phrase.⁵ Great character is built upon great thought. One may say that there have been great thinkers who have been moral weaklings. Granted, but it still remains true that great characters cannot be formed unless their minds be enlightened by formal or informal education, by nature or by divine grace.

What, then, is the place of moral virtues in higher education? They are the means to the cultivation of the intellectual virtues. They are meant to remove impediments in the way of the correct functioning of reason. Aristotle has said that reason and minds are ends, and that moral discipline is to be ordered with a view to them.⁶ "The good of the human soul" in the words of Dionysius, quoted by St. Thomas, "is the being according to reason."⁷ Aquinas says in another place that the end of each moral virtue is to be conformed to reason. Thus the virtue of temperance aims at preventing man from turning away from reason through concupiscence, just as fortitude prevents him from turning aside from the judgment of reason through fear or rashness.⁸ And again he says: "Moral habits have the nature of human virtue in so far as they are conformed to reason."⁹ We

⁴ Perhaps more aberrations in morality than we suspect are due to ignorance. Not merely ignorance of law and negative commandment, but ignorance of the beauty of a virtuous life; an ignorance which has been nurtured by heavy emphasis upon what must not be done to the neglect of what one may do within the spacious field of liberty which a truly virtuous existence unfolds.

⁵ L. R. Ward, *Values and Reality*, p. 211. Sheed and Ward.

⁶ Hutchins, *Higher Learning in America*, p. 67. Yale University Press, 1936.

⁷ *Summa Theologica* 2a 2ae q. 47 art. 6.

⁸ *Summa Theologica* 2a 2ae q. 47 art. 7.

⁹ *Summa Theologica* 1a 2ae q. 58 art. 2.

must be on our guard against conceiving moral virtues and their development independently of reason.

VI

This brings us to the place of character in higher education. All sound educators agree that a characterless education is no education. Mr. Hutchins insists so emphatically upon the training of the intellectual virtues that he may seem to exclude entirely character training from the university and college. Mr. Wriston, the President of Brown University, took serious issue with Mr. Hutchins on this point. "Character", says Mr. Wriston, "is as much a sound product of education as intellect. Courses in elementary, intermediate and advanced intellectual virtue will fail" as well as the same courses in character. "It is not alone the moral virtues that are formed by lifelong habits, precisely the same statement can be made regarding the intellectual virtues."¹⁰ In saying that the intellectual virtues require time for development, Mr. Wriston is in agreement with Aristotle, who says, "... intellectual virtue has its origin and increase for the most part from teaching; therefore it stands in need of experience and time."¹¹ But Aristotle says in the same place: "... but moral virtue arises from habit."¹² He is contrasting the rise of the intellectual virtues with the rise of the moral virtues; the one comes through teaching, the other through habituation. Mr. Hutchins is insisting on the fact that intellectual virtues do arise through teaching, and that teaching in this sense, is the essential function of the college. He does not say, however, that character is not a sound product of education. He insists that it is a product, but a particular kind of product, a by-product.¹³ "Courage, temperance, liberality, honor, justice, wisdom,

¹⁰ H. M. Wriston, "Integrity of the College," in *School and Society*, February 8, 1936.

¹¹ *Nicomachean Ethics*, lib. 11 ch. 1.

¹² *Nicomachean Ethics*, lib. 11 ch. 1.

¹³ "By-product" is defined as "an accessory product resulting from some specific process." An "accessory" is a person or thing that aids subordinately." In the case in point, the specific process is the development of the intellectual virtues. The moral virtues aid in this task.

reason and understanding—these are still the virtues,” he writes. “In the intellectual virtues this University has tried to train you. The life that you have led here should have heped you to the rest.”¹⁴ “Nor should I expect”, he says elsewhere, “a university to ignore the moral virtues.”¹⁵ Again; “Character is the inevitable prerequisite and the inevitable by-product of university training. A system of education that produced graduates with intellects splendidly trained and no characters would not be merely undeserving of public support; it would be a menace to society. In a real university, however, such a result is impossible.”¹⁶ It is against character-training conceived as the primary function of the college or university that Mr. Hutchins takes his stand.¹⁷

If the primary purpose of college education is the formation of good intellectual habits, then whatever follows upon the attainment of this objective is in the nature of a by-product. I do not by any means imply that character is less important than knowledge. If a choice were given me between character and knowledge, I would unhesitatingly choose character. Our problem here is not: which is more important, character or knowledge, but: what is the specific purpose of the college. Furthermore, when I say that character and moral virtues cannot be taught, I do not deny that students can follow courses about moral virtue and character. I have said before that there is a science of morality which specifically includes the sciences of religion and ethics. In these sciences moral virtue is treated. But notice that if these subjects are to remain sciences they must look first of all to the intellect. They must be taught as science not as conduct. Moral virtue, therefore, and character are by-products of higher education. Good character should result from a college effectively fulfilling its specific

¹⁴ *No Friendly Voice*, p. 5. Chicago University Press, 1936.

¹⁵ *Ibid.*, p. 76.

¹⁶ *Ibid.*, pp. 164-5.

¹⁷ We need not, therefore, unqualifiedly agree with the reviewer who says: “His (Mr. Hutchins) absolution of the university as he conceives it from character forming is unintelligible to a Catholic. Mr. Hutchins does not absolve the university from character formation. He absolves it from having character formation as its specific end. *Catholic World*, May, 1937.

function which is the development of the intellectual virtues. The vigorous development of the intellect in an atmosphere favorable to morals and good character, should result in the formation of good character. If character is not formed in this way, then no other kind of education will form it.

The problem of character formation represents an entire field in itself. We can but touch upon it here. It is well to remember, however, that in practice, if not in theory, we go on the assumption that knowledge is the most important factor in character-formation. "If we believe", writes Allers, "that admonition, the indication of faults, and the teaching of right principles of life, can help man to build up a desirable character, and if above all we believe that man can learn by experience, then we simply are expressing the conviction that it is knowledge that plays the leading role in character-formation. In other words we are asserting the primacy of the Logos."¹⁸

Does this mean that character and moral virtue are made less noble than they really are? By no means. The moral virtues are more noble than the intellectual virtues in this that they realise within themselves the specific perfection of virtue. The moral virtues perfect the appetite potencies and move other potencies to act. Even the intellect is commanded by the will. Nevertheless, the intellectual virtues are more noble in this that they have a more lofty object—universal truth whereas the moral virtues tend toward a particular good.¹⁹ Does this insistence on the intellectual virtues mean that education will become morally insecure? No. The Truth will never harm morality if it be prudently pursued. Remember that the integrity of the intellect must be respected as well as the integrity of morals. Gerald Vann, I believe, has said, expressing the mind of St. Thomas, that to refuse causality to creatures is to offend God.²⁰

The objection could arise that so much emphasis upon the function of the intellect in the formation of morals and

¹⁸ Allers, *Psychology of Character*, p. 40. New York: The Macmillan Co., 1931.

¹⁹ *Summa Theologica*, 1a 2ae. q. 66 art. 111.

²⁰ *On Being Human*. New York: Sheed and Ward.

character points toward the identification of virtue and science. If virtue is science then it can be taught directly, and all sin and wrong doing is traceable to ignorance not malice. Some may point to the brilliant student who has wound up in atheism or liberalism as the product of too much attention paid to the intellect and too little to will and character.²¹ Now it is clear that moral virtue and science cannot be identified because they are distinct in object. However, it is true that knowledge plays a more important role in will action than we may suspect. We are told that the truth makes us free. Now truth is the object of the intellect. Hence the intellect also makes us free although we generally speak of freedom exclusively in terms of the will. This freedom of which we speak is, in a sense, a determination to something which is good. The nearer we approach truth the less free are we to refuse to accept it. Thus in the Beatific Vision, as theology demonstrates, we are not free.²² Now proportionately this may hold for truth which is not viewed face to face in its ultimate source. Aquinas tells us that when a man has attained to the contemplation of truth, he loves it more ardently and hates deeply whatever impedes this contemplation.²³ The clearer the vision of truth the more lovable truth becomes. In proportion to its loveliness the will flees from whatever is opposed to it. The truth becomes more lovable and more pleasurable in proportion to the development of the intellectual habits of science and wisdom which render the contemplation of truth less difficult.²⁴ Thus again the truth is paving the way for freedom—the freedom to pursue the good and to avoid the evil. In brief: truth to be effective in life must not only be seen but loved. It is seen through the intellectual habits of wis-

²¹ It may be that much learning has made some students morally mad; that there have been and are brilliantly-minded profligates; that the person of less knowledge and more character is better balanced, humanly, than the learned profligate. These are questions aside from the present issue. It may be said in passing, however, that absence of good morals in the learned person should not be traced to the cultivation of the intellectual virtues, but to their improper cultivation or to poor moral environment or to weakness of will or downright badness.

²² On this subject see Allers, *op. cit.*

²³ *Summa Theologica*, 2a 2ae q. 180 art. 7 ad 2um.

²⁴ *Summa Theologica*, 2a 2ae q. 180.

dom and science. The more refined these habits become, the clearer can that vision be. The clearer the vision, the clearer becomes the loveliness of truth. The greater the loveliness and attractiveness of truth, the stronger becomes its persuasive power over the will, and the more, therefore, does the will strive to act according to it.

CONCLUSION

The purpose, then, of higher education is the cultivation of the intellectual virtues. That this is the cause of higher education should not cause alarm. Moral virtue and character cannot be the specific objectives of higher education. Moral virtue is a means to the cultivation of intellectual virtue, and character is a by-product of the training of both intellect and will. Moral virtue and character-training must accompany intellectual development. If moral virtue goes ahead of intellect it will go awry. The mean is to be found in allowing both intellectual and moral virtues to develop within their proper spheres. The result will be a man thoroughly reasonable; a man whose character is unified; a man in whom intellectual and moral virtues working harmoniously together can produce, in so far as it can be produced, that perfect contemplation of supreme truth which is the beginning of beatitude here and its consummation hereafter.

FATHER CUNNINGHAM'S DISCUSSION

THE NEWMAN DISTINCTION

I am sure all of us are grateful to Father O'Toole for giving us such an excellent presentation of the relative place of the intellectual and moral virtues in any system of education that would make claim of being complete education. He has made clear to us that the intellectual virtues are the aim of all formal instruction in the classroom, and that by their very nature the moral virtues cannot be the object of direct attack in teaching. The moral virtues are the outcome of inspiring example. They are learned through living in

company of those who give this example, whereas the intellectual virtues are subject to direct teaching.

I believe this matter may be clarified by stating here what I will call the "Newman distinction." Cardinal Newman, in his great classic, *The Idea of a University*, makes the development of the intellectual virtues the *essential* function of University. In the preface to this work he says: "It's object is intellectual not moral. . . . Such is a University in its *essence* and independently of its relation to the Church." In the sixth discourse, "Knowledge Viewed in Relation to Learning," he says:

It is, I believe, as a matter of history, the business of a University to make this intellectual culture its direct scope, or to employ itself in the education of the intellect,—just as the work of a hospital lies in healing the sick. . . . I say, a University, taken in its bare idea, and before we view it as an *instrument* of the Church, has this object and this mission.

These two words which Newman uses in stating the purpose of a university, "essence" and "instrument," give us the Newman distinction. In this view every social institution has one specific *essential* function for which it was brought into being by society. It may have one or more instrumental functions in addition. These may be necessary for its "integrity" but not for its essence, as the Cardinal elsewhere expresses it. Thus a Catholic University must make provision for moral and religious education, but when it does, it is being used by the Church as an "instrument" to help the Church achieve its own specific function, the salvation of souls.

The importance of holding this distinction between the essential and instrumental functions of the University clearly in mind was brought out by Frank Sheed in a lecture which he delivered here this spring. He pointed out that practically all of the great Catholic writers of today who were not converts had at one time apostasized from the Church and then later returned to the fold. This was the case of Claudel, Maurice and Gheon in France. Of twelve Catholic writers in England who have achieved prominence

today, only one, Belloc, was born within the Church. The others, all converts, like the one-time apostates just named, discovered the nourishment for their intellectual life outside the Church rather than within it; but once discovered, it led them to embrace Catholicism. In this country Mr. Sheed named Eugene O'Neill, Theodore Dreiser and Margaret Mitchell as writers of prominence (and we may add Will Durant as the author of a "best seller") who found no nourishment for their intellectual life within the Church. Nor have they yet discovered it, though Eugene O'Neill, in one of his late plays, shows some signs of recovering the Catholic point of view.

Now the significance of this astonishing situation for our present discussion and for those of us working at Notre Dame is this: it raises the question whether we are doing as good a job in promoting the intellectual life of our students as we are in developing their religious life. Yet it is from the point of view of the intellectual activity of the University, not its religious influence that we are compared with the great universities of the country conducted under auspices that are not Catholic.

Cannot both the intellectual and the religious life be promoted together? Was Newman interested only in the intellectual life, that he devoted his great treatise to a consideration of this alone? We know this was not the case. But we must go to his sermons to find a statement of his theory how the two should be combined in one institution. And so on the back of the cover page of our catalogue we quote his sermon entitled, "Intellect the Instrument of Religious Training:"

Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up universities; it is to re-unite things which were in the beginning joined together by God, and have been put asunder by man. . . . It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I wish the intellect

to range with the utmost freedom, and religion to enjoy an equal freedom, but what I am stipulating is, that *they should be found in one and the same place, and exemplified in the same persons.*

We can all well afford to meditate on these words; to examine our religious and our academic consciences and ask ourselves how effectively we are doing our work as teachers, so that the intellectual life and the religious life may here be "found in one and the same place, and exemplified in the same persons."

THE RETARDED STUDENT

In the training of Sisters to teach religion, or possibly in assigning these Sisters to various missions, and to various grades, special thought should be given to the subject of student mortality. Some students discontinue at the end of the freshman year, more at the end of the sophomore year, and so on. In some cases, as high as 25 or 30 per cent of high school students discontinue at the end of the freshmen year. It is estimated that about 40 or 45 per cent of those who enroll the first day of grade nine do not persevere until the end of grade twelve. Because of this fact, there are many who strongly favor a policy of placing the best teachers, or at least, only those who are thoroughly trained, in charge of all freshmen. And I must confess that I am very partial to this suggestion.

By Rev. Thomas T. Cawley, "Suitable Preparation of Teachers of Religion," *The Catholic School Journal*, Vol. 38, No. 2 (February, 1938), p. 36.

Confraternity of Christian Doctrine

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE MISSION OF THE RELIGIOUS TEACHER TO THE LAY TEACHER OF RELIGION

Several years ago a prominent Catholic educator, the Reverend Dr. George Johnson, said in an address to the Catechetical Congress at New York, . . . "the potential field for Catholic educational activity in this country is much wider than the Catholic school." In his address Dr. Johnson indicated that there was still another channel of service open to teaching Sisters and Brothers in their apostolate of instructing youth in religion. He pointed out that the Catholic child in the public school is also their charge and he urged them to teaching service in religious vacation schools and in school-year instruction classes. The history of vacation schools and school-year instruction classes in numerous urban and rural dioceses evidences that the religious teaching communities have been eager to participate in the mission of the Confraternity of Christian Doctrine to the Catholic public-school child.

But just as we must admit that there are not sufficient

¹ Rev. George Johnson, "The Contribution of Teaching Sisters and Brothers to the Religious Instruction of the Public School Child," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine*, 1936, p. 41. Paterson, N. J.: St. Anthony Guild Press.

Catholic schools to accommodate all Catholic children we must admit also that the bishops and priests promoting religious instruction for Catholic public-school children, of necessity, have to look beyond Sisters, Brothers, and seminarians for the faculty of these schools. With all the good will and sacrifice of the teaching communities there are not enough religious teachers to supply the demand! The obvious solution, therefore, is to call upon lay teachers, men and women, to supplement the work of priests and religious in instructing children in the catechism.

"In places where, on account of the scarcity of priests, the clergy themselves cannot sufficiently perform the work of teaching Christian Doctrine, let the Bishops take active steps to supply capable catechists of both sexes to help the pastors." These are the words of the Decree *Provido sane consilio*, January 12, 1935. This statement makes it very clear that the responsibility for the teaching of religion rests upon the bishops and the pastors; it stresses the fact that in cases of necessity the bishop should take active steps to secure catechists to *help* the pastors, and it distinctly says that the catechists must be *capable*.

But what is meant by a capable catechist? There was a time when piety in the lay person was considered a sufficient qualification for Sunday School teaching. Piety, in the sense of a good practical Catholic life, is still a necessary qualification for the lay teacher of religion. The young are not fooled easily. They are keen detectors of insincerity. For them more than for anyone else is the maxim literally applied: practice what you preach. By a capable catechist is meant one who knows the content of the catechism and is capable to teach it. A capable catechist is either teacher-trained or teacher-born. From training and experience the capable catechist knows how to direct his or her explanation to the mental level of the pupils. A capable catechist brings every possible aid to the teaching process so that by apt illustration, by story, by familiar example, and practical application to life, by use of the numerous visual aids published today, the pupil receives the fullest impression of the lesson at hand.

When the bishop or priest seeks lay catechists to assist in the teaching of Christian doctrine, he faces two problems. He must have teachers, that is persons who are familiar with methods of teaching, and he must have teachers who know the subject matter of the catechism and for whom the text is "so sacrosanct," as the Most Rev. John T. McNicholas has said,² that they will not tamper with it.

The first problem, that of securing trained teachers, is one that has been solved in many dioceses, particularly in metropolitan sections, by recruiting the Catholic teachers and persons who have taught or have had normal school training. The first problem is then solved. There still remains the fact that one may be an outstanding history teacher and a mediocre religion teacher for the simple reasons that the content of the catechism is not known. Teacher classes are then formed for some weeks prior to the opening of the religious vacation schools and the pastor or his appointee gives the teachers a thorough course in Christian doctrine. Very often the pastor, after giving to the teachers the doctrine of a certain lesson, will have them demonstrate how they will present this doctrine to the children of a certain grade. To quote an instance cited by the Rev. John J. Sharp, regarding student-teacher classes: I know of one such pioneer parish training school. Once every two weeks the children were dismissed early and the priest explained to the teachers, e.g., the doctrine of the Most Blessed Trinity. Then the principal, a professional teacher, arose and said: 'Now if I were teaching that doctrine to the children, here is how I should proceed . . .' The pastor or his appointee must see that the teachers have sound doctrinal training; the teachers possess the methods by which the doctrine can be imparted to the child. Sound theology and sound pedagogy then work together in harmony and fruitfulness."³

² Most Rev. John T. McNicholas, D.D., "The Content of Religious Instruction," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, Rochester, New York, 1935*, p. 21. Paterson, N. J.: St. Anthony Guild Press, 1936.

³ Rev. John J. Sharp, "The Preparation of Teachers of Religion for Elementary Public-School Grades," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, 1936*, p. 254. Paterson, N. J.: St. Anthony Guild Press, 1937.

It may be seen readily that the pastor in the metropolitan city has greater opportunities for securing capable catechists than has the pastor in the rural section where the Catholic population is scattered and where, perhaps, no Catholic school exists. In many rural dioceses where the religious vacation school program has been followed, teaching Sisterhoods have conducted the schools under the direction of the pastor. These Sisterhoods may perform another great service for the spread of the faith if, when teaching in religious vacation schools, either in city or country, they select those of the older group of girls over high school age, and preferably of college education, who may be trained as teachers of Christian doctrine.

Under the direction of the priest the Sisters may hold teacher classes in the afternoon, giving demonstration lessons with the prospective teachers as pupils. Wherever this course has been practically followed for several summers it has had a salutary effect upon the parish life and spirit to have in its midst a corps of trained lay catechists. The Sisters who have given this valuable service of training other teachers of religion may well feel that they have responded to a need that it is urgent to meet.

To teach . . . that is an objective of the Confraternity organization. Hampered by lack of numbers, crowded schedules and multiplicity of duties, the parish priests find need of able assistance. Who can better assist them in training lay teachers than the Sisters and Brothers who have written the Catholic school into the history of this nation. Through this new opportunity for service they may give to the Church the greater number of teachers that it needs for the too great number of Catholic children in public schools.

THE CONFRATERNITY QUESTION BOX

- Q. *What is the value of the child making a religious project book?*
- A. The development of a project gives the child an excellent opportunity for creative activity. He learns through

- doing. Moreover, after two hours of instruction and recitation in the vacation school, the child finds joy in applying the information he has acquired.
2. The child remembers his lesson longer through having written the text in his book. It is a constant reminder and a review of the lessons.
 3. The project book is often referred to by the child's parents and proudly shown to friends who visit the home. A well-made project book recalls again and again the religious truth which it presents.
 4. Pictures for the projects have been chosen for their teaching value, and since they are selected from masterpieces, they also cultivate an appreciation for religious art.
- Q. *What projects would you suggest to accompany the teaching of the Commandments for the fourth grade?*
- A. *My Commandment Book, Grade IV.* Published by The Confraternity of Christian Doctrine, Los Angeles. Also distributed by St. Anthony's Guild, Paterson, N. J., and St. Vincent's Hospital-School, Billings, Montana.
For intermediate grades, projects on the Commandments are: *Ditto Lessons in Religion: The Commandments*; and *The Way of Life*.
- Q. *When a child does so much project work in the religious vacation school, is it necessary for him to memorize the catechism?*
- A. The catechism is fundamental. Upon the fundamental truths contained in it the child builds his whole fund of religious knowledge. There are certain parts of it that must be memorized just as a chemist must memorize certain formulae and just as an engineer must memorize certain mathematical principles. The project work simply gives the child a fuller appreciation of the subject since he brings activity to his understanding of it. Project work has its place but each activity in the daily program has. Picture study, sacred stories, religious practices as well as projects are only means in the fuller development and application of the catechism truths.

Theology for the Teacher

THE CHURCH OF CHRIST

XIX. THE PROPAGATION OF THE FAITH

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We attempted in our last contribution a sketch of the vigorous activity of Catholic life as exemplified in the associations of the laity. But the Church is conscious of her divine mission to preach the Gospel to every creature in the whole world and is not content with the activity of her children at home among their own. She is ever pressing upon her borders, striving to extend the kingdom of God into remote lands. She will not cease to promote this work of the propagation of the faith as long as time lasts and there are any who have not accepted the Gospel of Christ. In every age the spectacle of the missionary endeavor of the Church is a marvellous proof of her intensive Catholicity and her untiring vigor. All men fall within the scope of the redemptive labor of the Master, all men then must hear the good news of the Redemption and receive an invitation to enter into the kingdom of God. The races of men are scattered over the face of the globe. Among the animals man alone possesses an almost unlimited capacity to adapt himself to every known variety of climate from the arctic to the tropical zones. He manages to survive on what food can be obtained in the country where he elects to dwell. There is a grouping according to races with extraordinary differ-

ences of customs and manners, ranging from the highest culture to the lowest savagery. Yet all are men, and, therefore, are within the saving economy of Christ's death, for He assumed human nature and excluded no men from the effects of His Redemption. The Church, which continues and completes His work by the application of His merits to the souls of men, has likewise never felt that any were excepted or excluded from her field of labor. She has never been dismayed by the task of conveying the good news to mankind, no matter what effort that preaching of the Gospel might entail. The word of God goes forth from Sion even to the ends of the earth, carried by her apostles and missionaries who shall be heard for they are sent of God.

A veritable army of her sons and daughters, of the clergy and laity, streams forth to every point of the compass. The most remote places of the world know them, and no place is inaccessible to the missionary if any man is to be found there. These missionaries are likewise underterred by the difficulties of adjusting themselves to strange living conditions and still more irksome customs. As they are not frightened by the danger of death but welcome the grace of martyrdom, so they are not disheartened by the slower process of attrition in the wasting away of their energy and health in distant difficult claims. The missionary work of the Church takes in one way or another a heavy toll in the life of missionaries. Among certain savage races, it offers the almost certain promise of a martyr's death. And in certain climates nothing short of a miracle will work the adjustments needed for the missionary to survive more than a few years. At times one or other of these causes has simply eliminated the entire mission forces in a country or locality, but always more workers are to be found, eager and ready to go into the same dangers. Still side by side with this bold venturing and carelessness even in the face of such dangers, the Church has exercised her ingenuity and exhausted every means available to make the work of her missionaries more effective and to conserve them as far as possible for more lengthy service in the mission field. For she moves with the development of civilization and is will-

ing to bend to her divine purpose every invention and product of man's genius. Her missionaries will penetrate every corner of the earth, if necessary on foot, but where more modern means of transportation are available they do not scorn their use. It is not a matter of indulging in heroics, in holding fast to the old ways when better means are available. Time is a considerable factor in an age when speedy transportation is available and, hence, we see the missionaries travelling in fast sailing ships, using motor vehicles of every type, flying in the air that they may attain their destination. Likewise, they use all known means of communication between men that their work may be coordinated and that direction may not be lacking for the isolated workers.

More than this, together with the message of the Gospel that they bear in their hearts and on their lips, the missionaries bring whatever is good and useful and beneficial of civilization for the improvement in mind and body of those that they strive to convert to Christ. In particular, they have made a specialty of the care of the sick and the afflicted, bringing to this all that medical science has learned in the course of ages for the health of man. Throughout the missionary lands the hospitals, dispensaries, leper homes, and other places of refuge for the ailing find their place side by side with the temples of the living God. In these latter, spiritual life and light are dispensed by the ministry of the priests and their helpers. The former are means of persuasion which draw men to think of their souls and the love of Christ for them as manifest in the genuine charity of the missionary. This gains the hearts of simple persons as well as the wise, that the missionary is willing to labor from charity alone without hope of profit. This is such a striking thing that it gives them pause. They find there is something God-like in such service and are drawn away from the service of Satan and his followers who seek always some profit from service. And so they are drawn sweetly and gently yet compellingly to inquire into the beliefs of such men as have left home and family and native land to serve strangers. They wish to know what peculiar power moves them

to labor and whence they draw strength for such heroic sacrifices for others. And they learn of the greater love that was shown in the Incarnation, of the Son of God who was pleased to come down from heaven, to empty himself and take the form of a slave, assuming human nature, that He might be a perfect Mediator between God and man, that He might suffer, yes die for men. Since God has so loved men, it is not strange that men should love one another to show their love of God. The missionary by his life no less than his words conveys this fundamental doctrine of Christianity and leads the way to the exposition of its other dogmas.

We have cited this instance of how the care of the sick is used as a means to lead men to God, from the healing of the body to the much more important healing of the soul. But it is only one of many ways in which the missionaries through the temporal care of their charges show forth the charity of the Christian. They strive also to share with their spiritual children all the benefits of culture and progress. They teach them the practical arts in every field that is open. They do not seek to make them wealthy, but they do try to lift somewhat the burden of existence, which among savage people takes away the thought of everything else. A precarious manner of living, with the attainment of the bare necessities by constant labor, tends to center one's attention simply and exclusively on the things of the body and prevents one from giving thought to anything higher than the present life. If a little leisure can be found for men, if they can be directed to the consideration of something more than the barest necessities, a beginning of culture can be made. Then there is reason to trust that they will also turn to the things of God and to the care of their souls, looking forward to a future life and being willing to prepare themselves for its attainment. It is a tedious work, a slow and gradual process of education and training for man is tenacious of the customary and traditional, particularly the primitive and uncultured man. He is suspicious of the new untried, the strange and foreign, and he is sensitive to criticism of old things, quick to take

offense at any condemnation of his manner of living. But the patience of the missionary is equal to the task, and beginning with the young he waits for the fruit of his labors in due season. By his work, changes are wrought even in the most savage peoples and, with Christian doctrine and the grace of God to help, there is a transformation that is beyond expectation. Gradually, he breaks down prejudice, slowly but surely he alters traditions that violate the law of God and nature, ingeniously he bends them to fit in with the law of Christ. For the rest, he is careful not to break entirely with the past, careful to avoid any sudden social upheaval that may result in anarchy. But, like the leaven working secretly and powerfully, the power of the Gospel leavens the whole mass. It is not the work of day or even of a generation but, strong with the certainty of faith in the lasting character of the Church and the eternal patience of God with His creatures, the missionary bides his time, knowing that others will succeed him in the task and bring it to a happy completion.

How few appreciate the heroic courage which is required to undertake such a task and still more the inexhaustible patience needed to continue in the work in the face of discouragement and the little apparent progress that is made. Try to picture the immense drain made upon one's physical and mental resources in the extreme cold of the arctic where one needs to use every precaution merely to maintain life. And then to the effort required even to adapt oneself to merely living there, add the exercise of one's faculties in trying to understand the character of a new and very different people with their manners and customs. How hard it is to live their life and enter into their problems with all sympathy, while retaining the principles of Christian morality and their application under these new and strange circumstances. How difficult to decide what is to be retained of the customs of these peoples, what changes are to be made in some of them that can be retained, how effect the removal of others that are incompatible with the revelation of God, how win the converts and bring them to the full observance of God's law and the practices of the Church. Further, as

an aid to this, how improve their conditions of living, how teach them a modicum at least of the improvements of civilization, how bring some alleviation to the misery of their existence. And all this in the face of weariness that descends upon everyone in utterly strange conditions of living, of weakness of body that is the result of extreme cold, and of discouragement that threatens one whose every effort is met with hostility and contempt.

No less courageous are those missionaries who brave the dangers of the jungle and the tropical climes, with their deadly diseases and lurking fevers. They must learn to protect themselves from the fierce heat, to accommodate themselves to the diet and regimen necessary for continued existence in these extremes of heat. And with this hard task to be mastered, they must devote themselves to the missionary labors proper in the preaching of the gospel, in winning souls to Christ. When life itself is a burden, when one is sick with a variety of maladies, the temptation is to rest, to give up, to think only of oneself. But it is not for themselves or any temporal gain that they came to these strange climes. They came to gather souls unto Christ, and that work is to be carried on no matter what it may cost. Again their zeal would move them to great activity, to strenuous endeavor, but often the circumstances demand that they proceed most slowly, that they adjust themselves to the exigencies of climate not less than to the customs of the people among whom they work. There is so much to be done, so many souls to save, yet to hurry things would be to spoil all. They must then learn calm and patience in the very work of charity, they must proceed in leisurely fashion, they must control their impulses to hasten. Perhaps one of the hardest burdens of the missionary are the long hours and days, yes, whole seasons when he is immobilized in his mission station, waiting on weather and waiting on the will of his prospective converts as determined by custom, until he can pursue his work of conversion. There is little to occupy him, to distract him, not even reading, for he cannot carry with him a large library. Hence he must turn his mind and also his hands to some form of

useful work to fill up the time of waiting, possessing his soul in patience until the opportunity is given him to work more directly for the care of souls. And, by the grace of God, the missionary does adapt himself to this situation, turning his genius to various forms of handicraft for the adornment of his mission chapel, to the relief of the poor, the education of the young, the care of the sick and other good works. It is his protection against the awful feeling of loneliness and isolation from his familiars and those of like taste with himself.

Such, in brief outline, is the task of the missionary, repeated with variations in every distant land among many different races and peoples. In a certain sense each heroic missionary forms a unit, isolated to some extent from his fellow workers even, dependent to a great extent upon his own resources, to solve the particular problems that arise in his portion of the mission field. This is one aspect of the missionary endeavor of the Church. But, side by side with it, there is the vast organization of the Church for mission work, wherein each missionary finds his place and is not left to himself. While every opportunity is given him to exercise his ingenuity in gaining souls to Christ, yet he is not an independent agent but the representative of the Church. And in the field of the foreign missions, no less than in the Church at home, there is the same care for the unity of doctrine, government and worship, which marks the Church of Christ. Under the direction of the Holy Father, the Sovereign Pontiff, the Sacred Congregation of the Propagation of the Faith guides and directs the vast army of workers in the missionary field. Whether they are of the religious communities or of the diocesan clergy, they work under obedience to ecclesiastical superiors. The whole mission world is divided territorially into sections, each of which is under the jurisdiction of a superior, who may or may not be a Bishop, but who rules that territory under the authority of the Pope. Priests and laity alike are subject to this superior, and they work under his supervision and direction. The interest of the Holy Father is unflinching in this work, and the reports come into him from all corners

of the world on the work that is done, the conversions that are made, the special problems that arise in the mission field. In turn there goes out from him through the Congregation of the Propagation of the Faith approval of the work, with directions for the missionaries, the solution of the problems, together with ample powers delegated to these missionary bishops and priests to rule the churches and districts entrusted to them. Nothing is left to chance, nothing is overlooked, but every detail is considered that the unity in doctrine may be safeguarded by this unity of government, and unity in worship be maintained in spite of adaptations that are made to suit the differing customs of the nations of the earth. All the churches and congregations of the missions are parts of the one Church of Christ, living the same life, held by the same laws and in all essential matters identical with the churches in more favored parts of the earth.

This identity or rather identification of the missionary churches with the churches of more settled climes is verified in another way also through the bond of charity. It is hardly necessary to remark that the missionary work of the Church is not self-supporting. Freely the missionary has received the Gospel and freely he preaches it. He further expends considerable sums in the works of charity and education that he promotes as part of his missionary endeavor. For himself he asks nothing, but for his work he is not ashamed to ask and to ask often. The maintenance of a vast army of workers at so great a distance, the mere expense of transportation of these workers and their meager supplies demands the laying out of enormous sums of money in the course of a single year. And that expense is not lessened but constantly growing as the Church continues to open new fields and to extend her work in places already established. Yet she does not hesitate to undertake the work, but relies on the generosity of her faithful children and to furnish the sinews of war for this continual crusade for Christ's kingdom. The generosity of the Catholic laity is a continued miracle of charity towards their fellows. It is the abiding proof of their appreciation of the

gift of the faith, this privilege of their election and call to membership in the Church of Christ. Because they know its value and because they recognize it as the one thing necessary, they are anxious that no one be excluded from such a benefit. There is no comparison between the goods of the world and the value of immortal souls, so precious in the price paid for them, the redeeming Blood of the Son of God. No matter then how much it costs, no matter what sacrifices have to be made, the faithful children of God continue to contribute to the Propagation of the Faith, to support the cause of the missions. There are so many calls upon their means, so many different works to be supported, so many new demands arising in the ever spreading field of work, that they might be tempted to grow tired, they might feel that they had done enough, that it was time to limit the work, to retrench, to withhold a bit. But when they think of the souls that are still to be saved, when they think further of the heroic courage of the missionaries who undertake to save those souls, they assume the burden of support once more, they make greater sacrifices, they draw upon their resources again to finance the projects of the Church in the mission field. They look for no return in this life from this investment, they give freely, but they are not deprived of their reward. They are laying up to themselves a treasure in heaven and they are making sure of their salvation in the help that shall be rendered them here on earth by the grateful prayers of those whose conversion was made possible by this generous giving to the missions. They are making the best possible use of the goods of this world, building to themselves not dwellings made with hands, but mansions in the Father's house in heaven. There where Jesus Christ has gone to prepare a place for them, they will be welcomed by their friends, whom they have made by their contributions to the spiritual and bodily welfare of their brethren.

New Books in Review

The Faith of Millions. The Credentials of the Catholic Religion. By Rev. John A. O'Brien. With a Preface by His Eminence William Cardinal O'Connell, Archbishop of Boston, and an Introduction by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 483. Price \$1.50 (cloth); \$1.00 (paper).

The learning, experience, and sanity of Dr. O'Brien, the high prestige of the prelates who introduce his book to the public, and its title, reminiscent of Cardinal Gibbons' standard apologetic of another day, combine to raise great hopes in the reader, but the book itself disappoints them. Parts of it, notably those dealing with infallibility, penance, the psychological basis of ceremonies, the invocation of saints, and devotion to the Sacred Heart, are unexceptionably excellent, but as a whole the work lacks unity of both content and style. The fact that Chapter XXXI is a reprint of most of Dr. O'Brien's fine pamphlet, *Modern Psychology and the Mass*, published eleven years ago, suggests the manner in which the whole was probably composed; some of the concluding chapters have the ring of sermons, 'once delivered to the saints' and here reprinted to make longer a book already too long. Several of the chapters could be read with spiritual profit by Catholics and will provide good sermon material for priests, but have little or nothing to do with "the credentials of the Catholic religion." The strictly apologetic parts seem to be addressed to the grandchildren of those to whom Cardinal Gibbons appealed. Dr. O'Brien assumes that his non-Catholic reader is interested in religion and is seeking for Christ's Church among many.

This kind of apologetic still has its place, but our far more urgent need now is to convince people that religion is worth bothering about at all, that the supernatural is real, that a revelation has been made. Even in a book which confines itself to the old-fashioned apologetic of defending individual doctrines of the Church, it is distressing to read a chapter on baptism containing no explanation of the supernatural life and to find Holy Communion treated before and separate from the Holy Sacrifice. This reviewer looked for a good chapter on religion and science, a field in which Dr. O'Brien has written happily elsewhere, but it is not here. One closes Dr. O'Brien's volume with the thought that the book which will do for our generation what *The Faith of Our Fathers* did for a former one remains to be written.

St. Wenceslaus Church
Iowa City, Iowa

DONALD HAYNE

The Cross of Christ Our Soul's Panacea. Sermons on the Passion and Death of Our Lord. By Rev. Fulgence Meyer, O.F.M. Milwaukee: The Bruce Publishing Company, 1938. Pp. 116. Price \$1.35.

"A priest attending a dying boy asked him what he would first say to Our Lord when he met Him in heaven. The little hero replied: 'The very first thing I am going to do when I meet Jesus in heaven will be that I will thank Him with all my heart for the inestimable gift of this illness which He has deigned to send me.'" (pp. 20-21) This is typical of the style of these sermons. Father Fulgence's ideas are good and he holds out a splendidly high ideal of devotion to the Cross. Had he clothed his ideas and ideals in a language somewhat closer to the realities of life as it is lived by the average member of the average congregation, he would have written a very effective book.

St. Wenceslaus Church
Iowa City, Iowa

DONALD HAYNE

Thomas De Quincey's Joan of Arc and the English Mail Coach. Edited for Catholic School use by Alfred A. Purcell, S. J. New York: Longmans, Green and Co., 1938. Pp. 1xxx+90. Price 60c.

Of this book 70 pages are De Quincey, 100 Father Purcell, which is quite as it should be. Apparently published primarily for third year high school classes in schools of the Maryland-New York Province of the Society of Jesus, it is in the best Jesuit tradition of making the classics of literature part of an integrated liberal education. Father Purcell's introduction provides for the essays the kind of biographical, literary, and historical background every pupil should have before reading any classic; each chapter of the introduction is followed by a set of stimulating questions relevant to it. The notes appear wholly adequate; some seem a little pedestrian; it is to be hoped that teachers will not get so lost in the trees as to obscure their pupils' vision of the words. The bibliography gives "only such titles as are readily accessible." The "Suggestions for Teachers" are definite and good. Three maps, an historical chart, and a frontispiece which repays study, all help.

St. Wenceslaus Church
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DONALD HAYNE

Our Lady's Choir. A Contemporary Anthology of Verse by Catholic Sisters, edited by William Stanley Braithwaite with a Foreword by the Rev. Hugh Francis Blunt and an introduction by Ralph Adams Cram, Litt.D. Boston: Bruce Humphries, Inc., 1938. Pp. xxx+213. Price \$1.00.

A pleasant book, this. It could be criticized for its unevenness, its occasional lapse into an imitative strain which lets the reader hear too plainly the overtones of Keats or Newman or Thompson or Brooke, its omission of certain themes of which great poetry has been made: but it would be churlish to dwell upon these things in the face of the witness which this book bears to the serene beauty of a life which has reached those heights of calm surrender "Where white integrity and love are one."

And, despite Dr. Cram's tentative demurrer, there is poetry 'of first quality' here: any anthology which includes the verse of Sr. M. Madeleva, C.S.C., is entitled to that accolade, nor is she entirely alone in this company. Mr. Braithwaite has done a service to letters and to religion and the publisher is to be thanked for bringing out this new printing at so popular a price.

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DONALD HAYNE

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Castetter, Dr. L. L. *What Is Thinking? Steps in the Process.* Boston, Mass.: Bruce Humphries, Inc., 1937. Pp. 116. Price \$2.00.

Crock, Rev. Clement H. *Discourses on The Apostles' Creed.* New York City: Joseph F. Wagner, Inc., 1938. Pp. xi+289. Price \$2.75.

Cunningham, Rev. James F., C.S.P. *The Life of Jesus.* With An Outline for Study Clubs. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 178. Price .

Emmanuel, Sister Marie, S.C. *Songs of Immolation.* New York: Benziger Brothers, 1938. Pp. 82. Price \$1.25 net.

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Martindale, C. C., S.J. *Our Blessed Lady: Sermons.* New York: Sheed & Ward, 1938. Pp. xii+292. Price \$2.50.

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O'Connell, Geoffrey. *Naturalism in American Education.* New York: Benziger Brothers, 1938. Pp. xxvi+285. Price \$2.75 net.

Our Lady's Choir. A Contemporary Anthology of Verse by Catholic Sisters. Edited by William Stanley Braithwaite. Boston: Bruce Humphries, Inc., 1938. Pp. xxx+213. Price \$1.00.

The Church in United States History. America's Debt to Catholics. Adapted with the Author's Permission by F. A. Fink. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 222. Price 60c.

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PAMPHLETS

Cunningham, Rev. James F., C.S.P. *Watch Your Habits*. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 40. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

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Lord, Daniel A., S.J. *The Invincible Standard*. St. Louis, Mo.: The Queen's Work, 1938. Pp. 31. Price 10c.

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On Christian Marriage. Encyclical Letter of Pope Pius XI on Casti Connubii (With Discussion Club Outline). New York: The Paulist Press, 1938. Pp. 48. Price 5c.

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Smith, William J., S.J. *American or Communist?* Brooklyn, N. Y.: International Catholic Truth Society, 1938. Pp. 31. Price 5c; 50 for \$2.25; 100 for \$4.00.

The Devotions in Honor of the Three Hours' Agony of Our Lord Jesus Christ. Paterson, N. J.: St. Anthony's Guild, 1938. Pp. 78. Price 10c; postage 3c extra.

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Treacy, Rev. Gerald C., S.J. *After Death What? Heaven, Purgatory, Hell* (With Discussion Club Outline). New York: The Paulist Press, 1938. Pp. 32. Price 5c.

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